

AN EXPOSITION VP. 2.
ON THE CANONICALL E- 1591.
PISTLE OF SAINT IAMES: WITH THE *Entered*

Tables, Analysis, and resolution, both of
the whole Epistle, and euerie Chapter there-
of: with the particuler resolution of
euerie singular place.

DIVIDED INTO 28. LECTVRES OR SER-
mons, made by *Richard Turnbull*, sometimes fellow
of Corpus Christie Colledge in Oxford: now preacher
and minister of the word of God and the holy
Sacraments, in the citie of London.



Imprinted at London by Iohn
Windet. 1591.

qmbur 16 panno 156 in 156 156

and in 156 156

that if it be one thing to believe that god
is: an other to believe god: and another thing
to believe in god. 130:



TO THE MOST REVE-
REND FATHER IN GOD,
my Lord his grace, Archbishop of
Canterburie, Primate and Metropoli-
tane of all England: Richard Turn-
bull wisheth grace, peace with
faith, from God the father, and
from the Lord Iesus Christ,
to be multiplied.



HEN I call
to mind (right
reuerende fa-
ther) that wor-
thy saying and
sentēce of the
diuine Philo-
sopher *Plato*;
repeated by
Marcus Cicero;

the famous Oratour of the Romanes, in
that his worke which is written of duties;
that we are not born for our selues alone:
but our Countrie chalengeth one part of
vs; our parents another; our children ano-

The Epistle Dedicatorie.

ther; and often recounting and recording in memorie, the place of the blessed Apostle of our Lord Iesus Christ, Saint *Peter*, wherein he protesteth, to giue al diligence, not onely to stirre vp the Saints of God, to vertue and knowledge, so long as he remained in the earthly tabernacle of his flesh, and liued among them; but also to endeouour, that they might make mention of those things which he had taught the, euen after his death and departure out of this life: I thinke with my selfe, & am perswaded in minde, that it is my bounden dutie in like maner; (and the dutie of all the learned brethren) according to the measure of grace, and gift of knowledge giuen, and receiued from God, to bend al my studie, to employ al my labour, to giue all my diligence, and do al my endeouour, not only with liuely voice through preaching, but also by writing, to profite the Saints, and benefite (wherein I may) the Church of God, and the holie congregation of Iesus Christ.

And not ignorant how greatly it auai-
leth, and how singularly it profiteth euery
maner of way; in so great diuersitie, and as
it

The Epistle Dedicatorie.

it were confusion, and laberinth of opinions to hold fast, and retaine immouably, vndoubted, and sure arguments of the certaine and vnfallible truth of the sacred worde of God, and most glorious Gospel of Iesus Christ: and knowing no place in al the whole booke of the new testament, either more violently wroung, or more forceably stretched, or more straungely wrested from the minde, purpose, & meaning of the writer, by our aduersaries the papists, the enemies of the Gospel, to the defence of false opinions and assertions of faith & religion, the treatise of *S. James* touching the necessitie of good works, in the freely iustified Saints by faith in Christ, and borne againe by the word of truth: I determined at length, & became resolute in my selfe, by the aide & assisting grace of God, to read & expoūd that epistle of *James*, to my parishioners of *S. Maricolechurch* in Chepeside: to the ende that the cōtrouerſy betwixt vs and the papists, might the better bee debated: that the place of *S. James* might the more thoroughly be examined: that the truth of heauenly knowledge might more manifestly be

The Epistle Dedicatorie.

apparent; that simple and vnlearned men by the plaine deliuerie of wholesom doctrine might the better be edified; that all occasion of surmised difference, & all likelihood of contrarietie betwixt *S. James*, & *S. Paul*, might be remoued.

Which epistle I hauing finished, and run ouer, in a plaine methode, in an easie order, in such a māner, as might best serue for the instruction of the simple; and by occasion intimating and signifying so much vnto certaine learned preachers of the citie; they forthwith perswaded me to bestow some labor to put in writing that, which by worde of mouth I had preached; & to set forth publikely, what priuately I had vttered to my speciall charge and people: assuring mee, that there would therehence redound and rise profit to the common-wealth and church of Christ.

Whereunto at the first I could not be perswaded to agree; neither might I be brought to condescend vnto their honest request, fearing the sharpe censure and hard iudgement of those men, whom nothing pleaseth but that, which is excellent for wit, singular for learning, rare for know-

The Epistle Dedicatorie.

knowledge, perfect and polished with all varietie of things, and ornaments of eloquence: taught in like manner, through practise of time, vse of things, trial of long experience, that in these latter and perillous daies, whereinto we are fallen by the will of God: men flowe, swarme, and euery where abound; which either spending their owne time in idlenesse, vanitie and slouthfulnesse; either studious of learning; yet enuying as it were, common vtilitie and profite; will neither set forth any thing themselves to doe good to others: neither like of the labours, studies, endeouours, and trauels of other men. Wherefore they either teare them with the sharp teeth of bitter backbiting: or stinge them with the venemous tongue of reprochful flander: or strike them with the heauie rodde of vnderferued reprehension: or finally wound the with the bloudie sword of malicious defamation.

Notwithstanding all this; at length, partly moued by Christian dutie; partly drawen on by brotherly entreatie; partly allured with hope, that by this labour it may please God, that I may winne at

The Epistle Dedicatorie.

the least, some one sillie soule vnto the sheeptolde of Iesus Christ: (a labour no doubt more excellent, then to subdue kingdomes by dint of sworde, and nations by force of armes: and a thing without controuerlie, not onely counteruailing all the trauels of any one man, but also counterpeazing the paines of many:) I consented and agreed to the propounded motion.

Laying therefore aside the greater part of former feare, and setting at light the curious reprehensions of those *Morni*, and malicious persons, who nothing pleaseth, but what is picked out of their owne fingers ends; framed by their owne braines; imagined of their owne heads, and conceiued by themselves: whose reprochfull censure, who so regardeth, shall neuer bring to light any thing, though it be most excellent, without quarrell-picking, fault-finding, sharpe reproving, vtter condemning: hauing the publike profite of many, and the eternall glory of God (as the propounded scope & end of all my labours) alwaies before my eies, I bente my selfe to publish this trauell in writing: not as a
thing

The Epistle Dedicatorie.

thing singular about all other things: for alas, how farre is it from that? but as a thing (I doubt not) profitable to the purpose; a light to the argument handled, a way to prouoke others of greater talents to the enterprising of greater matters: and a thing I hope helpfull to those that shall thoroughly peruse it.

Which (right reuerende Father) I thought good to offer and dedicate to your good Lordship: beseeching your honour for your accustomable curtesie, to take well in worth this testimonie of my minde (to speake the least) not euill affected towards you: and hartily desiring you, for your vsuall humanitie, to let these first fruites of my trauell, passe vnder your protection, patronage and passport. Whom I haue chosen one of many, for this purpose, because at two seuerall times, not knownen by face vnto your Lordship, I haue tried and tasted of your worthie curtesie, your fatherly grauitie, tempered with no lesse gentlenes and facilitie.

Since which times, I haue thought (by what meanes I could) to leaue with you some testimonie of my well willing affection

The Epistle Dedicatorie.

affection towards you. That you might the better know, both in what estimation I alwaies haue had you for your learning, wisdom and grauitie; for your gentleness, curtesie, and humanitie: and how much I do, & will reuerence you for your godlinesse.

Wherefore if with what my labour, with such profite to the church of Christ, this worke shalbe published: & if I know that it is both fauourably allowed of you, and curteously accepted of the brethren; I will not onely greatly reioyce; but doe promise also and protest, if God will, and if I liue; that this thankfull accepting hereof, shall stirre me vp, & pricke me forward, to the publishing hereafter of other things, in like manner and methode, with more time, with better aduise, with exacter diligence, with sounder iudgement, through the grace of God.

God for his mercy sake giue & grant, that these my labours may bring that profite which I heartily desire: that all glory thereby may redounde to God, and all profit arise to the brethren. And the God of all grace, euen the father of our Lorde
Iesus

The Epistle Dedicatorie.

Iesus Christ, preserve and keepe you, in
pure religion, in perfect peace, in feruent
loue, in vnfained faith, in acceptable righ-
teousnes, in reuerend feare, in true holi-
nesse, al the daies of this your mortal life;
that this race and course of miserable
wretchednesse finished, you may receiue
the happie fruite of the glorious gospel,
with all the Saints: and be partaker of the
vndefiled crowne of immortall glo-
rie, in the purchased kingdome
of Iesus Christ. Amen.

May. 10. An. Dom.

1591.

*Your Lordships at commande-
ment in Christ Iesus,*

Richard Turnbull.

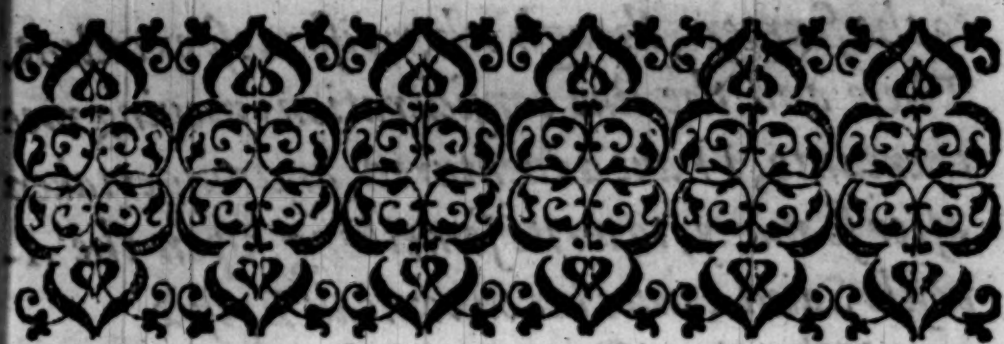
The Epistle
Jesus Christ, picture and keep you, in
pursuance, in power, grace, in favour
long in various ways, in various
reasons, in various ways, in various
ways, at the date of this your mortal life
that this race and course of mortal life
wretchedness finished, you may receive
the happy fruits of the glorious gospel,
with all the saints: and be partaker of the
undisturbed crown of immortal glo-
ry, in the purchased kingdom
of Jesus Christ. Amen.

Ms. 10. 1. 1. 1. 1.

1591

For I have seen your
heart in Christ Jesus

Richard Y. 1. 1. 1.



TO THE CHRIS-
tian Reader Richard Turnbull vvi-
sheth grace, peace, with faith and zeale
from God the father, & from
our Lord Iesus Christ.

I Am not ignorant (right
deare and christian Rea-
der) how many men,
sound of iudgement, ripe
in yeares, profounde in
learning: haue written
vpon euerie part and par-
cell of holy Scripture: Whose authoritie might
terrifie, and feare me from adding any thing
thereunto. Notwithstanding, seeing what one
man hath omitted, another may remember:
and what one hath shortened, another may en-
large and amplifie: what one hath vttered ob-
scurelie, another may speake and write perspi-
cuously: And in as much as the later may adde

To the Reader.

to the former, though otherwise most excellent. These and the like considerations mouing mee thereunto, I haue aduentured, and undertaken after so many, to write something vpon the Apostle Saint Iames his canonically Epistle.

Wherein, if I can promise nothing els: yet this one thing may I assure thee, that thou hast it now both more amplie, and also more orderly then by any heretofore: and that in such a methode, as (to my knowledge) none hath laboured, either in this, or other like places of the holy Scripture: hauing drawn first the generall Analysis, or resolution of the whole Epistle: then the particular of euery chapter, with the like prefixed before euerie Lecture or sermon, in this exposition. So that who so is but of simple capacitie, by the very tables, may see and search out, the very meaning of the holy Apostle.

And to the end that greater profite might redound to the ignorant, I haue affected no curious tearmes: I haue not hindered the course of my speach by sentences or sayings in vnknown languages: But I haue set downe all things in our native, naturall, and mother tongue, (some three or foure wordes onely excepted:) whether they be testimonies of holy Scriptures, or sentences of heathen Phylosophers, or authorities

To the Reader.

rities of learned Fathers, that in no wise the Reader might be interrupted.

Take (gentle Reader) this my first trauell in good part, geue it the reading to the end, and I doubt not but thy labour shall reape & receiue answeareable profite. And if euery place doe not satisfie or content thee, (as all that are learned know doeth neuer come to passe alike) yet passe through, and there shalbe some thing found, (I trust) to quit thy trauell. But as for such as haue a kinde of felicitie and happines, in carping at other mens doings: whom nothing pleaseth, but chickens of their owne hatching: I charge them before the Lord, and in the name of Iesus Christ that they slanderously backbite me not, but brotherly admonish me, if there shal herein appeare any thing displeasing vnto them: that so the profit of the church, and the glory of God in all things may be sought, and not mens persons vncharitablie condemned.

And in so curious reproofing, and sharp censuring, as wherunto I know beforehand I shalbe subiect; this is my only comfort, that no man pleaseth al parties, & those in al faculties, which haue been most excellent, haue by some been also condemned. Seeking therefore the profite of many, I contemne the carping reproof of some:
and

To the Reader.

and applying my selfe to please the godlie, I am not much afraide of the censure of the wicked. Wherefore (Christian Reader) I desire thee to reade with patience, accept with fauour, and iudge with charitie: So shalt thou stirre and prick forward, not me alone, but other also, to undertake greater matters for thy comfort, benefite, and profite.

Now gentle Reader, I heartely desire thee, to beare with such faults, as in the printing here of are committed: as with setting downe one place for another; one Epistle for another; with the pointing, and such like: Wherein, albeit I haue laboured to my power, in deliuering all things according to trueth: yet some faultes are committed, which thou thy selfe shalt both easily espie, and readily amend by thy owne diligence. And as for matters of greater obseruation, thou shalt finde them corrected by themselves; the lease, page, section, and line of the section being set downe: whereby, if any error shal cause any doubt, thou maist in the noting the errata, be resolved. Thus fare thou most hartely wel in the Lord.

May the 10.

The Epistle of S. Iames with the Analyfis or resolution therof, both generally, and particularly.

The general Analysis or resolution of the whole Epistle.

1. Containeth
4. places
chiefly.

- 1 Bearing the crosse and suffering outward afflictions patiently in 1. 2. 3. 4. 5. verses contained. after 9. 10. 11. 12.
- 2 Wauering and doubtfull prayer which proficeth nothing. In 6. 7. 8. verses.
- 3 Internall temptations proceeding from our owne concupiscence. 13. 14. 15. 16. 17. verses.
- 4 The excellencie, effect, and use of the worde of God. 18. 19. 20. 21. 22. 23. &c.

2. Containeth
onely two
chiefe
places.

- 1 Respect of persons in religion and in profession of the gospel is to be remooued. 1. 2. to 14. verse.
- 2 Good works, as testimonies and fruites of faith, must be embraced and practised of the Saints. 14. 15. &c. to the end.

The epistle of S. Iames is almost wholly spent in common places: and containeth fve Chapters.

3. Containeth
3. common
places.

- 1 Not to usurpe authoritie rashly to iudge, or censure the brethren. 1. ver. and part of the 2.
- 2 To gouerne and moderate the tongue. part of 2. ver. 3. 4. 5. to 13. verse.
- 3 Touching gentlenes and peaceable liuing, wherunto contentions and enuie are opposed. 13. 14. &c.

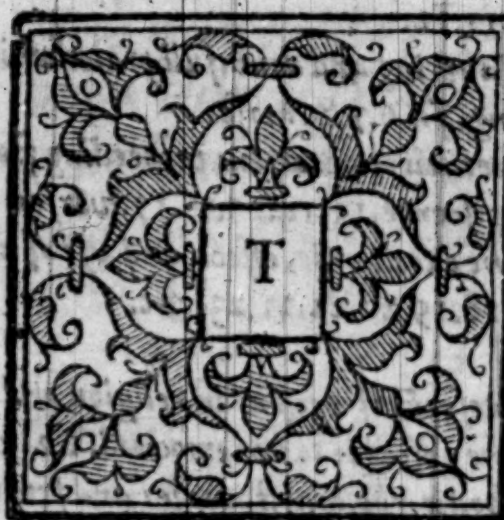
4. Containeth
4. general
things.

- 1 Contention condemned. 1. 2. 3. 4. 5. 6. verses.
- 2 Humilitie must be shewed toward God. 7. 8. 9. 10. verses.
- 3 Euill speech and slander forbidden. 11. 12.
- 4 Vaine confidence and presumption condemned. 13. 14. 15. &c. to the ende.

5. Containeth
also 4. general
places.

- 1 The condemning of prophane, couetous, and wicked rich men. 1. 2. 3. 4. 5. 6. ver.
- 2 The discourse of patience wherunto he exhorteth. 7. 8. 9. 10. 11. verses.
- 3 Forbidding rash othes and swearing. 12. verse.
- 4 Remedies against infirmities of the brethren. 13. 14. &c. to the ende.

Saint James Epistle generally resolved.



He Epistle of Saint James containeth five chapters: and euery chapter containeth certaine common places, and generall instructions for all the Saints of God.

1 Containeth foure generall & chiefe common places. The first is concerning the bearing of the crosse, and suffering externall afflictions with pacience. 1. 2. 3. 4. 5. 9. 10. 11. 12. v. The second is against waue- ring prayers of men, which profite them nothing which make them. 6. 7. 8. verses. The third is of internal temptation, wher- of the proper cause is our owne con- cupiscence. 13. 14. 15. 16. 17. verses. The fourth in this first Chapter, is the excel- lencie, efficacie, and proper effect of the worde of God. 18. 19. 20. verses, to the ende.

2 Chapter containeth two onely pla- ces. The first is against respect of persons, which

which ought to bee farre from religion,
and the profession of the Gospel. 1. verse
to 14. The second place in this Chapter,
is touching good workes, which as testi-
monies and effects of faith, ought to bee
embraced and practised of the Saintes.
from the 14. verse to the end.

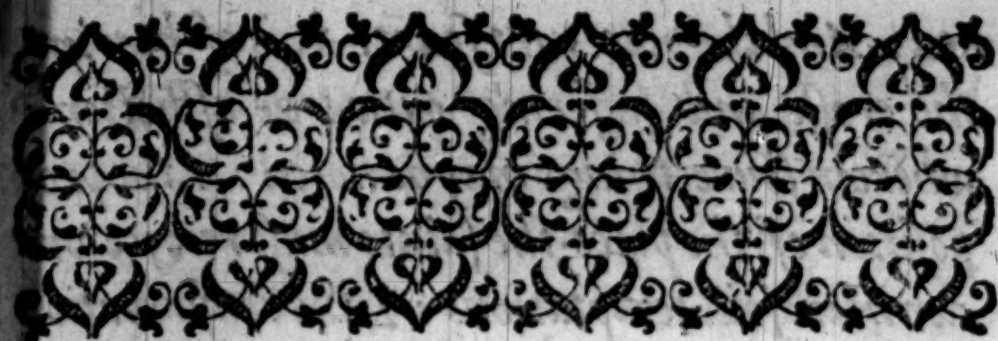
3 Chapter containeth three things or
cômon places. 1 Is of not rash iudging &
censuring our brethren. 1. v. & part of the
2. The secôd is of moderating our tongues.
From part of the second verse, to the 13.
verse. The third is of meeknesse and gen-
tlenesse of minde, desiring peace among
men; whereunto enuie and contention
is opposed. verse 13. vnto the ende.

4 Containeth foure things. 1 The
reproving of contentiuousnesse before be-
gonne. 1. 2. 3. 4. 5. 6. verses. 2 The hum-
bling of our selues before God 7. 8. 9. 10.
verses. 3 Is against euill speeche and
flaunder. 11. 12. verses. 4 And last, in this
fourth chapter, is against vain confidence
and presumption. 13. 14. 15. &c. to the
ende.

5 Chapter containeth foure places.
1 Is against prophane, couetous, wicked

rich men, whose miserie he foretelleth.
1.2.3.4.5.6. verses. 2 Is of paciencie, wher-
unto he earnestly exhorteth. 7.8.9.10.11.
verses. 3 Of rashe and vaine othes and
swearing, which he condemneth. 12. verse.
4 Is of the remedies which against infir-
mities must be vsed, whether they be out-
ward in the bodie, or inward in the mind.
13.14.15. to the ende. And thus in the
whole Epistle there are chiefe
handled seuentene common
places, as in their seue-
rall places shall
appear. ✻

The



THE ANALYSIS OF THE FIRST CHAPTER OF S. IAMES.



I
N the first chapter of S. Iames there are two parts. The first is the title of the Epistle : the other is the handling of the places and doctrines therein contained. The title being the first thing, according unto the manner of Epistles, containeth three thinges. 1. The person which writeth it. 2. The persons to whom the Epistle is written. 3. The greeting or salutation he sendeth them. In the person which writeth there are two things noted : 1. his name, Saint Iames. 2. his calling; the seruant of Christ. The persons to whom he writeth, were the twelue tribes of Israell dispersed : the greeting or salutation; he wisheth them to reioyce.

The second part of this chapter is the handling of the places and doctrines therein contained. 2

1 ned. And the places are foure. 1. is of bearing the crosse and suffering outward affliction: wherein foure things may be noted: 1. the proposition of the place; the saints must reioyce vnder manifold temptations: 2. the confirmation and the reasons why they should so doo: 1. from honestie and comelinesse: 2. from profite and commoditie: 3. from the cause and ende why it should be done: that we may be perfit: 3. a distinguishing of persons, thereby shewing that afflictions are profitable to all: both poore and rich. 4. The conclusion, from the reward of our sufferings. Wherin he sheweth, 1. the greatnes of the reward: 2. the certainties thereof: 3. the persons thereof capable.

2 The next place handled is touching waue-
ring prayers, which he interminglet with the
former place, whereof 2. 3. 4. 5. verses: in 6. 7. 8.
the Apostle by a digression speaketh of wande-
ring and wauering praiers: which he condem-
neth three waies: 1. from a similitude or com-
parison, comparing them to the waues of the sea,
which are alwaies tossed: 2. from their unpro-
fitableness: they get and obtayne nothing at
Gods hand: 3. from a generall sentence: wher-
by he affirmeth that such persons are trouble-
some in their whole life, and in all their waies.

The

The third place here handled is of inward 3
temptations, proceeding from our owne corrupt
concupiscence: in which place S. Iames setteth
downe four things: 1. the proposition, wherein
he dischargeth God from being author of euill
temptations: partly, because the nature of God is
such, as he can neither tempt, nor be tempted to
euil: partly, because there are other true causes of
such like temptatiōs; euen our own lustes & con-
cupiscence: partly from contrarie effects: God
is authour of all good, therefore cannot be au-
thour of euill temptations: 2. the putting downe
of the true cause of temptations, our own concu-
piscence: 3. What effects that worketh, after
it conceaueth once, it bringeth foorth sinne and
death: 4. In this place the last thing is the con-
clusion, admonishing vs that we erre not, ney-
ther commit so great sinne, as to ascribe vnto
God our euill temptations.

The fourth and last part here handled, is 4
the excellencie of the word of God, whereby wee
are regenerate and borne anewe: In which
place may three things be noted: 1. the worde,
what it is, and what it doeth: 2. the remo-
uing of things which hinder the course and ef-
ficacie of this worde: loquacitie and speaking,
when we should be silent: and anger when wee
are

are reprov'd : 3. finallie, he setteth down exhortations to the regenerate. 1. That they should peaceably heare the word : 2. that they should not heare it onely, but doe it also : 3. that such as will be religious, must moderate their tongues : 4. that the Saints embrace true religion, which consisteth in two things : 1. in charity towards the poore and needie : 2. in innocencie, and true holines.

THE

The Analysis or resolution of the first chapter of S. James.

1. Chapter
of the A-
postle S.
James
hath as we
see, two
parts.
Namely

1. Title of the Epistle, wherein 3. things are to be noted. v. 1.
 1. The person which writeth and sendeth the epistle. In whom two things are noted.
 1. His name, who he was: Saint James.
 2. His calling, what he was: the servant of Christ.
 2. The persons to whom he writeth and sendeth his Epistle: the twelve tribes of Israel dispersed.
 3. The greeting or salutation.
 2. The handling of the places therein contained: the places are foure, 2. vers. to the end.
 1. The bearing of the crosse, & outward afflictions patiently: herein foure things must be noted.
 1. The proposition: the saints must reioyce under afflictions: verse 2.
 1. From honestie and comelines. 3. v.
 2. From profite, the crosse causeth patience, that excellent vertue. 3. v.
 3. From euents or end, it maketh men perfect. v. 4.
 2. The confirmation & reasons why they should so do. Which are three.
 2. From profite, the crosse causeth patience, that excellent vertue. 3. v.
 3. From euents or end, it maketh men perfect. v. 4.
 3. A distinguishing of persons, thereby shewing that the crosse is profitable to all men. v. 9. 10. 11.
 4. Conclusion. v. 12.
 2. Condemning waivering prayer, which hee doth three waies.
 1. By a similitude, comparing it to the waues of the sea evermore tossed. v. 6.
 2. From disadvantage, such a praier profiteth not. 7. verse.
 3. By a sentence generall, a waivering man is troublesome in all his waies. verse 8.
 3. Concerning internal temptations, therein are foure things to be obserued; 13. to 18. verse. namely
 1. The proposition, denying God to be cause of euill temptations.
 1. From his nature, who repecteth not so, neither is repected. 13. v.
 2. From the true cause. 14. v.
 3. From contrarie effects, 17. v.
 2. The confirmation.
 3. The effects of lust, which are two. v. 15.
 1. Sinne.
 2. Death.
 4. The conclusion. v. 16.
 4. The excellencie and effect of the worde of God, herein three things are to be marked, 18. v. to the end.
 1. What the worde of God is, and what is the excellencie thereof. v. 18.
 2. The remouing of things hindering the hearing of this worde: which are two.
 1. Loquacitie and talketiuenesse, when we should heare rather.
 2. Anger when we are reprovied.
 3. Exhortations to the regenerate persons: which are foure.
 1. To heare patiently. v. 21.
 2. To do the worde which wee heare. 22. 23. 24. 25.
 3. To moderate our tongues. 26.
 4. To embrace true religion, in two things consistig.
- Namely { 1. charitie.
2. innocencie. 27. v.



are reprov'd: 3. finallie, he setteth down exhortations to the regenerate. 1. That they should peaceably heare the word: 2. that they should not heare it onely, but doe it also: 3. that such
as n

4. 1

601



THE EPISTLE OF SAINT
JAMES, THE FIRST VERSE,
THE FIRST SERMON.

Verse 1 James, a seruant of God, and of the
Lord Iesus Christ, to the twelue tribes which
are scattered abroad, Salutation.

Herein is conuey-
ned the title of
the epistle, being
the first parte of
this chap. There-
of are 3. parts.

1. The person wri-
ting: in whom two
things are consi-
dered: Namely

1. His name, which was James.

2. His calling and profession,
a seruant of G O D, and of
Christ.

2. The persons to whom he writeth: The twelue
Tribes dispersed.

3. The salutation and greeting which he sendeth
unto them.



IN this title the first thing is the
person which wrote this Epistle:
In whose circumstāce two things
are to be considered. 1. His name,
who, or what hee was. 2. His cal-
ling and profession; that he was a
seruant of God, and of Christ.

*First the pe-
son writing*

First touching his name, who
he was, He was *James*, called *James*
the iust, or *James* the lesse, brother
to *Iude* the apostle, called also the brother of the Lord. Among
the Apostles there were two of this name, the one was the
sonne

Chap. I. Sermon I.

u. 10.

lat. 1.

Hier. against
Iud.

ne. 13.

re. 29.

u. 12.

u. 13.

sonne of Zebedee, and brother of Iohn; the other the sonne of Alphee, and brother of Iude. This was also called the brother of the Lord, as Paul tearmeth him, who writing to the Galatians, saith; That he came to Hierusalem to visite and see Peter, with whom hee staid fiftene dayes. But of the Apostles he saith he saw none, but Iames the brother of the Lord. Not that he was the naturall brother of Christ, as Heluidius gathered, but because he was sonne of Mary Cleopha, sister to the blessed Virgin, and so his cosen germane, called his brother after the manner of the Hebrewes, who call them brethren and sisters, who are of the same kinred, as Saint Hierom sheweth. According to which speech Abraham calleth his nephue Lot, brother; and Iacob, Laban his vncl; Laban, Iacob his cosen, brother. Thus Mathew speaketh, who reporteth that while Christ was preaching, his mother & brethren came and desired to speake with him. And who these his brethren were, a little after he noteth by the confession of the people, who hearing his wonderfull wisdom, and seeing the strange myrales which hee wrought among the people, as amazed thereat, cryed out, Is not this the Carpenters sonne? is not his mother called Mary, and his brethren Iames and Ioses, Simon and Iude? and are not his sisters with vs? Whence then hath he these things? Thus the Hebrewes called them brethren which were of kinred: & so was Iames called the Lords brother, in that respect onely that he was his kinsman, and cosen german, his mothers sisters sonne.

u. 4. & 10.

Iames the son of Alphee, cosen to Christ, & one of the 12. Apostles, as in the gospel it appeareth, was the writer of this Epistle. For which cause both the Greeks & the Syrians geue him the name of an apostle, affirming that Iames the Apostle wrote this. Notwithstanding there were in former times, and are now also some, which doubt of the authoritie of this Epistle: Into which doubt they haue been brought by these reasons specially. First, he calleth himselfe a seruant of Christ, but not an Apostle: therefore say they, it appeareth that it was not Iames the Apostle. This reason is most weake, and by the like may be refuted. Saint Iohn in his first Epistle calleth himselfe neither the seruant of Christ, neither an Apostle, shoulde wee therefore conclude, that Iohn was neither the seruant, nor the
Apostle

Apostle of Christ? Were not this absurde? In the other two Epistles he calleth himselfe Elder, but not Apostle: Therefore was he not an Apostle which wrote them? Saint Iude in his generall Epistle calleth himselfe the seruant of Iesus Christ, and brother of this Iames, shall we therefore inferre and conclude, because he calleth not himselfe an Apostle, therefore he was none? If a king in his title should omitte the name of his kingdome, should it therefore follow he is no king? If because he calleth not himselfe an Apostle, the reason shoulde followe therefore he were not an Apostle, then should the like follow in the other two Apostles, which may not be.

Iude ver.

Another reason is, This Writer maketh not mention so oftentimes of the merites of Christ, as other Apostles doe, therefore it seemeth he was not an Apostle. For all the Apostles were sent to preach Christ, & remission of sinnes by his death. The answer hereunto is not hard. He maketh memorable mention of Christ, and his profession, calling him our glorious Lord, whose faith and religion he counselleth to be without respect of persons. And for his parte, his endeavour was in this place, to root out securitie and hypocrisie out of the heartes of men, who with a bare name of faith deceived & flattered themselves; against which fond perswasion, and vaine ostentation of faith, the Apostle bending himselfe, could not so often mention the merites of Christ, as others did, who hauing to doe with others which professed not Christ, altogether almost entreat of his death, merites, and redemption, as hauing more matter ministred to labour in doctrine, then S. Iames had, who against carnall professors, and counterfetting hypocrites, frameth his stile, and spendeth his labour to that purpose.

Mat. 28.

Mar. 16.

Luke 24.

Cap. 2.

A third reason moueth them hereof to doubt, This Author cyteth (say they) the story of Abraham to proue iustification by works, which S. Paul to the Romanes & Galathians citeth for iustification by faith. Thus seemeth this Author to preach contrary to Paul, whose doctrine is plaine, that we are iustified by grace freely, without the workes of the lawe, euen by faith in Christ Iesu. This may thus be repelled. These Apostles spake not in the same sence of faith and iustification, but S. Paul of true faith, S. Iames of counterfet faith: S. Paul of iustification by faith before God, Saint Iames of being knowen to be iustified.

Chap. 1. 38.

Chap. I. Sermon I.

which is, before men by good works, therefore they are not contrary. Neither this onely, but they dealt with diuers persons: S. Paul with them which ascribing too much to their works, derogated from faith in Iesus Christ. Against whom Paul disputing, proueth that iustification before God is by faith onely in Christ, vnto which purpose works auaille nothing. Saint Iames dealt with men quite contrary affected, euen such as boasting to much of their bare faith, neglected the study of good works, & so slept in the cradle of securitie: wherfore S. Iames, to rouse and rayse them, affirmeth that bare faith, neglecting and not regarding good works, is dead, and profiteth nothing, because works are as testimonies and fruites of our faith, whereby it is known to be either dead or liuely, as the tree is manifest by the fruites thereof. Euen as Abraham being before God iustified, yet by his works shewed his faith, wherby he was known to be righteous, and thereby so reputed of men, and therto citeth he faithfully the story of Abraham, not to prooue that by his works he was iustified before god, but to shew that his faith was fruitful in all good works to the glory of God: and that by his works he was known to men to be righteous, and so the Scripture fulfilled, Abraham beleeued, and it was imputed vnto him for righteousness. So that there is sweet melody, and a ioyfull harmonie betwixt these Apostles, in that, that S. Iames in the second chapter teacheth that, which almost in euery Epistle Paul preached, that men must not professe religion in word onely, as hypocrites do, but by good works beautify their calling, that their cōuersatiō may be answerable & correspondent to their profession, & so God in al things glorified, through Iesus Christ. S. Iames then saw the pestilent hypocrisie of men, who like the olde Philosophers, could speake wel of vertue, but would not perform that theselues, which they gaue in precept vnto others, as Tully cōplaineth: so these could talke much of faith, but would doe neuer a whit thereafter, & therefore bendeth himself wholly against the, as in the discourse appeareth, agreeable to the scripture. So then if al things be truly weyed, & circumstances duely considered, it may appear that this epistle is most catholick, so that neither of the author, neither of the authority ought men to dout: but as cōmōly, so generally it is to be receaued vnder the name of Iames the Apostle of Iesus Christ.

*culans
tions.*

2 The writer being Iames the holy Apostle, it followeth that we consider his profession and calling; whereof the place it selfe teacheth vs, in that he is called a seruuant of God, and of Iesus Christ.

Seruants (as Saint Augustine sheweth) in the Latine tongue were so called, because such as by right of war might haue beene slayne, were reserued, and kepte alieue, and so called, and named seruants, a seruando, from sauing: The kinds whereof if we wil consider, as may serue to this purpose, I suppose they be two. One kinde of seruants which are so by condition, as borne by nature; caught in warre; bought with money: of which there were not a fewe in the daies of Christ and his Apostles: of such our sauiour might seem to haue spoken, when making difference betwixt the sonne of a man and his seruant, which he applieth to the cursed Iewes, which were the seruantes of sinne: He saith, the seruant abideth not in the house for euer, but the sonne abideth for euer. Saint Paul of this seruitude speaketh, both exhorting him that was by condition a seruant, in that condition to continue without grudging: and also exhorting seruants to be obedient to them which were their bodily masters. Whereunto Saint Peter also exhorteth. When the Apostles speake of seruants by condition, euen such as were borne in captiuitie, or such as were taken in warres, or finally, such as were bought with mony, and were their slaues & seruants to whō they belonged, but of such S. Iames speaketh nothing here.

2 There is another kinde of seruants, which are seruants by profession & calling, who offer their seruice vnto God, and his sonne Iesus Christ our Lord, which are also of two sorts. Men are the seruants of God, either generally, eyther particularly. Generally they are all the seruantes of Iesus Christ, whosoever professe his religion, and promise their seruice vnto him in the generall calling of a Christian. Thus bond and free, male and female, young and olde, rich and poore, prince and people, wise and foolish, learned and ignorant, base borne and honourable, one and another: euen all such as professe the religion of God, and of Christ, are his seruants. Samuel being a childe, be-

Lib. 19 c. 15.
civitate Dei.

Iohn 8.

1. Cor. 7.

1. Tim. 6.

Tit. 2.

Col. 3.

Ephes. 6.

1. Pet. 2.

1. Kings 3.

Chap. I. Sermon I.

fore he serued in the place of a Prophet, being called by God, was taught to say by Ely the priest, Speake Lord, thy seruant heareth.

Job. I & 2.
& 42.

Iob in sinceritie professing the religiō of God, is called the Lords seruant. Dauid not yet aduāced vnto the kingdome, but persecuted by Saul, and in danger in the desert

Psal. II 6.

of Maon, perceiuing the inestimable loue of God toward

Psal. I 43.

him, protesteth that he will therefore be thankfull, and do

12. I 44. IO.

God seruice: Behold Lord, for I am thy seruant, I am thy seruant, and the sonne of thy handmaide. In this sence infinitely is seruant taken in holy Scripture, meaning all such as serue God in profession of religion.

Specially they are called the seruants of God, and of Christ, who in some seueral and chiefe calling do homage vnto God, and promote his kingdome. So Princes in common wealths, Preachers and Ministers in the Church of Christ, are seruants of God and of Christ, in speciall seruice. Our sauiour Christ in some sence is also a seruant,

Ezech. 34.

in that in the office of a mediator he serued the wil and pleasure of his father, whereof the prophet Ezechiel speaketh, I will set vp a shepheard ouer them, and he shall feed them, euen my seruant Dauid, he shall feede them, and be their Shepheard. By Dauid, not meaning Dauid the king, the sonne of Ishai, but Iesus Christ, of whom Dauid was a

Isai. 52. 53

liuely type and figure. Isai also speaketh of Christ in the

v. II. 42. I.

person of God, Behold my seruant, he shall prosper, hee shalbe extolled, and exalted very high, speaking of our sauiour Christ, in whose hands the worke of our spirituall deliuerance prospered. Seruing therefore as the head, & great Shepheard of the church, he is called in a special respect, the seruant of God. Dauid and other Princes seruing God in the chiefe place of the common wealth, in handling the scepter of gouernment, are called Gods seruants. Magistrates seeking by setting foorth Gods glory and true religion, by geuing precepts, and making lawes for the aduancement of godlines and vertue, are called the seruants of God in that speciall seruice, as Augustine to Boniface the Earle at large sheweth. So the Apostles and Ministers of Gods word, specially called to the minis-

Epist. 50.

terie

sterie of the word and sacraments, are called in respect of that special service, specially the servants of God and of Christ, as Saint Paul in sundrie his Epistles, Saint Peter, and this Apostle of himselfe speaketh, calling themselves the servants of the Lord.

Princes themselves have no greater honour then to become servants vnto Christ, and to licke dust vnder the feet of his Church, as the Prophet speaketh: which is, that earthly Princes should not feare to set out the gospel, and geue all their strength to the enlarging of Christ his kingdome, though it bee with hazard of their crownes. Yea this is by the Apostle to the Hebrewes 1. chap. verse 7. attributed to the angels of God, as their hiest honour to be ministring spirites to Christ, and to be subiect vnto him. How many times doeth Abraham, Isaac, Iacob, Moses, Iosua, Dauid, Ezechiah, and all the zealous kinges of Iuda entitle themselves the servants of God? How often doeth God shew foorth his great loue, fauour and goodnes to Israel, yea and many other vnder this name, that they are his servants? Who euer of the Princes of the earth, but Pharao, and Senacherib, and the like, exalted themselves against him in this wise, Who is the Lorde that I should heare his voice? I know not the Lord, neither vwill I let the people goe, *Exod. 5.*

1. Iames 1.

Psal. 72.

If thou vvert as mightie as Dauid the King and Prophet, yet this is thy greatest honour, vwith him to say; Behold Lord, for I am thy servant, I am thy servant, and the sonne of thy handmaid, *Psal. 116.* If thou excellest al kinges in wisdom, riches, honor, as Salomon did, yet this is thy glory, to reioyce in the seruice of Iesus Christ. If thou vvert vviser then Daniel, more righteous then Noah, more perfect then the Prophets, this is thy glory, the seruice of Christ. If vve vvere Princes on earth, Prelats in the Church, Angels in heauen, yet this is the height of all glory, to reioyce in the seruice of Christ. Who are vve and vwhat are our fathers houses, vwho can imagine and frame vnto our selues greater glory, then to bee seruantes vnto Christ? This the Apostles did not, vwho alvvaies held it their greatest glory to be indeed the servants of Christ,

Exod. 5.

Psal. 116.

Chap. I. Sermon I.

Now this name of seruant must teache vs humilitie, that we submitte our selues to Christ, whose seruants we are, and for his sake, and by his example to serue one another, wherunto he exhorteth, You know that the Lords of the Gentiles haue rule ouer them, and they that are great, exercise authoritie vpon them. But it shall not be so among you, but who so will be great among you, let him be your seruant, and who so wil be chiefe among you, let him be your minister. euen as the sonne of man came not to be ministred vnto, but to minister, and to geue himselfe for a raunsome for many. Whereunto his example in washing his Disciples feet serueth. Whereupon he concludeth; You call me master and Lord, and ye say well, for so I am: if I then your Lord and master haue washed your feete, ye ought also to wash one anothers feet. For I haue geuen you an example, that ye should doe euen as I haue done vnto you. Verely, verely I say vnto you, the seruant is not greater then the master, neither the Ambassador greater then hee that sent him. So by their calling vnto his seruice, hee by his example teacheth them humilitie, both to serue him, and to serue one another also. The holy Apostle teaching the Saints that their freedome and liberty consisteth in mutuall seruing one another in the humilitie of their hearts, thereunto exhorteth. Brethren, you haue been called vnto libertie, onely vse not your libertie as an occasion to the flesh, but by loue serue one another. Elsewhere about to entreate of the particular dueties of speciall persons, as a sentence generall he premiseth this, Submitte your selues one to another in the feare of God. Vnto whom Saint Peter subscribeth; Submitte your selues one to another, deck your selues inwardly in lowlines of minde, for God resisteth the proud, and geueth grace to the humble. Hereof our profession and calling putteth vs in remembrance who are seruants by calling to serue God in spirite and trueth, and to serue one another in the feare of God. Let disdainfull contempt, let ambitious honour, let insolent pride, let peeuish arrogancie be abandoned & abolished fro the harts of the Saints, who are therefore seruants to serue God & his sonne Iesus Christ, in all pure & holy

Mat. 20.

John 13.

Gal. 5.

Ephes. 5.

1. Pet. 5.

holy obediēce, & for his sake to serue one another in loue.

2 By our seruitude we are furthermore taught, what we owe vnto Christ Iesus our Lord and maister: euen all seruice, which is the ende of our redemption and cleansing by Christ from our sinnes. Zacharie the father of Saint Iohn Baptist therefore saith, wee are redeemed and deliuered from all our enemies, that we should serue him (that is Christ our redeemer) in holinesse and righteoussesse all the dayes of our life. Saint Paule affirmeth that we are washed and purged in cōscience from dead works to serue the liuing God. We are Christs both in life and death, none of vs liueth vnto himselfe, neither doth any die vnto himselfe: for whether we liue, we liue vnto the Lorde, or whether we die, we die vnto the Lord, whether we liue therefore or wee die, we are the Lordes. In all things therefore, and at all times wee ought to serue him, being not our owne, but bought with a price, that wee might glorifie God in spirite and in bodie, which are both his. We are all that we are to serue Christ and his Church, our power, our abilitie, our strength, our witte, our riches, our knowledge: the partes of our bodies, the powers of our mindes, our limmes, our liuings, our liues, yea euen our owne selues are the Lordes, to whom we owe whatsoever is in vs. Let vs then in the feare of God, confesse him with our mouthes, praise him with our tongues, beleeue him with our hearts, glorifie him in our workes, and in all things serue him as it becommeth vs. 1 For he hath made vs and not we our selues. 2 He hath redeemed vs, not with corruptible thinges, as siluer, and golde, but by his owne blood, as of a lambe immaculate and vndefiled. 3 He saueth vs from death, and deliuereth vs from perill and trouble. 4 He aduanceth vs to glorie: shall we not serue him then, our Sauour, and our God? If the creature owe all seruice to the creator: if they which are redeemed, owe him seruice by whom they are redeemed and deliuered: if such as are saued owe seruice to their sauiour and preseruer: if they which are glorified, owe seruice to him by whom they are aduanced to glorious dignitie, shall not we serue Christ, our creator, redeemer,

Luke I.

Heb. 9.

Rom. 14.

I. Cor. 6.

Psal. 100.

I. Pet. 1.

Chap. I. Sermon I.

deemer, sauour, and by whom onely we are partakers of immortall glorie? What great disloyaltie, what great impietie, what great ingratitude, what great iniquitie is then committed against Christ Iesus, when wee seruing our selues, our pleasures, our affections, our bellies, our backs, and our inordinate desires, we cast off the yoke of his seruice from vs?

Mat. 11.
13. Iohn.
1. Pet. 2.
Ephes. 5.
Ephes. 4.
2. Cor. 8.

3 Seruaunts ought to imitate such vertues and good qualities as they finde to shine and flourish in their masters, as we see often in the seruants of men: wee are the seruants of Christ, we are bound therefore to imitate those vertues, which he, & the Apostles in him haue commanded to be followed, his meekenesse, patience, humilitie, loue, long sufferance, liberalitie, kindnesse, forgiuenesse of offences, and the like vertues, which shone in the face, as it were, and whole life of Iesus Christ.

4 Finally, seruants must attende vpon their masters will, waite their leasures, relie and rest vpon their care for them, seeke all necessities at their handes: so we the seruants of Christ, must do his will in all things, waite his leasure patiently for our deliuerance, depende vpon his prouident care, who careth for vs, and in all our needes and necessities haue our recourse to him by praier. These and the like dutifull considerations ought this our spirituall seruice to raise vp in our hearts, that as in name, so in deed we might in all things shew our selues the vnfaigned seruants of the Lord Iesus, as no doubt this Apostle was, who not excluding nor shutting out other respects, hauing consideration specially of his calling and office of an Apostle, calleth himselfe the seruant of God, and of the Lord Iesus.

2. Persons
to whom he
writeth.

Iames being the writer and sender of this Epistle, sendeth it to the dispersed tribes of Israel, so the twelue tribes of Israel were the persons to whom hee writeth and sendeth his Epistle. These tribes had their names from the twelue sonnes of Iacob, which were the twelue Patriarks, who had the land of Canaan diuided into twelue seuerall partes for the twelue tribes of Israel. Of these tribes and their heads, we may read in the bookes of Genesis, Numbers,

bers, Iosua, the Reuelation of Saint Iohn, and such like *Gen. 49.*
 places, whereunto for this matter wee may bee referred, *Num. 1. & 32.*
 These tribes taking their names from the holy Patriarks, *Iosua. 9. & 13.*
 in the time of the Apostle were driuen out of their pos- *Reuel. 7.*
 sessions, which for many yeares they reteined in the land
 of Canaan, and were now dispersed, whereof the Apostle
 here certifieth vs, when he saith, To the twelue tribes dis-
 persed, salutation. These being remoued from their owne
 and olde seates, which in Canaan they enioyed manie
 yeares, were now dispersed and scattered among the Gen-
 tiles in many places of the world.

And this dispersing and scattering of these tribes was
 not at once, and together, but at diuers times, and vpon
 fundrie occasions: partly they were dispersed and scatter- *4. Kings 17.*
 ed when Salmanaser king of the Assirians caried them
 captiue into Assiria, and helde them in cruell bondage:
 partly when they were subdued by Nabuchodonosor, and *4. Kings 24.*
 caried into Babylon into captiuitie, for the rebellion of
 Iehoiakim against the king of Babylon, to whom he was
 subiect: partly they were dispersed by reason of the tu-
 mults and sturre that was in Asia and Aegypt: partly when *Acts 8.*
 immediately after the death of Saint Stephen, the cruell
 Pharisies moued persecution against the Church at Hie-
 rusalem, insomuch as thereby such as beleueed, were
 scattered throughout the regions of Iudea and Samaria.
 The Iewes being thus miserable dispersed and scattered
 into euery coast and countrie, place and prouince of the
 worlde, so that in person, and by his presence, hee could
 not teach them by liuely voice, and worde of mouth, the
 Apostle by his letters which might better be brought vn-
 to them, informeth them in their duties, and thus writ-
 teth vnto them dispersed. Of which scattering there was
 manifest token, in that Saint Paul being the Apostle of
 the Gentiles, and sent to preach vnto them, into what
 place soeuer he came almost, he found a Sinagogue of the *I. Rom.*
 Iewes, and assemblies of them, dispersed and scattered a- *I. Gal.*
 mong the Gentiles, as in Damascus, in Siria immediately *Acts 9.*
 after his conuersion, and in Asia the lesse, in Antiochia *Acts 13.*
 a towne of Pisidia, in Thessalonica a Citie of Macedo-
 nia,

Chap. I. Sermon I.

*Acts 17.18.
28.chap.*

nia, at Corinth, Ephesus, at Rome also, and sundrie other places of the Gentiles, whereby it manifestly appeareth, that they were dispersed, as here S. Iames writeth vnto the twelue tribes dispersed.

Psal. 72.

And this dispersing of the beleeuing Iewes among the Gentiles, putteth plaine difference betweene the Kingdome of Christ, and the kingdoms of this worlde. The kingdomes of this worlde be they neuer so ample, large, and great, yet are they contained within certaine bounds, circuits, and limits of the earth. The kingdome of the Persians and Medes, a mightie kingdome, hauing besides Sidrach, Misach, and Abednego, 120. princes and gouernours, yet it was measured by it limits and bounds: it reached not through the whole worlde. The Grecians, the Romans, the Babylonians, and other people had mightie Monarches, Dominions, and Empires, yet none of them but had their bounds on earth, which they did not passe: but the kingdome of Christ is infinitely spread vpon the face of the earth, and runneth through the whole worlde: for his dominion is from sea to sea, and from the riuers vnto the end of the land. They that dwell in the wilderness shall kneele before him, and his enemies shall lick the dust. the kings of Tharsis, and of the Isles, shall bring him presents, the kings of Sheba and Saba shall bring him gifts. Yea all kings shall worship him, all nations shall serue him. This kingdome reacheth from East to West, from whence men shall arise to encrease this kingdome: for which cause our Sauour saith to the vnthankfull Iewes, that many shall come from the East and West, and shall sit with Abraham, Isaac and Iacob, in his heavenly kingdome: which kingdome Saint Iohn describing, and shewing who were as heires sealed vp therevnto, saith: After these things I beheld, and lo, a great multitude which no man could number, of all nations and kinreds, people and tongues, stood before the throne, and before the Lambe, clothed with long white robes, & palmes in their hands, and so after the 144. thousand of the Iewes, he referreth an innumerable multitude also of the Gentiles to the kingdome of Christ, whereby it appeareth it is infinite
and

Mat. 8.

Reuel. 7.

and vniuersally diffused and scattered vpon the whole earth, whereunto all the elect of God wheresoever dispersed, appertaine, as in the writing of Iames to the twelue tribes dispersed, appeareth.

2 Besides this, in that Saint Iames writeth vnto the twelue tribes dispersed, it teacheth vs that the Church of Christ is tied or bound to no place. neither so fastened to Hierusalem, but it may be remoued: but is alwayes there where the true saints of god are. The church was sometime in paradise, whē our prime parents were there resident in their righteousness, but not so immouably, but that it was afterward els where in Abell. The Church was in Mesopotamia in Abraham, but not there tied: but afterward it was here and there with him, now in Aegypt, now in Caldea, now in Canaan, now here, now there, with Isaac, Iacob, and Ioseph, with Dauid, the Princes, the Prophets, Christ, the holy Apostles, as the stories witnesse. Now in the countries of the Gentiles in the dispersed Iewes, to whom S. Iames here writeth. Absurdly therefore do our aduersaries the Papists tie the Church of Christ to the Chaire of Peter in Rome: Seeing in all times it hath remoued with the faithfull, and is there where the worde is professed, Sacraments duly administred, discipline in some measure practised and exercised.

3 Now that Saint Iames mencioneth onely the twelue tribes of Israel, as the persons to whom he writeth, we may not gather, that this doctrine appertaineth not to vs, nor to other Churches, as well as to the Iewes and scattered tribes, to whom it was chiefly and first sent. For such is the nature of God, that when he speaketh to one man, or one people, yet then must all men, and all people heare him. Wherefore when he gaue his law to Israel onely, yet it concerneth all men, and condemneth all that are guilty thereof. Saint Paul rehearsing the punishments which God inflicted vpon the Iewes for their horrible finnes, shewing that the same appertaine vnto all, concludeth, that such things came vpon them for examples, but were written to admonish vs, vpon whom the endes of the world are come. And generally speaking of the whole
Scripture,

Exod. 20

1. Cor. 10

Chap. I. Sermon I.

Rom. 15.

Scripture, that it is not written to any one people, but that it concerneth others in like maner, saith: Whatsoever things are written aforetime, are written for our learning, that we through patience and consolation of the holie scripture might haue hope. Whatsoever then in scripture, tendeth either to doctrine, or to instruction, reprehension, correction, or consolation, it after some maner also pertaineth vnto all. Whether then the Saints write to whole Congregations and Churches, as Paul to the Romans, Corinthians, Galathians, Ephesians, Philippians, Collossians, Thessalonians, and other Churches, or els to speciall persons, as Paul to Timothie, Titus, Philemon: John to the elect Ladie: & to Gaius beloued in the Lord: or other persons, they in some maner concerne all men: and something therence may be gathered which concerneth not those places and persons only, but all in generall, Though therefore Saint Peter write, to the Saints being straungers, which dwelt here and there throughout Pontus, Galatia, Cappadocia, Asia, and Bithinia: and S. James here sendeth this Epistle to the twelue tribes of Israel dispersed and scattered: yet may we not thinke that it concerneth them onely, but all men also, albeit for the circumstance of time, place and person, they wrote vnto certaine.

1. Pet. 1. 1.

Neither is this marueilous or strange. The Philosophers and prophane writers, as Plato, Cicero, Aristotle, Xenophon, Seneca, and others, haue written to seuerall and certaine persons chiefly, yet their precepts concerned all the Gentiles, who thought themselues bounde to obey them. Shall humane Philosophie dedicated to certaine persons, binde all to obey it: and shall not the heavenly and diuine Philosophie of Gods worde, though it chiefly be sent to some one, yet bind all men to obedience? This Epistle was sent to the twelue tribes dispersed, yet it concerneth all men: Wherefore of the Grecians it is called Catholike: of the Latins, Canonick: of vs & others, Generall, because it concerneth all people in generall. Neither doth it follow, it was writ first to the Iewes, therefore it appertaineth not to vs Gentiles: for the whole

law

law of God, and the whole doctrine of the Gospell, was first deliuered vnto the Iewes, and then afterwarde vnto the Gentiles. Thus much is necessarie herehence to know for vs, Who easily will turne the Iewes vnto obedience to the scriptures, and liue as we lust our selues : as if these things concerned not vs, but them onely. The persons to whom this Epistle was written, were the 12. tribes dispersed, and after them, the doctrine bindeth vs all to holy obedience.

In the title the third and last thing is the greeting he sendeth. Touching greetings & salutations, which among all men haue at all times been vsuall, wee need not curiously to consider, seeing it cannot be denied, but that both godly and profane persons haue vsed it, and both profane writings, and the holy Scripture also deliuer and set down sundry formes thereof. Plato disputeth of the salutations and greetings of the Gretians, whose common salutations were three, To wish ioy, this forme was common to the people. To wish prosperitie, which was vsed of the philosophers. To wish health, which was proper to the physicians. The Romans commonly vsed one forme of greeting, to wish health, as Marcus Cicero wisheth, or sendeth health to Publius Lentulus, and so others. Other haue vsed other formes. The enemies of Benjamin sending their letters to king Darius, against Iuda, in their salutation wish him peace. To Darius the King, peace. Nabuchodonosor making a decree, that all Nations should worshipping and serue the God of Sidrach, Misach, and Abednego, in his letters to that purpose tending, he vseth the like salutations, Nabuchodonosor king, to all people, nations and languages that dwel in all the world, Peace be multiplied vnto you. Saint Paul in euery of his Epistles sendeth greeting vnder this forme, Grace and peace from God the father, &c. Or, Grace, mercie and peace, as to Timothie. Saint Peter imitating Paul, vseth the like forme. Saint Iude wisheth mercy, peace & loue to be multiplied. Saint Iohn in his first Epistle seemeth to omitte both the name to whom he writeth, and his salutation. In the other two he contenteth himselfe with the name of the writer, and the party to whom he writeth, but altogether he suppresseth.

Exod. 20.
Mat. 10.
Act. 13.
Matt. 28.

3. Salutation.

3. Epist. Dionysio.

Esd. 5.

Dan. 3.

1. Pet. 1. 1.

1. Iohn. 1. 1.

Chap. I. Sermon I.

Act. 23.

Act. 15.

Rom. 8.

Iohn 16.

Phil. 4.

Rom. 14.

seth his salutation. The church of Christ in their first generall counsel held at Ierusalem, writing to the Antiochians, salute them in manner following, The Apostles, Elders, and brethren, to the brethren which are of the Gentiles in Antiochia, Siria, and Silicia, send greeting. And Claudius Lyfias the chief captain, sending Paul to Felix, in his letter saluteth him in this maner, Claudius Lyfias vnto the most noble Gouvernour Felix, sendeth greeting.

In which places they vsed the forme of Saint Iames in this place mentioned, which being translated word for word, is, To reioyce, to be mery. Which ioy and reioysing is not bodily, but spirituall, the ioye of the Spirite in the Lord, whereby we reioyce in him, not onely in our prosperitie, and in his benefites fauourably and mercifullie poured vpon vs, but also in our troubles iustly by him inflicted, and in the miserie and aduersitie of this worlde, which we accept and receiue from him as a testimonie of his loue toward vs, in that we are thereby made conformable to the image of his sonne Iesus Christ, that as wee are like him in affliction, so we may be like him in glorie. This reioysing, and this ioy our Saujour Christ promisseth his, Ye shall weep and lament, & the world shall reioyce: ye shal sorow, but your sorow shalbe turned into ioy. To which Saint Paul exhorteth; Reioyce in the Lord always, and againe I say reioyce. This is the ioy whereby God reigneth ouer his, whereof the Apostle speaketh; The kingdome of God is not meat and drinke, but peace, and righteousnes, and ioy in the holy Ghost. And this is that which in his salutation he wisheth them. And thus much may serue for the title of the Epistle, Iames the seruant of God and of Iesus Christ, to the twelue Tribes which are scattered abroad, Salutation, ioy and reioysing. Now the God of comfort and consolation poure into our heartes this ioy of the Spirite, that our hearts and mindes replenished with gladnes, we may in all things reioyce in him, through Iesus Christ our Lorde, To whom with the holy Ghost, three persons in trinitie, one euerliuing, and euerlasting God in vnitie, be all praise, dominion, and maiesty now and for euer. Amen.

Iames

James Chapter 1. verses 2.3.4.5.6

Sermon.2.

- 2 My brethren , count it exceeding ioy,
when ye fall into diuers temptations.
- 3 Knowing that the triall of your faith
bringeth foorth patience,
- 4 And let pacience haue her perfect work,
that you may be perfect and entire,
lacking nothing.
- 5 If any man lack wisdome, let him aske it
of God , which geueth to all men li-
berally , and reprocheth no man, and
it shalbe geuen him .
- 6 But let him aske in faith, and wauer not.



He title of the Epistle being sette
downe, in these words and the rest,
hee commeth to the handling of
the matter and common places
which herein are conteyned. Of
which the first is of bearing out-
ward afflictions, wherein we ought
not to be cast downe, but rather to
be glad; not to be faint hearted, but

1. Place of
bearing out-
ward afflicti-
ons.

to reioyce . With which he doeth wisely to beginne, in as
much as in that their scattering their case was most mise-
rable , and therefore were they first of all to bee armed
and comforted against afflictions. Which in these verses,
and in the 9. 10. 11. 12. he performeth . In which discourle
there are foure things to be noted . 1 The proposition,
2. verse . 2 The reasons of confirmation, 3. & 4. verses.
3 The distinguishing of persons to whom the crosse is pro-
fitable, 9. 10. 11. verses. 4 The conclusion, 12. verse.

Now this Treatise is a little inuerted , and troubled

D

by

Chap. I Sermon 2.

by a digression which is necessarily made, 6. 7. 8. verses wherein the second place is conteyned. This being thus obserued & noted by the way, let vs consider the words read.

- In these verses are three things to be noted.*
1. The proposition of the place.
 1. From honest comelines, 3.
 2. From profit, because it causeth patience, that excellent vertue.
 3. From euent and effecte, it maketh perfect.
 2. The confirmation, or rendring of reasons of his proposition: And they are three.
 1. The obiection proposed, How shall we beare the crosse as we are taught?
 2. The answer. In which are four thinges noted, namely
 1. What that wisdom is.
 2. Who geueth it.
 3. What hope wee haue to obtaine it.
 4. How we may aske it.
 3. The preuening of an obiection. In which are two things.

1 The first herein is the proposition of the place, which is, That the Saintes of God must beare afflictions: Vnder the heauy burthen whereof they may not faint, fall downe, nor quaille, but be patient, triumphe, and reioyce. Hereof he carefully admonisheth, because in their scattering and dispersing their condition could not be but miserable: and therefore in these externall afflictions, they had neede to bee comforted, which Saint *Iames* doeth faithfully in this place; My brethren, count it exceeding ioy when ye fall into diuers temptations. Saint *Peter* in
like

like case writing to those strangers which were in like manner scattered here and there, in Pontus, Galatia, Cappadocia, Asia, and Bithinia, exhorteth them to beare afflictions without fainting. Dearely beloued, thinke it not strange concerning the fiery triall which is among you, to proue you, as though some strange thing were come vnto you, but reioyce, in as much as you are partakers of the sufferings of Christ, that when his glory shall appeare, yee may be glad, and reioyce. Our Saviour Christ foretelling his Disciples the condition wherunto they should be subiect, euen to bee as sheepe among wolues: and for his sake and the Gospels to be brought before Iudges, scourged in Sinagogues, expelled and excommunicated their assemblies, and euery where euill entreated, and spitefullie handled: by his owne example exhorteth he the to beare all these things, and willet them with intvincible courage and patience, to take vp their crosse and follow him. And elswhere forewarning them of their oppressions, therein he willet them to be of good cheare, and beare their afflictions with patience. In the world (saith he) you shall haue trouble, but bee of good cheare, I haue ouercome the world. The holy Apostle Saint *Paul* to like purpose perswadeth men not to faint in heart, not to cast downe their heads as discomfited, but in the midst of their afflictions and miseries to reioyce: Reioyce in hope, be patient in tribulation, continue in prayer. Which condition inseparably ioyned with the profession of the faith, ought not to seeme strange vnto the Saints, neither to moue them. Which *S. Paul* considering, councelleth them to stand fast in the faith, and not to be moued with these afflictions, because they were thereunto appointed of God. The proposition therefore of this place is, that the Saints of God must arme themselues against all manner afflictions, and therein reioyce exceedingly: Come there life, or come there death; come prosperitie, or come miserable aduersitie; come there sicknes, or come there health; come there wealth, or come there woe; come there persecution, or come there pestilence; come there sworde, or come there

1. Pet. 4.

Mat. 10.

John 16.

Rom. 12.

1. Thes. 3.

Chap. I Sermon 2.

famine; come there captiuitie, or come there any other miserie, we must be prepared and armed thereunto, and hold fast the proposition of the Apostle, Brethren, count it exceeding ioy when you shall fall into diuers temptations.

In this proposition many things may bee obserued worthy our consideration. I That the Saints must count it great ioy when they fall into temptations, and do suffer afflictions in the world. Wherin the ioyes of Gods saints, and the ioyes of the wicked are distinguished. The wicked reioyce, some in one vaine thing of this world, some in another: accounting sicknes, pouertie, imprisonment, ignominie, miserie, persecution, famine, nakednes, sword, death and such like afflictions, as euils, wherefore they shunne them by all meanes, they abhorre the, as infallible tokens of the heauie wrath of God, & his iust hatred against them which suffer them, as appeared by the sentence of *Eliphaz* against holy *Iob*, who condemned him for wicked, because he was afflicted: and by the censure of the wicked, who iudged Christ as reiected of God, because he was plagued and smitten by him. And the Iewes in like maner so iudged of them vpon whom the tower of Silo fell, and whose bloud *Pilate* mingled with their sacrifice, slaying them when they were offering: esteeming them for wicked, because of their punishment. Finally, by the sentence of the Barbarians in Melita, who seeing a Viper springing out of the fire, to rest vpon the hand of the Apostle *S. Paul*, accounted him for a murtherer, and a wicked person. But so doe not the Saints, for they know that these afflictions by the blessing and grace of God, tende to their furtherance, and saluation in Iesus Christ. Wherefore they therein reioyce exceedingly, and preferre this ioy before all worldly ioy whatsoever. Insomuch as in the midst of their miserie, and in their tortures & torments they haue triumphed: as, the holy Apostles being afflicted, beaten, and smitten for the testimonie of Gods trueth, departed, and went out of the councill reioysing, of whom *S. Chrysostome* saith, The Apostles were scourged, & they reioyced: they

Iob. 4.

Isai 53.

Luke 13.

Acts 28.

Acts 5.

they were bound and imprisoned, and they thanked: they were stoned, and they preached. The blessed Apostle Paul of himselfe and the rest beareth the like recorde, that, in their troubles they reioiced. We reioyce, saith he, in trouble, knowing that trouble bringeth forth patience, patience, experience: experience, hope: hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost which is giuen vnto vs. *Homil. pop. Antioch. 54. Rom. 5.*

The holy and blessed martyrs haue in like maner counted it exceeding ioy, when they fel into temptations, wherein they being by the will of God, aboue the strength and course of nature, haue triumphed: whereas then the wicked shunne these as simply euill, the saintes embrace them as testimonies of loue: whereas the wicked in their miseries, frette, fume, and fume at mouth for rage and anger, stampe, stare, murmure, and mutter against God: yea and blaspheme him in extreeme desperation, as Saint John in his Reuelation auoucheth, the Saints reioice with ioy vnspeakable and glorious, as in wholsome documents of their life, corrections of their infirmities, prouocations to praier, inuitements to GOD, repressors of naturall corruption, encreasers of zeale, and meanes whereby they are made conformable to the image of the sonne of God. Whereas the wicked herein faint and fall into dispaire, and reioice in other thinges onely: the Saints and holy men of God, make affliction the greatest matter of their mirth, and to suffer for Christ and his Gospel, their soundest ioy, remembring the proposition of the Apostle here set downe: Brethren count it exceeding ioy when you fall into sundrie temptations. Let worldlings then reioyce in their riches, and glorie in their wealth, let them reioyce in their pleasures, and delight themselves in ambition and honour: let them make their bankets, bellie cheare, and riotousnesse their ioy: let them counte for their greatest happinesse and felicitie, worldly securitie, and vacation from all trouble: yet this is the ioy, the mirth, the delight, the pleasure, the felicitie and happinesse of the the Saints, wrongfully to suffer affliction, and this

*Reuel. 16. c
ver. 11, & 21.*

Rom. 8.

Chap. I. Sermon. 2.

Exod. 7.

1. King. 31.

this they count vpon earth their exceeding ioy, and therein they haue their reioycing. Let the wicked in their miseries grow from worse to worse, as Pharao by his afflictions waxed worse, and more impatient: let them vse violent hands vpon themselves, as *Saul* in daunger of the vncircumcised Philistines, fell vpon his owne sword, and perished: and many other at the losse of their riches, the spoile of their goodes, the departure of their friends, and other afflictions, murmured against God: yet the Saintes holde vp their heads, relie vpon God, humbling the selues before him vnder the crosse, and count it exceeding ioy when they fall into manifold temptations.

2 The worde, Fall into, is not without signification: whereby the Saints of God are taught that they may neither procure, neither haue their owne crosse, nor deserue at the hands of the worlde thus to be afflicted. The Papists which in manie places, and at sundrie times lay heauie crosses vpon themselves: as beating their owne flesh, scourging their owne bodies, wearying and wasting themselves with long, tedious, and troublesome pilgrimages, fall not by the will of God hereinto, but by their owne choise, therefore haue no cause therein to reioice: theeves, robbers, pirates, murtherers, man quellers, euill doers, busie bodies, who by their own desert procure their owne miserie, ought not therein to reioyce. Let no man, saith Saint *Peter*, suffer as a theefe, murtherer, euill doer, or as a busie bodie in other mens matters: but if any suffer as a Christian, let him not be ashamed, but let him glorifie God in that behalfe. When men are causes of their owne crosses, and procure by their wickednesse their own punishments and afflictions, they must not therein reioyce, but rather lament and be sorie: but when we fall into temptations by the will of God, then must we count it exceeding ioy. Foolish men punished for their wickednesse, malefactors chastined for their vngodlinesse: wicked ones afflicted for their vngraciousnesse, haue cause of sorow, not of ioy: of mourning, not of mirth: of lamentation, not of laughter, in that they fall not hereinto by

Gods

1. Pet. 4.

Gods will, but by their owne wickednesse: though secretly they doe that which from euerlasting God hath determined. Vnder the worde, Falling into, is insinuated vnto men, vnder what affliction and crosse they must reioyce: vnder that crosse which God imposeth and layeth vpon vs: vnder those afflictions whereinto wee fall by the pleasure and purpose of God to trie vs: therein when we suffer, we must count it exceeding ioy.

3 The circumstance of time may not be lightly passed ouer: My brethren, count it exceeding ioy when you fall, that is, whensoever you fall into temptations. This teacheth the children of God, that once or twise to reioyce vnder the crosse, is not inough to the perfect dutie of a Christian, but whensoever, as often soeuer, at what time soeuer we are assaulted and assailed with temptations: so often to shew our selues pacient therein and ioyous, because our crowne is onely giuen in the ende of all our combats, which the authour to the Hebrues recounting, teacheth vs that we haue alwaies neede of pacience, that in fine and at length wee may obtaine the promise. For which cause the Angell requireth pacience in the Smyrnians, and constancie vnder the crosse to the ende. Bee thou constant vnto death, and I will giue vnto thee the crowne of life: It is not inough to begin to runne in the race of pacience, but wee must runne out our race with pacience, if we will be crowned. Therefore Saint Paul admonisheth, that we runne on with pacience the race that is set before vs. Wherefore as he that hath borne the brunt of many bickerings, and hath quit himselfe valiantly and like a man in sundrie assaults and skirmishes: If before the ende of the battell he faint and giue ouer, loseth all his former labor: and as he that plaieth on a stage, though he behaue himselfe excellently in sundry acts: yet if in the last act he quaille, he beareth away neither prime nor price in that action: and as hee that runneth a long time, but falleth or sitteth downe before he come to the goale, hath not the crowne or garland: so if men in manie miseries, in sundrie temptations, in diuers afflictions, haue

Heb. 10.

Reuel. 2.

Heb. 12.

Chap. I. Sermon. 2.

reioyced : vnlesse whensoever they fall thereunto they still reioice, they loose their praise and commendation of pacience, whereof the Apostle to foretell and foreteach vs, would haue vs count it exceeding ioy, whensoever wee fall into temptations.

4 Finally, hee would men to count it exceeding ioy, when they fall into diuers or manifolde temptations. Wherein we must learne, that the afflictions of the saints are manifolde, diuers and sundrie, and that specially in three respects.

1 These afflictions are manifolde in respect of the diuersitie of instrumēt, which God vseth in inflicting them vpon the Saints. For some times hee vseth the Diuel, sometimes the meanes of men, some times other his creatures as instruments and meanes by afflictions to tempt the Saints. Hee vsed Satan in the temptation of *Job*, to whom he gaue licence in his goodes, and in his bodie to afflict him. Men, almightie God vsed to afflict Israel his people, wherefore in the Prophets the Assirians, the Babilonians, the Philistines, and Aegyptians, with other, are both plainly called, and manifestly discribed as the instruments of God to afflict his people. In which sense Assur is called the rodde of the Lords furie, and the staffe of his wrath and indignation. Thus the Lord calleth Nabuchodonosor, that cruell tyrant and shamefull idolater, his seruant, because he vsed him as a meane to afflict his people. Thus vsed also God the Caldeans and Sabians as his instruments to afflict *Job* the Patriarch and seruant of God. Thus he vsed Sennecharib to afflict *Hezekiah*: the Scribes and Pharisees to afflict our Sauour, and to vse all meanes of persecution against the Apostles and disciples. Thus he vseth men to rob, spoile, slaie, murther, and euerie way to afflict his saints and seruants.

God vseth in like maner other creatures in afflicting of his Saints. Sometimes the heauens giue abundance of raine, whereby the corne and graine of the earth is destroyed, and the Saints and others brought to extremitie: some times the aire is infected, wherehence, sickness, plagues,

Job. 1. & 2. ca.

Esai. 10.

Iere. 27.

Exec. 17. & 26

Job. 1.

gues & pestilence groweth, and the people are destroyed. Some times brute beasts rise vp against men, and destroy them, as the Lion did the Prophet. The Lions which destroyed those whom Salmanaſer ſent to inhabite Samaria, whereof that none were good were hard to affirme. By infinite other his creatures, the ſaints themſelues are oftentimes afflicted: wherefore if we reſpect but the diuerſitie of instruments which almighty God uſeth in theſe external afflictions, we ſhal eaſily be forced to confeſſe that in that regard euen our afflictions and temptations are ſundrie. 3. Kings 13.
4. Kings 17.

2 As in reſpect of the diuers instruments thereunto by God uſed, the temptations of men are diuers and manifold, ſo if we looke into the nature of temptations, they are no leſſe manifold and diuers. Hereunto the holy prophet hauing regard crieth out: Manie are the troubles of the righteous, but the Lord deliuereth out of all. As many in number, ſo diuers in nature are our afflictions. Some are afflicted by exile and baniſhment: ſome by captiuitie and imprisonment: ſome by famine and nakedneſſe: ſome by perill and perſecution: ſome by flander and reprochfull contumelie: ſome by rackings and tearings in peeces: ſome by ſlaughter and ſworde: ſome by fire and fagors: ſome by ſores of bodie and ſundrie diſeaſes: ſome ſuffer in themſelues: ſome are afflicted in their friends, in their wiues in their children: ſome in their goods: ſome in their bodies: ſome in their credits: ſome by ſea: ſome by land: ſome at home: ſome abroad: ſome by open enemies: ſome by counterfeit friends: ſome by cruell oppreſſion: ſome by manifeſt iniuries: ſome by force: ſome by fraud: ſome afflicted and tempted by one meanes, ſome by another: and ſo manie kinds of temptations there be that the Apoſtle may worthily call them manifolde and diuers. Pſal. 34.

3 Finally, the ends wherefore they are inſlicted are diuers, therefore in that reſpect alſo they may not amiſſe be counted diuers. Some times we are afflicted to the ende we ſhould be humbled: ſome times we are afflicted to the ende ende

Chap. I. Sermon. 2.

Rom. 8.

ende we should be tried : some times we are afflicted, that in the nature of Gods blessings we may better be instructed : some times we are afflicted, that God may be glorified : some times we are afflicted, that our sinnes thereby may be remitted : sometimes we are afflicted, that the pride of our hearts may be repressed, and sinfull desires mortified : some times we are afflicted, that his loue towards vs may the more liuely be expressed : some times we are afflicted, that thereby the world may be hated of vs : sometimes we are afflicted, that we may be more zealous in praier for deliuerance : some times we are afflicted, that we in afflictions made conformable and like the image of the sonne of God, together with him, may be partakers of his glorie. As therefore euery thing serueth not for one purpose, neither is euery medicine ordained for euery maladie : so neither hath euery temptation one end wherefore it is inflicted, but many ends there are of many afflictions : so that in respect of their sundrie ends, they are also diuers & manifold : partly then in respect of the manifold instruments whereby God afflicteth men : partly in respect of the sundrie kinds of temptations : partly in respect of the manifold ends which in afflictions god respecteth, they may well be called and reamed diuers and manifold. And these are the things in this proposition, the first branch of the diuision to be obserued : Brethren count it exceeding ioy when you fall into diuers temptations.

2. Confirmation.

2 The proposition ended, the confirmation which is the second thing here followeth, which containeth the reasons and arguments which the Apostle useth, whie the Saints should be comforted vnder the crosse, and count it exceeding ioy when they fall into diuers temptations. The reasons are three.

1 From honest comelines in the Saints. It is comely & honest, and a thing decēt in the Saints patiently to haue their faith tried : by afflictions of this life, the faith of Gods Saints and seruants is tried : the Saints therefore in afflictions must reioyce and be patient. No man doubteth but

but it is a comely and honest thing for Gods children patiently to suffer the triall of their faith. And that afflictions make manifest triall and prooffe of our faith, the holy Scriptures of God abundantly teach vs. When Almighty God would haue the faith of *Abraham* to shine and appeare glorious vnto the world, he tempted him by willing him to sacrifice his onely sonne *Jsaac*, in whom only vvas the hope of all the promises. Hereby his faith vvas tried. *Moses* writeth that the manifold troubles vvhich the Israelites for fortie yeares suffered in the vvildernesse, vv ere to trie them. To vv hich end God is said to send false Prophets among the people, thereby to trie their faith, vv hether they vv ould cleave stedfastly to God, Saint *Paul* thereunto subscribing, affirmeth that there must be heresies among them, that they which are approued may be knownen. *Dauid* the princely Prophet speaking of the afflictions of *Ioseph* in Aegypt, confesseth the end thereof to haue beene the triall of his faith. When he writeth that God tried him vntill the appointed time was come for his deliuerance, *Zacharie* prophecying of the blessings which should be vpon the true seruants of God after their clensing and clearing from all idolatrie: and shewing that al such as should enioy those excellent blessings, notwithstanding should bee tried with manifold afflictions, faith: that God would bring thar third part reserued to himselfe, through the fire, and would fine them as siluer is fined, and trie them as gold is tried. Saint *Peter* telleth the Saints, that they were vnder manifold temptations, that the triall of their faith, being much more precious then golde that perisheth, though it be tried in the fire, might be found to their praise, honour and glorie, at the comming of Iesus Christ. And thus seeing the ende to be the triall of the faith of the Saints, he calleth affliction the fierie triall. Thinke it not strange, dearly beloued, concerning the fierie triall which is among you. Wherein hauing an eie to the comparison so vsuall in scripture, whereby the Saints are compared to gold and siluer, who are tried by affliction, as these mettels are by fire, calleth affliction

Gene. 22.

Deut. 8.

Deut. 13.

1. Cor. 11.

Psal. 105.

Zach. 13.

1. Pet. 1.

1. Pet. 4.

Chap. I. Sermon 2.

Reuel. 2.

affliction fierie triall. The Angell willed *Iohn* to write to the Church of Smyrna, to exhort them not to feare any of the things which the diuell should lay vpon them, to trie them: whereby it is more cleare then the Sunne in his brightnesse at noone day. That afflictions are for the triall of the faith of men, they are as the touch-stone to trie gold from copper, as the fornace to discerne siluer frō drosse, as the sieue or fan to sift the chaffe from the wheat. Wherefore as that is counterfet, not true gold which beareth and abideth not the touch-stone, that drosse and dregges which carieth not the fining: that dust and chaffe which suffereth not the sifting: so that faith which will not abide trial by affliction, is weake, imperfect, wauering, and vnseemely in any Christian.

Whereas then ciuill and morall vertues are then soonest tried when their obiekt is present, whereon they may worke, as fortitude in daunger: chastitie in pleasure: temperance in present dainties and delicacies: anger when we are prouoked: so the faith of Gods children is then most manifest, when affliction are present to trie them. And as the starres and moone shine not at noone day, when the Sunne shineth in his glorious beautie: so neither doe the vertues of Christians then appeare, when men are in prosperitie, but in the night and mist of affliction. Seeing then it is a comely and honest thing in the Saints of God to haue prooffe and triall of their faith, and other vertues, to bee made: and this triall is made specially by afflictions and troubles of this life: then no doubt ought the Saints patiently to suffer affliction, and to count it exceeding ioy when they fall into diuers temptations, in as much as the triall of their faith bringeth forth their inward vertues: and afflictions are therefore sent to make trial of the faith of Gods children, and this is the first reason or argument of the confirmation, lying secretly in the word triall.

2 Another reason set downe manifestly, is drawn from the vtilitie and profite which commeth by bearing afflictions: by bearing patiently the miseries and afflictions

ons of this life, the most singular vertue of patience is wrought in vs. If affliction and triall of our faith bring vnto vs the worthie vertue of patience, who would not then count it exceeding ioy when they fall into diuers temptations?

Troubles in the wicked, are causes, or rather occasions in them to fret and fume; to grudge and groane; mutter and murmure against God; But in Gods Saintes they are the instruments whereby God worketh patience in their hearts, therefore to be reioyced in, count it therefore my brethren, exceeding ioy whē you fal into temptations, because the triall of your faith bringeth foorth patience. *Rom. 5.*

But it may be obiected, that this place and doctrine is against Saint *Paul*, who entreating of the like argumēt, saith contrary to this. For Saint *James* saith, That the triall or prooffe of our faith bringeth forth patience: But S. *Paul* saith, That patience bringeth foorth triall or prooffe. These are contrary and how can they then hang together?

The reconciliation of these places may be this. 1 The words by *James* and *Paul* vsed, are not the same. therefore neither is the thing the same: Speaking then of diuers things, they speake not contrarily one to the other. In this place prooffe is taken actiuelly, as it signifieth those things whereby we are tried, as afflictions themselves, whereby occasion is ministred of trying and proouing the faithfull. Thus temptations and afflictions trie vs, and this triall or prooffe, (that is, the things whereby wee are tried and prooued, which are afflictions) bringeth foorth patience. that is, ministreth matter of our patience. And thus triall with *James* here, is as cause of that triall with *Paul*, which after this manner is as an effect. With *Paul* triall is taken passiuelly, as, it signifieth that prooffe and triall which is made of vs, by which wee are made known. This knowledge commeth through our patience: for patience maketh vs to be known whether we mutter and murmure, or whether we be quiet in our sufferings. And thus patience causeth & bringeth foorth that experience, prooffe or triall, which is made of vs. And thus is patience
cause

Chap. I. Sermon 24

cause(as it were)of triall.

2 We may not looke so straitly and narrowly into causes and effects, but that we may graunt the same to be cause and effect also in sundrie kindes of causes, or in diuers respects. For triall, prooffe, experience of most prosperous successe, and happie issue in many troubles, encreaseth our patience, and confirmeth our constancie: so that the more triall we haue of good successe, the more patient, and more constant are we made in affliction: and thus triall causeth patience as Saint *James* saith. On the other side, patience, and suffering of the crosse, causeth great experience, and prooffe of Gods presence to deliuer vs, & also maketh vs knownen of what behauiour wee be in our troubles. And thus patience causeth triall, as Saint *Paul* saith: and so triall and patience are mutuall helpers, and nourishers one to another, and both cause and effect one of the other. Thus S. *James* saying that triall of our faith bringeth forth patience; and Saint *Paul*, that patience bringeth forth triall or prooffe, speaketh truely also. For the triall of our faith maketh perfect our patience, that the more we are tried, the more patient we are. And patience causeth triall, because he whose faith faileth not, & whose patience is inuincible, is thereby prooued and knownen to be of excellent constancie.

Rom. 5.

These things thus premised and set downe before, the meaning of the Apostle is not doubtfull, The triall of your faith bringeth forth patience, that is, the afflictions and temptations themselues (whereby your faith is tried) bringeth forth patience. And this is one and the same which Saint *Paul* preacheth to the Romans, We reioyce in tribulation, knowing that tribulation bringeth forth patience. Our trials and tribulations, our afflictions and miseries which here wee suffer, inure and accustome vs to the crosse; and men accustomed to a thing, grow therein to be patient. What we are dayly vsed vnto, that we finally beare quietly: dayly afflictions make vs so accustomed and acquainted with sufferings, that thereby we grow to be patient. Wherefore, as *Milo Crotoniales* by bearing
a calfe

a calf when it was yong, was made able by dayly exercise, to beare it also when it was an olde ox: So men by daily bearing the crosse, shalbe enabled to beare it patiently. *Lament. 3.* Therefore the prophet said wisely, that it was good to beare the crosse from a child, that as the affliction groweth greater, so our patience might grow greater also: and so affliction, and the triall of our faith make vs patient. Thus afflictions and the triall of our faith thereby, bring forth patience, not as the efficient cause of patience, and the geuer of patience, which is God onely; Therefore *Paul* *1. Philip.* saith to the Philippians, that it was geuen to them both to beleue in Christ, and also to suffer for him. But as the instrumentall cause, as the occasion ministred, whereon our patience may worke. Seeing therefore afflictions do thus bring forth patience, so excelient a vertue, as whereby *Luke 21.* we possesse our soules, and obtaine the promises, as both *Heb. 10.* our Sauiour witnesseth, and the Apostle protesteth, this is reason inough to moue vs in afflictions to reioyce. And this is the second reason why the Saintes should count it exceeding ioy when they fall into diuers temptations, because the triall of their faith bringeth forth patience.

3 From euent or effect the Apostle finally reasoneth. The Saints must count it exceeding ioy when they fall into temptations, because patience in affliction, maketh men entire and perfect. Affliction, and the crosse of Christ are the instruments whereby God doth polliish vs, and refine vs, till we grow to be perfect in Christ, and become like and conformable vnto the sonne of God himselfe, the perfect pattern of all patience. Seeing then by patience we be made perfect, and patience is caused and gendred of affliction, we therefore ought in affliction to reioyce.

Here the word perfect signifieth stable, constant, abiding and perseuering, continuing and enduring vnto the end, in the most holy profession of the Gospell, with courage inuincible, as absolute, entire, and lacking nothing, to this perfection we attaine by patience.

Patience in affliction is the schoole and nurture-house of

Chap. I. Sermon I.

of Christ and of the holy Ghost, and the effectuall meane which the Lord our God vseth to make vs perfect: wherein if we be continually trayned, vve shall grow to full measure and perfection of vertue. Thus *Abraham, Isaac, and Jacob*, thus *Ioseph* and holy *Iob*, mightie Patriarkes, thus *Moses, Isai, Ieremie*, thus *Michai* and *Zacharie*, holy Prophets: thus *Dauid, Hezechia*, and the rest of the zealous Princes: thus *Paul, Peter, Iohn*, and others, true Apostles: thus *Stenen, Polycarpe*, and infinite the like faithfull Martyrs, haue by patience in afflictions growen to such measure of perfection, as in the weakenes of nature, and infirmitie of man, may be attained vnto. Saint *Cyprian* in his booke entituled, *Of the profit and good of patience*, in a large discourse sheweth, that by patience we are commended and presented to God, that anger is repressed, the tongue refrayned, the minde gouerned, and man thereby on euery side perfect. True then is the Apostles saying, auouching that patience maketh vs perfect and entire, lacking nothing.

*De bono
patientie,*

But now that the Apostle here saith, that by patience we are made perfect, we may note that perfection is double. One perfection there is of the substance of thinges, as, he that beleeueth constantly vpon Christ without wa- uering, is perfect in faith: for hee hath the perfection of the substance of faith. Who so holdeth the doctrine of Christ as the infallible word of trueth, and therunto clea- ueth immoueably, as to the anchor of the soule, both sure and stedfast, hee hath the word of God perfectly concer- ning the substance. Who so constantly continueth in the profession of his religion, that neither with blast of vayne perswasion, neither with storme of cruel persecution he be remoued, is perfect. Thus men in this world may be perfect in vertues, when they haue the true substance of the vertues for which they are commended.

Heb. 6.

There is another perfection, which is of degrees, which is such as cannot be encreased in any degree: as, to haue such faith, as that we need not to pray, Lord increase our faith: to haue such knowledge, as wee neede not with

Luke 17.

Dauid.

David desire further to be instructed in the wayes of the *Psal 25.*
 Lord, to haue such patience, as that cannot be augmen- *119. 86.*
 ted, such perfection, as in nothing can be encreased; thus
 no man is perfect in this infirmitie and weaknes of na-
 ture: by patience we grow to perfection of the substance
 of sundrie vertues, but not to perfection in degrees: but
 to such a measure as of men in this life may be attayned,
 whereunto the name of perfection is geuen. Thus both
 men in holy Scripture, and things are sometimes called
 perfect, as *Iob, Zacharie, and Elizabeth*, and others: yet not
 absolutely, but either in comparison of the wicked and vn-
 godly, then whom the Saints are more holy, and in com-
 parison perfect: either because the Saintes excell in the
 greater part of their life in excellent vertues, as *S. Augu-*
stine auoucheth, and another father to like purpose, Men *2. De meritis*
 are called perfect, not that there is no imperfection in the, *& remis. c. 23*
 but because they are commended with a great heape of
 vertues: Or finally, because that measure whereunto wee
 grow, and those vertues whereunto we aspire and clime,
 are reputed in the Saints for perfect, by the imputation of
 the perfection of Iesus Christ, whereby all the vertues of
 the Saints are accepted with God.

Seeing then by patience vnder the manifold afflicti-
 ons of this life, we increase in vertue, and growe to be en-
 tire, perfect, and as lacking nothing, shall we not thereby
 be moued to holde fast the exhortation and proposition
 of the Apostle, Brethren, count it exceeding ioy whē you
 fall into diuers temptations, knowing that your triall of
 faith bringeth foorth patience, and let patience haue her
 perfect worke, that you may be perfect and entire, & lacke
 nothing? And these are the three reasons wherefore wee
 ought to count it exceeding ioy when we fall into diuers
 temptations.

These things thus set down, the Saints might haue ob- *3. A preoccu-*
 iected against his doctrine, It were good thus to do we de- *pation.*
 ny not; but it is not so soon done as easilie spokē, as though
 we were able of our selues thus in our afflictions to mode-
 rate our selues, that whensoever we be afflicted, to account

Chap. I. Sermon I.

it exceeding ioy. This obiection the Apostle answereth, I know this is not a qualitie in the power and strength of nature, but it is a speciall grace and gift of God, in our affliction to comfort our selues, that we be not cast downe, nor faint hearted, but rather be glad and reioyce. Therefore it is to be asked of him which onely geueth this heavenly wisdom. In which place there may two things be obserued. 1. The obiection which might haue been made. 2. Then the answer thereunto.

Rom. 7.

2. Cor. 13.

1 The obiection is, Wee cannot of our selues thus beare the crosse, we haue no such strength in nature, there is nothing more vnpleasant or vnsauourie to the flesh, then is the crosse. We know that in vs, that is, in our flesh, dwelleth no good thing: of our selues, as of our selues wee cannot so much as thinke a good thought. How vnequall are we then to the bearing of so heauie a burthen? Wee must needs sinke vnder the crosse, wherefore in vaine, O holy and blessed apostle, in vain assuredly is this doctrine preached vnto vs.

2 The answer hereunto is this, I know that this is a hard doctrine to the flesh: I confesse wee are vnable of our selues to performe it: this is the speciall grace & gifte of God, to account our afflictions exceeding ioy vnto vs. Therefore is it not to be hoped for in our selues, but from him to be praied for: whertore if any man lack wisdom, let him aske it of God, which geueth to all men liberally, and reproacheth none, and it shalbe geuen him, but let him aske it in faith and wauer not. In which answer foure things are to be considered.

1 What this wisdom is. It is the doctrine of the crosse here specified, namely, to endure patiently whatsoever God layeth vpon vs, and to know that God in singular loue correcteth all those with the rodde of affliction, whom he purposeth to make heires of his eternall glory. This to knowe is wisdom farre greater then the wisdom of men.

This wisdom standeth in two things. 1. In knowledge, that we wisely vnderstand the causes for which we

are

are thus afflicted of God; as that partly for the punishmēt of our sinnes, as the princely Prophet recordeth, For iniquitie hast thou chastened man; partly for the more manifestation and plainer triall of our faith, as *Abraham, Iob, Iffrael* the seruant and people of God; partly for the aduancement of Gods greater glory, that thereby in the deliuerance of men from their calamities, hee might be more glorified. Finally, that hereby wee being touched, might repent, lest that wee perish with the worlde. Hereof to haue true vnderstanding and knowledge, is a great point of wisdom, euen of this wisdom whereof the Apostle speaketh. *Psal.* *1. Cor. 11.*

As the wisdom how to beare the crosse, consisteth in knowledge and vnderstanding of the ends wherefore it is inflicted and laide vpon vs: so also it consisteth in an inward feeling and iudgement, when in our heartes, soules and consciences, we haue sense and feeling of the comfort of the spirite, which in afflictions of this life, and in the crosse wherunto we are subiect, vpholdeth and supporteth vs, and with assured hope of safe deliuerāce in due season, vnderproppeth vs,

This point of wisdom to feelee inwardly the comfort of the spirite, was in holy *Iob*, who therefore in the midst of all his miseries, and in the greatest brunt of his afflictions, in liuely hope, in assured faith, in wonderfull confidence, in inward feeling of rare comfort of the holy Ghost, breaketh out and saith, I know that my redeemer liueth, and that I shall rise againe in the latter day, & shall see God in my flesh, and not with other, but with these same eyes. This point of wisdom had *Dauid* learned, when in great confidence and truste, and singular consolation of the spirite, he brake out and cried; Though I shoulde walke through the shadow of death yet will I feare no euill: for thou Lord art with me, thy rod and thy staffe comforte me. This wisdom was in the Prophets, Apostles, holy Martyrs, whereby their torments and sufferings being in themselves extreame, yet became to them tollerable. To know therefore the ende and vse of the crosse

Chap. I. Sermon. 2.

and outward afflictions, to feele the presence of the spirit of God in midst of our miseries comforting vs, whereby the burthen of the crosse is lightened. This is surely the wisdom mentioned by the Apostle, If any man lack wisdom.

2. This wisdom is not a qualitie in nature, but grace, & an excellent grace and gift of God, therefore of him onely is this wisdom to be sought, which the Apostle to intimate, willetth that if any man lack this wisdom, he should aske it of God, to beare the crosse patiently, to know the vse of affliction truly, to feele the comfort of the spirite inwardly, this is wisdom not of man, but of God; not of our selues, but from his heavenly goodnesse; from whom all wisdom floweth, as from a fountain: truly therefore *Salomon*, The Lord geueth wisdom, out of his mouth commeth knowledge and vnderstanding. And the holy Patriarke *Iob* searching and seeking out the fountaine of wisdom, and the wel-head from whence all heavenly knowledge commeth, and confessing that there is no naturall meane, by which men might attaine thereunto, concludeth finally, that it is the speciall gift of God, who only knoweth the way of wisdom, and vnderstandeth the place thereof. When the dreame of *Nabuchodonosor* was reuealed vnto *Daniel* the prophet, the Prophet referring all wisdom vnto him as vnto a fountain, geueth thanks and praise to God, the name of God be prayed for euer and euer, for all wisdom and strength are his, hee changeth times and seasons, he taketh away kings, & setteth vp kings, he geueth wisdom to the wise, and vnderstanding to those that vnderstand. This *Solomon* the king rightly considering, praieth for wisdom vnto the Lorde, who gaue him wisdom in wonderfull manner aboue all kings and princes. To this infallible trueth wise *Sirach* subscribing, in the entrance of his treatise and booke of wisdom confesseth, All wisdom (saith he) commeth of the Lord, and hath beene with him for euer, and is with him for euermore: and as a l wisdom generally is from him, so is this speciall grace and gift to beare the crosse

Pro. 2. 6.

Job. 28.

Dan. 2.

*3. Kings 3.
4. 27.*

*Ecclus. 1
Esd. 3. 4.
60.*

patiently, and not to faint vnder the yoke and burden of afflictions: Which when *Paul* perceiued, confesseth to the Church of Philippi, that it was giuen them, not onely to beleue in Christ, but also to suffer for him. To this purpose it serueth that almightie God is called the God of patience & consolation, because he giueth both patience and consolation vnder the afflictions of this life. Can flesh and blood beare the heauie yoke of Christ, vnlesse it bee strengthened by Christ, through whom wee can doe all things? Could man indure infinite and intollerable torments, and so manifold afflictions, as whereunto wee are subiect, vnlesse it were giuen him from God? Could anie suffer the spoile of their goods, the losse of their children, the slander of their names, the restraint of their libertie, the beating of their bodies, the departure from their countrey, the sicknesses and diseases wherewith they are compassed, the diuers temptations whereinto they fall dayly, were it not that they had receiued this wisdom from God? The holy and blessed Apostle therefore acknowledging this to bee the gift of God, wisely to behaue our selues vnder the crosse, affirmeth that it is a gift from God, of whom onely we must looke to craue it: if any man, saith he, lacke wisdom, let him aske it of God.

3 Patiently to beare the crosse, and wisely and well to behaue our selues in our afflictions, being a gift from God; what hope haue we to obtaine it by asking of him: Three wayes are we here to conceiue hope of obtaining this wisdom from God.

1 From the promise we haue from God that hee will heare when we call, open when we knocke, giue when we aske it of him: almightie God assureth vs of this hope by his Prophet, by whom he willeth vs in the dayes of tribulation to call vpon him, with promise that he will heare vs, In fine he protesteth, that he is more readie to heare vs, then we to call vpon him, and more willing to supplie our neede, then we desirous to aske it at his hands, therefore saith he, before they call I will answere, while they speake I will heare them. Our blessed sauiour inuiteth vs to pray

*Philip. 1.**Rom. 15.**Philip. 4.**Pfal 50.**Luke 15. 30.**Jfai. 65.**Mat. 7.*

Chap. I. Sermon 2.

John 14.

John 16.

1. John 5.

Rom. 10.

Rom. 8.

Psal. 104.

Psal. 147.

Psal. 8.

pray by this hope of obtaining : aske and you shall haue, seeke and you shall finde, knocke and it shall be opened vnto you : therefore in another place he assureth his, that whatsoeuer they shall aske in his name, he would doe it, that the father might be glorified in the sonne. And againe, in that day shall you aske me nothing : verily, verily, I say vnto you, whatsoeuer you shall aske the father in my name, he will giue it you : hitherto haue you asked nothing in my name, aske and you shall receiue, that your ioy may be full. And the Apostle in this place promisseth that if we aske, we shall receiue the wisdom we pray for. Seeing then wee haue promise to obtaine whatsoeuer we aske at the hands of our heavenly father, if we aske it according to his will : And particularly Saint Iames here promisseth that wisdom shall be giuen vs, when we aske it of God : then is there great hope we shall obtaine it, let vs therefore aske it.

2 As from the promise is made vs that we shall obtaine, so from the liberalitie of God we must conceiue hope of obtaining the thing we pray for. God giueth to euery man liberally : shall he not giue vs wisdom, who is liberall to all men ? Shall we distrust his goodnesse, who is rich to all that call vpon him ? Shall we suspect his bountifullnesse, which powreth out plentifully his blessings vpon all flesh ? So liberall is our God, that he hath not spared his owne sonne, but hath giuen him for vs all vnto death : how shall he not together with him giue vs all things also ? Such is the bountie and liberalitie of our God, that he doth not lade man onely, but all liuing creatures with his goodnes, who daily waite vpon him, that he may giue them meate in due season. God giueth it them, and they gather it : he openeth his hands, and they are filled with goodnesse, saith the holie Prophet. Such is his goodnesse toward all flesh, as that he giueth food to the beasts, & meate to the yong rauens which call vpon him. Shall he carie a continuall and prouident care ouer all his creatures ; and shall he not heare the supplications of men, whom hee hath made a little lower then the angels, to crowne them with

glorie

glorie and worship about other creatures? Shal he heare the beasts of the field, and the birdes of the aire when they crie to him for sustenance; and shall hee not heare men, who vnder the crosse call vpon him for wisdom to beare it to his glorie? Shall he giue liberally to all men, and shall he not giue vs wisdom when we pray therefore vnto his heauenly maiestie? he is liberall towards all, and whie should we any of vs all doubt of his goodnesse? wherefore if God giue liberally vnto all men, there is great cause that wee should conceiue hope of obtaining this wisdom at the hands of God, who is so liberall to all men.

3 Thirdly, we haue hope to obtaine this wisdom at the hands of God, from the goodnesse of his nature: he giueth his gifts liberally to all men, and hee vpbraideth none, neither casteth any man in the teeth, either with his benefites so plentifully powred vpon vs, or with our beggerlinesse and miserable want whereunto we are subiect; therefore is there great hope of obtaining the wisdom we pray for.

Men when they haue done any good turne to any, if they be neuer so little offended, they cast men in the teeth with the benefites they haue done them, and vpbraid them with the good turne they haue shewed; wherefore men are loath to make request to such for any thing, neither can they bee perswaded they shall obtaine, when they meete with such dispositions and natures. But such a one is not God, for he giueth to all men liberally, and vpbraideth none, but such as are more vngratefull and forgetful of his benefites then brute beasts themselves. Seeing God then is bountifull of nature, and giueth to all men liberally, and without vpbraiding, enuie, malignitie, bestoweth his blessings vpon vs; then is there great hope of obtaining this wisdom at his mercifull hands, whereof the Apostle here assureth vs: If any man lack wisdom, let him aske it of God, who giueth to euery man liberally, and vpbraideth no man, and it shall be giuen him.

4 But how shall we aske this wisdom? how shall we

E 4

pray

Chap. I. Sermon. 2.

pray for the gift of patience, that we may obtaine it? in the last and fourth place, the Apostle teacheth vs, if we aske it in faith and wauer not. Faith therefore in all the prayers of Gods Saints is necessarie, neither is there anie thing which more hindereth the graunts of God towards man, then when they doubt or wauer in their prayers, distrustfulnesse either the power of god, as not able: or his goodnesse, as not willing to heare vs in the daies of our necessities: which distrustfulnesse and wauering, is no small euill in the sight of God: neither is it a light matter to doubt of obtaining that thou desirest, wherby thy double heart and wauering minde is descried, who in asking pretendest hope, in wuering distrustest either the power, or promptnesse or readinesse of God to give thee the desire of thy heart and to doubt either of his power, or promptnesse & readinesse of minde, is great impietie, disloyaltie, and vngodlinesse, Saint *Augustine* therefore writing to *Vitalis*, most christianly remooueth all doubtfulnesse and wauering from our prayers, to which purpose he saith, God forbid, & be it far from vs, that what we desire God to do for vs with our mouthes and voices, we should denie him to be able to do in our hearts & cogitations. Men not fully perswaded of the power & readinesse of God, to heare them and graunt the things they pray for, turne many reasons, and dispute for and against in themselves, whether it were good or no, to aske such and such things at the hands of God: by which meanes their minds being distracted into diuers opinions, and caried thereby hither and thither, obtaine not those things they thus doubtfully desire, but rather thereby teach God to denie them. Wherefore *Seneca* in his Tragedies saith truly, he that asketh fearefully and doubtfully, teacheth him to denie of whom hee asketh: and men doubting they shall not obtaine, make God vnwilling to heare them. Saint *Hierome* to like purpose saith: If he that asketh obtaineth, and he that seeketh findeth: and he that knocketh, hath the doore opened vnto him: then is it apparant that he hath not asked, sought, knocked as he should, to whom is not giuen: who findeth

Epist. 107.

In Hippolyto.

Sup. 7. Mat.

findeth not, to whom it is not opened when he knocketh, and why? because of vnbeleefe, doubtfulnesse, and waue-
ring, the greatest enemy to the efficacie of our praier. The Apostle therefore, in the obtaining of this heauenly wisdom, to beare the crosse of Christ as is conuenient, & best serueth for his glorie, remoouing all doubtfull waue-
ring from the Saints, vvilleth that they aske this wisdom in assured hope, and vnfeined faith, that it might be ob-
tained: wherefore he saith, If any man want vvisdome, let him aske it of God, vwho giueth to euerie man liberal-
ly, and vpbraideth none, and it shall bee giuen him: but let him aske it in faith, and wauer not.

By faith our praier is strengthened and made effec-
tuall vwith God, wherein approching to God by praier, we are heard. The princely Prophet teacheth vs, that God is neare to such as call vpon him: yet onely such as call vpon him faithfully. Our blessed Sauour in the holie Gospel assureth vs of obteneing what we aske, beleeuing and not doubting to obtaine it. The holy Apostle and ser-
uant of Christ S. *John*, protesteth that whatsoeuer we aske of God, according to his wil, he would giue vs: & when do we aske according to the wil of God, rather then when in assurance of faith, and in vndoubted hope of obteneing, we drawe neere to the throne of his grace and mercie by praier? Wherefore as when men perswade themselves of the goodnes and liberalitie of men, and nothing doubt but they shall obtaine, they are then caried hastily to make suite vnto them: So when we are perswaded to ob-
taine, we then soonest pray vnto God. And as we must be thus persvaded of men, if wee looke to obtaine: so must we persvade our selues of God, that he is both able and willing to graunt our praier, if vve looke to obtaine anie thing at the handes of the Lord: vwhereof the Apostle to persvade vs, vvilleth that if vve will obtaine this vvisdom from God, we must aske it in faith vwithout wauering, o-
therwise our praier is turned into sinne: for whatsoeuer is not of faith is sinne, as auoucheth the Apostle. And S. *Augustine* thereunto subscribeth: Our righteousness is discerned

Psal. 14.

Mark. 11.

1. John. 5.

*Rom. 14.
Against 2.
epist. Pelag.*

Chap. I. Sermon 2.

Heb. II.

discerned from vnrighteousnes, not by the law of vvorks, but of faith, without which faith, whatsoeuer seeme good vvorks, are sins, & turned into sins, neither is it likely such praiera should be heard and obtained, because they please not God, vvhom to please vvithout faith is impossible, as affirmeth the Apostle. Let vs therefore vvhen vve aske vvisdome patiently to beare the crosse imposed and laide vpon vs; vvhen vve aske faith to be confirmed and strengthened in Gods promises; vvhen vve aske forgiuenesse of sinne, and vvith God to be reconciled: vvhen vve aske release of paine, reliefe of bodie, comfort in distresse, health in sicknesse, ease in miserie, or vvhatsoeuer other thing, either touching the soule, or concerning the necessitie of this present vvorld, pray euermore in faith, and hold fast the counsell vvhich in this particular the Apostle giueth: If any man lacke vvisdome, let him aske it of God, vvho giueth to euery man liberally, and vpbraideth none, and it shall be giuen him: but let him aske in faith and vvauer not. And thus the Apostle by preventing, turneth avvay and ansvvereth that obiection vvhich might haue beene made against him by the Saints: We vvould faine count it exceeding ioy vvhen vve fall into temptations, but this passeth our povver and strength, neither are vve able to do this of our selues. Hereunto the Apostle ansvvereth: that patiently to beare the crosse is the speciall gift of G O D: and therefore the gift of pacience is to bee desired from him, vvhereunto these vvordes in the fift, and part of the sixt verses pertain, If any man lacke vvisedome, &c. Let vs therefore pray vnto God, from vvhom as all other graces, so all vvisedome proceedeth, that he vvould vouchsafe vs his holy spirit in all our temptations and afflictions, to guide vs, and to power this heavenly vvisedome into our hearts, that in all things we being subiect to his will, may in our afflictions and calamities glorifie him here, and be glorified of him in the life to come, through Iesus Christ our Lord: to vvhom vvith the father and the holy Ghost, be all honour and glory, now and for euermore. Amen.

Iames

James Chapter 1. verses 6.7.8.

Sermon 3.

- 6 He that wauereth is like a waue of the Sea, tost of the winde and caried away.
 7 Neither let him thinke that he shall receiue any thing from the Lord.
 8 A double minded man is vnstable in all his wayes.



IN these wordes, the Apostle *2. Part or place of the Chapter.* commeth and slideth as it were, to the seconde place in this first Chapter contained, which is of doubtfull and wauering praiers: whereunto he descendeth by the way of digression: for in these wordes and verses, leauing the matter in hand and in question, touching the patient bearing of the crosse, he falleth into a discourse against wauering and doubtfull praiers: whereof the occasion was ministred him necessarily, as it were by the wordes of the text before expounded: for in the preuenting of their obiection which might haue bene made against him, concerning patience vnder affliction, whence we haue it, euen from God: the Apostle exhorting the Saintes to aske it in faith without wauering: hee hath iust occasion to speake of doubtfull and wauering praiers of men: and so he doth 6.7.8. verses, and 9.10.11.12. returneth againe to his purpose. In this place he speaketh against vnfaithfull praiers of men: When they with doubting and double mindes come to craue things at the hands of God.

This

Chap. I. Sermon. 2.

1 By a similitude: doubtfull praierers are as the waues of the sea which neuer are stable nor stand still: therefore such praierers can not please God.

This sinne and euill is condemned here by three wayes.

2 By a reason from discommoditie and disadvantage: he that is wauering in praier, can obtaine nothing at the hands of God: therefore he labourerh in vaine.

3 By a generall and common sentence, receiued as true of all men: a wauering minded man is vnstable in all his waies.

Touching the wauering praierers of men conceiued from a double and doubtfull minde, distract and drawen partly into hope, partly into feare, partly into beleefe, partly into mistrust of obtaining: The Apostle condemneth it, first from a comparison or similitude, wherein the doubtfull and wauering person in prayer is compared to a waue of the sea: he that doubteth, saith *Iames*, either of the power, or willing readinesse of God, is like a waue of the sea, tost of the winde and caried away. For as a waue or surge of the sea, swelleth by the rising and hoisting of the winde, and by the strength thereof is caried hither and thither, and neuer remaineth steddie, but alwaies is troubled: So a wauering minded mā, is like a waue or surge of the sea rolled vp and downe, and tost of the winde, neuer stable, but alwaies troubled: for his manifolde imaginations, his sundrie cogitations, his diuerse thoughts of heart, so tosse him and carie him vp and downe, that his minde can neuer rest, but is alwaies vexed and disquieted, neuer surely fixed or settled vpon one thing: for now he thinketh God will heare him, and by and by he misdoubteth: now he perswadeth himselfe God can giue him his hearts desire, and forthwith he mistrusteth: now he conceiueth hope, and immediately he fainteth: now he saith with himselfe, I will make my suite to God, but straightway

vay he feareth. Thus is he tossed & troubled by his ovn cogitations, and caried avay vvith the vvinde of his ovn vanitie, and neuer refterh: Wherefore he is vvell compared to a vvaue, of the vvinde and moued aier tossed and tumbled.

For men thus to be carried away in prayer is a great euill; in our suites to God to propose no certaintie; in our supplications to God to rest vpon nothing; in our petitions alwaies to shake and wauer, and neuer aime stedelic at any particulars; in these our necessities to be betwixt hope and feare, and alwaies wauering; now to thinke this thing, now that; now to beleue, now to distrust; now to be of courage, now to faint in heart; now to assure our selues, now to dispaire of his mercie; now to rest and relie vpon his power and promise, now to fall away through infidelitie; is no doubt like to the waues of the sea, which are now here, now there; tost and carried away of the windes. This inconstancie the Apostle condemneth; this instabilitie Saint *James* reproveth in this place by this similitude and comparison; he that wauereth is like a waue of the sea, toste of the winde and caried away. This is a great euill and sinne, worthily to be reprovcd. As almightie God in all other things condemneth inconstancie and wauering of the minde of men, so especially in our praers and supplications of him in any part or poynte to dowe or wauer, either touching his power, or concerninge his promptnes and readines to heare and helpe vs, is no smal sinne, neither lightly by him regarded, whereof the Apostle to put vs in minde, condemneth it as great vanitie; he that wauereth is as a waue of the sea tost of the winde and caried away.

2 As by this plaine comparison and similitude this dowtefullnes and inconstancie is condemned; So in like manner by a reason from discomoditie and disaduantagg which followeth this wauering: the reason is this: That which bringeth no good vnto men, but procureth hurte rather, ought not to be vsed among the Saints of God; but our wauering in praier, bringeth no benefite vnto vs,
but

Chap. I Sermon 2.

but this hurte; that it maketh vs vnfit to receue any thing at the hands of God; therefore all dowing and wauering in praier must be lefte and remoued from vs.

That it maketh vs vnfit to receaue any thing at the hands of God, who is so blinde that seeth not, so wayward that confesseth not? If a man should come to his neighbour and say: Sir I haue a suite vnto you, but I doubt I shal not obtaine it, for I feare either you cannot, or at least you will not performe my desire: Doeth he not stop and stay the hand of the geuer, doeth he not make himselfe vnworthy to receaue any thing, that is so doubtfull? Shall it not be replied, shall I doe for him that hath me in ielousie & suspicion that I will not helpe him, and doubteth of my good nature and franke heart towards him? Thus man doubting to obtaine of man, getteth nothing: euen likewise, if in our hearts we say to God, I doubt thou wilt not geue me, I feare thou wilt not heare me; wee obtaine by prayer nothing at the hands of God, because we doubt either of his power, or els of his liberalitie and bountie towards vs. For as a constant perswasion and good assurance of Gods fauour, highly commendeth our praiers to him, so the doubting of our mindes, the wauering of our hearts, estrangeth and alienateth his affection from vs, that we obtaine nothing.

Wherence is it then that many praying, obtaine not the things they pray for? Is it not herence, that they pray with wauering mindes, and doubting? Who so then cometh before God with a doubtful and distrustfull minde, wauering in heart hether and thether, must not thinke to obtaine any thing at the hands of God: much lesse then must he hope to obtaine this excellent gift of wisdom, whereby wee patiently beare all the afflictions of this world without murmuring. Yea so farre are such from obtaining their desire of God, as that by their distrustfulness they prouoke him to anger. As then the infidelitie of the Iewes shutte (as it were) the doare of heauen from them, so that it was not opened vnto them; that as they entred not (through their vnbeleefe) into Canaan, a type

of heavenly Hierusalem, so much lesse into heaven it self; euen such as were disobedient and vnfaithfull of the people, and as the incredulitie and want of faith restrayned Christ from doing myracles in sundrie places, as the Euangelists record; so in like manner, the infidelitie and doubting of our mindes hideth the face of God from our prayers, that he will not heare vs; when our selues cannot be accepted, neither our praiers welcome vnto him, vnles we come before him in assurance of obtaining without wauering. For this is a true position, and principle of the Apostle, that hee which doubteth and wauereth, shall receiue nothing at the hands of God. If then this doubting and wauering bring with it this discommoditie, that thereby we are made vncapable of the benefites & graces of God, it standeth vs then vpon by all meanes possible to beware of doubting and wauering in prayer. And this is his seconde reason whereby this wauering is condemned.

Mat. 13. 58.

Luke 4. 24.

3 The last reason whereby he condemneth this, is from a sentence generally receiued of all men; which he proposeth (as it were) prouerbiially. A double minded man is vnstable in all his waies, therefore wauering in prayer is condemned.

A double minded man here is he, which is carried away with sundrie cogitations about the same matter; neither knoweth he what way to take to, and what certainly to follow. This man is inconstant and vnstable in al his wayes. Vnstable, which is deducted and deriued from the Commonwealth, which hauing lawes and orders whereby it may be gouerned, and they carefully obserued. The Commonwealth thereby hath her quietnes and stabilitie, whatsoeuer hindereth and letteth the prosperous quietnesse of the commonwealth, whatsoeuer is against good lawes and orders; as, sedition, tumults, vprores, tyrannicall empire and bearing rule, and the like; is called vnstable: so in like manner in the minde of man, whilst reason ruleth and executeth her office, the affections of man continue in their place, and mans minde resteth in her quiet constitution:

ἀκταστους.

Chap. 1. Sermon 2.

ἀναστασία.

stitution: but if the affections breake the boundes which reason prefixeth, there riseth disorders and instabilities.

He therefore which doubting and wauering praith, hath a disturbed and disordered minde, and hath in him an vprore and tumult of affections, which follow another thing then faith prescribeth, therefore is here saide to be vnstable in all his waies, disquieted, disordered, disturbed in all his actions, all his thoughts, all his enterprises whatsoever he endeouureth: So that this vvauering, doubting, and doublenes of minde, vvhereby vve stand in a quandarie, and mammaring, vvwhether vve be beloued of God or no; vvwhether he vvill heare vs or not; vvwhether he vvill accept of vs, and graunt our praiers. or othervvise, peruertereth, vvweakneth, disordereth, and turneth vpside downn all Christian ductie and pietie, and the vvhole life of man. Which the Apostle doeth signifie more significatiuely in the tongue vvherein he vvrote, by the vvorde vnstable. A double minded man is vnstable in all his vvayes. Whereence vve may learne, that the foundation and stablenes of all godly actions, and specially of all holy and acceptable prayers, standeth in doctrine, in Gods vvill, in faith, vvithout vvich our vvhole life is disordered, confused, disturbed. And thus these three vvayes the Apostle condemneth the vnstabilenes, doubting, & vvauering of men in prayer.

These things being more plaine then that they need any further enlarging, let vs nowv see vvhat doctrine may out of the former place & this, be gathered. 1. That the Apostle in this place so earnestly inueigheth against doubting and vvauering in praier, vvhereby vve distrust either the povver or the goodnes and fauour of God tovvardes vs, methinke it may vvell refute the doctrine of the Romish Church vvho in all things vvould haue vs dovvtfull of the fauour of God, thinking it presumption vvorthy to be condemned, to assure our selues certainly of his good vvill and fauoure tovvardes vs.

2 That the Apostle maketh praier the meane and vvay to attaine vnto vvisedome, vvherein hee vvoulde

men

men to remoue all wauering and doubting; it easily re-
futeth those fantastick spirites which condemne prayer
as superfluous, God (say they) knoweth our need, & seeth
our want before we aske, he will for his fatherly goodnes
supplie this want without asking: he heareth the inwarde
sighings and sobs of the spirite, and knoweth what the
spirite meaneth, therefore is prayer in Gods children su-
perfluous. Indeed, if God, because he knoweth our need,
and heareth the sorowfull sighings of the Saints, Woulde
therefore supplie our want without asking, then were
prayer superfluous: but to be therfore superfluous, because
he knoweth our needes and necessities, is a reason carnal,
sensuall and deuillish.

For were this carnal reason sufficient, God knoweth
our needes before we pray, therefore praier is superfluous;
why doeth the Apostle here will vs, If any man lacke wi-
dome, to aske it of God? God knoweth our infirmities, he
seeth our impatiēcy, he beholdeth the vnablenes of mans
nature, he seeth whether in afflictions we behaue our selues
as is cōuenient: notwithstanding the apostle willet vs to
aske this point of wisdom from God. Neither Saint *Iames*
here onely commendeth praier as needfull, but the whole
course of the Scriptures of God require it in the necessi-
ties of men, as an instrument most necessarie. Almighty
God though he knew our troubles, whereinto by his will
we should be plunged, yet commaundeth hee vs in our
troubles to call vpon him for deliuerance. The Lorde
foresaw the miserable captiuitie of Israel his people in
the land of Babylon: yet doeth the Prophet will them to
poure out their hearts before God, both for their present
miserie, and also for their future calamitie. Our Sauiour
Christ auouching to the Saints, that God their heauenlie
Father knew their necessities, and therefore they shoulde
not be distrustfull, as the heathen and Gentiles; yet, for all
necessities both bodely and ghostly, he set downe prayer,
as a helpe and remedie, the forme whereof he left vnto al
posteritie, and commaunded also that men shoulde aske,
seeke, knock for, at the gates of Gods mercies, the thinges

Psal. 50.

Lament. 2.

Mat. 6.

Mat. 7.

Chap. I. Sermon 3.

Mat. 26.

Luke 22.

Acts 1.

1. Kings 1.

1. Cor. 4.

Epist. 121.

that were needfull. It were horrible blasphemie to say that God did not know the distresse and agony of our Sauour in the garden and impietie without comparison most detestable, to thinke that the Father was not readie to helpe him; yet doeth our Sauour thrise on a rowe pray to the Father that that cuppe might passe from him. The hearts of the Apostles were knowen, and it was needefull for the accomplishing of their ministerie, that to the eleuen, a twelfth Apostle in *Iudas* his place might be substitute: yet in that so heavenly a busines they pray to God for direction. God knew that *Anna* the mother of *Samuel* was barren, and despised therefore of heremie: he sawe her affliction, and considered her teares: yet was it not geuen her what she desired, but after her prayer vnto God. Praier is not therefore superfluous because God knoweth our needes and necessities before we aske.

What: haue not the holy Patriarkes, haue not the blessed Apostles, haue not the Saints of God in all times vsed praier? May it then be iudged as superfluous?

What: haue we either to supplie our bodely necessities, or to minister to our spirituall wants, as of our selues, and may we not truely of both say, We haue nothing but what we haue receaued? And vvhetherby doe vvee receaue these things from the hands of God? Is it not by praier? Is it not necessarie then in all? The Poet saith vvell therefore, that praier profiteth both poore and rich alike, when it is vsed; and hurreth both children and olde men, being neglected.

Men praye therefore to God, Saint *Augustine* affirmeth, to *Proba* the vvidow, not to teach him their necessitie, (for vvhoe knoweth the minde of the Lorde, to instruct him?) but to exercise themselves in praier, & make them capable of those thinges vvhich vvillingly he doeth geue them. Therefore men pray to God, that thereby it may appeare that he is the geuer of all good things, that the effects and euents of things depend vvholly vpon him, that increase of his graces is to be looked for onely from his heauenly maiestie, and thereby vve taught to behaue our selues

selues more thankfully and duetifully vnto him.

Seeing then no man can be so blinde (vnlesse he vvilfully stoppe his eies against the light of the trueth) but needes confesseth praier to be a thing most necessarie in the life of man; vvhich neither man nor vvoman, rich nor poore, learned nor ignorant, Prince nor people, one nor other can vvant altogether; but is the onely meane and instrument vvherby all the treasures of God, reposed and laide vp in store for his Saints in Iesus Christ, are plentifully poured out vpon men: then notwithstanding this, to holde it as superfluous in the Saints, is not onely like Gyants to fight against God and his trueth, but as hauing put off the vvhole nature of men, and transformed into the shape of brute beastes, to striue and contende against the course of nature it selfe: vvhich vvho so doe, are not onely vvorthy to be secluded the societie of the Saintes, but also to be sequestred and put out from the companie of men.

Were there then no other place in all holy scripture to commend praier as a thing most necessarie vnto men; yet vvere this one al-sufficient, that the Apostle S. *James* here maketh it the meane to attaine vnto vvisdome. If any man lack vvisdome, let him aske it of God.

3 Besides this, vvhereas Saint *James* promisseth that if we lack vvisdome we should aske it, and it should be geuen vs: doeth hee not most highly commend praier vnto men, whose vertue, force and excellencie is such, as vvhereby the most excellent gift and vertue of patience (a singular point of heauenly vvisdome) is obtained? the vertue & efficacie vvhereof is set downe farre and wide in the scriptures of God: vvhereof if we will consider a little, it commendeth praier not a litle. ¶ That almightie God hath made so large and liberall promises thereunto, as that we shall obtaine that from him by praier, which we aske; to which purpose almighty God by his Prophet saith; Call vpon me in the day of thy trouble, and I wil deliuer thee, *Psal. 50. 1* and thou shalt glorifie me: call vpon me, and I will deliuer thee. By another Prophet to like purpose is it said, Thou

Chap. I Sermon 3.

Isai 58.
Pro. 15.

Psal. 34.

Psal. 145.

Mat. 7.

Iohn 14.

Et 16.

Mat. 21. 22

I. Iohn 5.

James 1.

Eccles. 35.

shalt call, and the Lord shall answer thee, thou shalt cry, and he will heare thee. The wiseman *Salomon* commending vnto men the excellencie of praier, by the promise therunto made, that God woulde heare it, saith, God is farre from the wicked, but he heareth the praiers of the righteous. *David* by great experience and long triall hauing felt the truth hereof, crieth out; The cies of the Lord are vpon the righteous, and his eares open to their praiers. And in another place subscribing thereunto, he affirmeth, that the Lord is neare to them that call vpon him, euen all such as call vpon him faithfully. Our blessed Sauiour in the Gospel, to allure all men earnestly to pray, commendeth praier and the force thereof, from the promise thereof made of obteyning, therefore (saith he) 2 Seeke and you shall finde, aske and you shall haue, knock and it shalbe opened vnto you. And againe, What soeuer you aske the Father in my name, hee will geue it you.

Seeing then to praier so liberall and large promises are made by God and by Christ, doeth it not greatly aduance and set forth the excellencie and vertue of praier? The Apostle Saint *Iohn* to commend praier vnto me, from the largenes and certainty of this promise witnesseth vnto vs, that whatsoeuer we aske of God according to his will, it should be geuen vs. And finally, our Apostle there-
rence to shew the excellencie and rare vertue of praier, willed if any man want wisdom, he should aske it, and it should be geuen him. Herence then is praier commended, that thereunto are so large promises made, that what we aske in praier, shalbe geuen vs.

2 As the promises made of obtaining doe greatly commend the excellent vertue and force of praier, so doe the testimonies and witnesses in Scripture, touching the worthines thereof, not a little commend it vnto vs. For what vertue is there whose praise in more places, whose
forced in better manner, whose excellent vertue by more testimonies is commended? *Sirach* extolling the great vertue, & enlarging the singular excellencie of prayer, &c.

writeth,

writeth, that whoso serueth the Lord, should be accepted with fauour, and his praier should reach vnto the clouds. *Matt. 21.*
 Our sauour Christ expressing the rare force and vertue of praier, auoucheth that men shalbe able to make mountayns remone out of their places, & to cast themselues into the sea. Saint *John* in the Reuelation, calleth the praiers of the Saints, that sweet odour which came out of the golden vi-*Reuel. 5. & 8.*
 als and censers, and ascended vp to God. S. *James* expres-*James 5.*
 sing the great vertue of praier, saith that the praier of the righteous is of great force, if it be seruēt. Many like are the testimonies of holy scripture, wherein great force is attributed to praier, which were tedious to set down in particular. Finally our apostle attributeth this force & power vnto it, that it obtaineth the vertue of pacience, a singular point of diuine wisdom. To all which S. *Augustine* subscribing in aduancing the worthines of praier, affirmeth that it is the key which openeth heauen, and bringeth vs to the presence of God: our praier ascendeth, and Gods mercy descendeth vpon vs. Praiers therefore proceeding from faith, easily mount vp and pearce euen vnto God. S. *Chrysost.* in like maner both vpon the Gospel, & in other places of his writings setting downe the great praise of praier, and the excellencie thereof, concludeth that there is nothing of greater force & power, then sincere & earnest praier. Whether then we respect the promises made vnto the praiers of the Saints; or whether we looke vnto the liuely testimonies of the holy scriptures, & the reuerend fathers, whereby the force of praier is witnessed, both waies praier for the excellent vertue is commaunded vnto vs.

3 Finally, the vertue and force of praier by sundrie effects, & diuerse examples of men, by praier working great matters and miracles also, is manifest and apparant. Herein leauing the effects of the praiers of the holy Patriarkes before the time and law of *Moses*, wherein the great power and force of praier appeared: let vs come to *Moses*, and such as succeeded, in their times and places. What shal we here say of the praiers of *Moses*? were they not of great force, when thereby he both remoued the plagues of God

*Exod. chap. 4.
and 17.*

Chap. I. Sermon 3.

Exod. 17.

Iosua 10.

3. Kin. 13.

Psal.

3. King 17.
18. chap.

James 5.
3. King 17. 4
chap. 4.
Job 24.

Acts 3.

Act 19.
Acts 16.
Acts 4.

3. King 22.
2. Chron. 20,
2. Chron. 32.

2. Cor. 1.

from *Pharao*, and also obtained passage by the red sea; *Pharao* and his armie therein destroyed? Were they not of great vertue, when at the praier of *Moses*, the people ouercame the *Amalakites* their enemies, when hee ceased they were ouercome of them? The praier of *Iosua* was of great vertue, when thereby the Sunne staied in the heauen, vntill hee had subdued the five kings his enemies. Great was the praier of the man of God, when at his praier the hand of king *Feroboam*, which was dried vp for that he stretched it out against the Prophet, was restored. Great were the praiers of *Dauid*, who in infinite places witnesseth, that he cried vnto the Lord, & his praiers were effectuell. Great was the force of *Elias* his praier, who praied to God, and it rained not for three yeeres and sixe monethes: and he praied againe, and it rained, and the land was fruitfull, as the Apostle out of the storie gathereth. Great were the praiers of the same Prophet and *Elizabeth* also, by whose praiers the dead were restored. Great was the praier of *Job*, when God accepted it for his three friends, which had in the matter of *Job* so shamefully offended, in handling so euill a matter so cunningly? What should I rehearse vnto you, the praiers of *Peter* and *Iohn*, whereby the begging cripple was healed? The praiers of *Peter* alone, whereby both *Eneas* was healed of the palsie, and *Tabitha* restored to life also? The praier of *Paul* and *Sylas*, whereby the foundation of the prison was shaken? They shake then both earth and heauen to make way and passage vnto God. As also the place was shaken wherein the Apostles were praying, being persecuted of the Iewes. By praier *Iehosaphas* was deliuered from the danger, when with *Ahab* he fought against the *Aramites* in *Ramoth Gilead*: By praier hee obtained victorie against the *Mobites* and *Ammonites*, which came out against him. By praier *Hezekiah* escaped the huge host of *Sennacherib* king of the *Assirians*, whose princes, captaines and people, were mightily by the Angel of God destroyed, and *Hezekiah* deliuered. By praier *Anna* obtained a sonne. By praier *Daniel* was deliuered from the rage of cruell Lions: What shall we say of the rest of gods Saints, who through praier haue wrought

wrought miracles, raised the dead, vanquished their enemies, subdued the rage of cruell tyrants, obtained victorie ouer Satan: got strength against temptations, wisdom to beare afflictions: and finally haue leene wonderfull effects of their praier, so that the vertue and force of praier herchence is worthily commended vnto vs: which in this place the Apostle by all these meanes intimating, willeth if any man lacke wisdom, to aske it of God, and it shall be giuen them.

4 Lastly, out of this place of *S. James*, who willeth vs to pray without doubting & wauering, it taketh away the multiude of mediators: for when men in need & necessitie are sent and posted ouer to many meanes and mediators, and rest not vpon one onely, they doubt to which they shoulde runne vnto, whether to men Saints, or women Saints, whether to Angels, or to the spirits of men, for succor: whether to this Angell, or that: this Saint of God, or that, in the dayes of their afflictions. The establishing of many mediators is the cause of the distracting of mens minds, & cause of wauering, which this place remoueth from the praier of men, especially which professe godlinesse, and the Gospel of Christ: Whereof thus the Apostle: hee that wauereth is like the waues of the sea, tost with the winde, and caried away: neither let him thinke to obtaine any thing of God. A double minded man is vnstable in all his waies, and this is that which I haue to note out of this place, and to adde to the former place of the Apostle, and containeth the second place by the Apostle handled, concerning the iust reproofe and condemning of doubting and wauering praier. Let vs pray vnto Almighty God to establish our hearts in the vnfallible truth of his heavenly promises, that in all things we may rest vpon his power and promptnesse in all our petitions, that in all our needs we may call vpon him without vvauering, and obtaine the things vve pray for according to his vvill, through Iesus Christ our Lord: to vvhom vvith the father, and the holy Spirit, be all praise and honour, all glorie and maiestie, for euer and euer. Amen.

James Chapter 1. verses 9. 10. 11. 12.

Sermon 4.

9 Let the brother of lowe degree reioice in that he is exalted.

10 Againe, hee that is riche, in that hee is made lowe: for as the flower of the grasse shall he vanish away.

11 For as when the Sunneriseth with heat, then the grasse withereth, and his flower falleth away, and the goodly shape of it perisheth: euen so shal the rich man wither in all his wayes.

12 Blessed is the man that endureth temptation: for when he is tried hee shall receyue the crowne of life, which the Lorde hath promised to them that loue him.



N vvhich vvords the Apostle returneth and commeth againe to the matter proposed, vvhich is of pacience and comfort in afflictions, vvhich vvvas the first place of the Chapter, and consisteth of four things: 1. Of the proposing of the matter: 2. Of the confirming thereof: 3. Of the distinguishing of the persons to whō the crosse is profitable: 4. Of the conclusion. Of these, two of them are gone before, the other two in these vvords are contained.

1. Either low of degree, and they must reioyce under afflictions, remembring that they are exalted to the profession of Christ.

2. Either rich and mighty: and they must reioyce under it, because thereby they are profitably humbled.

1. The reward it selfe, blessednesse promised to the Saints.

2. When it shall be giuen: when they are tried.

3. Whereunto it is compared: to a crowne of life.

4. How shall it be giuen: by promise, not by desert.

5. To whom: to such as loue God.

1. The distinguishing of men to whom the crosse is profitable, and whereunder they must reioyce, and all men are

2. The cōclusion: which is drawen from the rewarde of pacience, wherein may bee noted fine things.

Two thinges in these words and verses are to be obserued
Namely

Touching the first of these, vvhich is the third thing in the treatise of the crosse, it is the distinguishing of persons, to vvhom the crosse is profitable, and this doctrine to reioyce in affliction necessarie. There are two sortes of men, poore and rich: to both, the crosse and doctrine of pacience therein is necessarie, so that it is profitable then to all. First to the poore brother, wherof thus saith James: Let the brother of low degree reioyce in that hee is exalted. The crosse and doctrine of afflictions and pacience is profitable for the poore brother: for if he bee afflicted vvith pouertie, contempt, ignominie, or anie other calamitie, hee must not bee pressed dovvne vvith sorowve, griefe, feare and fainting of heart: but reioyce rather vnder his crosse

3. Things in the treatise of the crosse.

The poore.

Chap. I. Sermon 4.

croſſe and calamitie, becauſe he by the croſſe is exalted. For by affliction the poore brethren humbled, are thereby exalted, either to the true profeſſion of the croſſe and Goſpell of Chriſt, either to be like Chriſt and his Saints, vvhoe haue all in this vvhorld drunke of the cuppe of afflictions, or els to the glorious companie of Chriſt and his holy Angels: vnto vvhom the vvhay is perſecution and ſuffering. For euen as Chriſt himſelfe by manifolde perſecutions and troubles, and by dayly croſſe, and ſufferings in his life, entred into the glorie of his father, as he proteſted vnto his diſciples betwixt Hieruſalem and Emaus: ſo in like maner muſt all the Saints by many tribulations enter into the kingdome of God: as the Apoſtle Paul auoucheth to the brethren of Lyſtra, Iconium and Antiochia, in the Scriptures: for vvhich cauſe he aſſureth vs no otherwiſe to be heires vvhith Chriſt of glorie, then conditionally that vve ſuffer vvhith him: If vve be ſonnes, then alſo heires, and heires annexed vvhith Ieſus Chriſt: ſo that vve ſuffer vvhith him, that vve alſo may bee glorified vvhith him: neither otherwiſe to be crownded vvhith him, then that firſt here vvhith him vve be croſſed alſo: for if vve bee dead with Chriſt, then ſhall we liue with him alſo: and if we ſuffer with him, wee ſhall alſo reigne with him: if the croſſe aduance vs to the crown; if the ſuffering of calamitie and miſerie here, bring vs to glorie: if our humbling by afflictions, exalt the brethren of lowe degree to the profeſſion of the Goſpel in this life, and in the life to come to immortalitie, and glorie with Chriſt: then muſt the brethren humbled by the croſſe, and by any afflicted, reioyce therein: let the brother of lowe degree reioyce, when by the croſſe he is exalted. The humbling of vs by affliction in this worlde, is the exalting of vs to glorie before God: the caſting downe of vs here by the croſſe, is the liſting of vs vp to heauen before the Lorde: the abaſing of our ſelues vnder the diuerſe temptations of this life, is the aduancing of vs in the kingdome of Chriſt. Seeing then by patience vnder the croſſe, the brother of low degree is exalted, he ought therein not to be faint hearted,

but

Luke 24.

Acts 14.

Rom. 8.

2. Tim. 2.

2. Phil.

but ioyous and glad. As then our Sauour Christ beeing by affliction and death it selfe humbled by the father, was therefore, and thereby exalted vnto great glorie: euen so if patiently we suffer the triall of our faith by afflictions, and suffer our selues thereby by God to be humbled, whether it be by pouertie, whether by contempt; whether by calamitie whatsoeuer: if we fixe and fasten not our eies vpon the present miseries, but lift vp our hearts, and cast our cogitations vpon the glorie whereof we shall be partakers, we shall also be exalted: so that we haue great and iust cause to reioice vnder the crosse, whereunto the Apostle exhorteth: Let the brother of lowe degree reioice when he is exalted.

Philip. 3.

Nowe as the crosse and afflictions are profitable to the poore brother, and brother of lowe degree, who thereby is exalted: so also is this doctrine needfull and profitable to the rich. Againe, saith he, He that is rich, let him reioice in that he is made low: wherein is taught how men which haue al things at wil, should behaue themselves in wealth, that they waxe not proud of their abundance and plentie, neither trust too much to the frailtie of their condition, but alwayes to looke to the crosse which followeth them, which if it be laied on them, therein they ought to reioice also. When God then taketh away, and remoueth the flattering and deceitfull baites of this world from rich men, and so they become contemptible vnto others; if he turne their wealth into wo, their mirth into mourning, their plentie into pouertie, their abundance into want, their worldly happinesse into miserie: in this their humbling are they exhorted by the Apostle to reioice, for thereby many occasions of many sinnes are remoued; and therefore rich men, by spoile of goodes, losse of wealth, decrease of riches, or what other way soeuer tried, in that they are humbled, must reioice. Seeing then in the state of this life there is great occasion ministred of impacience both in the poore and low degree of men, and also in the rich and plenteous estate of men, the onely salue of both their sores, is in all changes and chaunces of this life, to behaue

Chap. I. Sermon. 4.

behaue themselves patient vnder the crosse: and thus is the doctrine here deliuered, profitable for poore and rich, as the Apostle teacheth: Let the brother of lowe degree reioyce in that he is exalted: and againe, the rich, in that he is humbled.

If any object here, that Saint *James* willethe the brother of low degree to reioyce when he is exalted: and the rich man when he is made low, and humbled, which seemeth contrarie to other Scriptures, where we are exhorted to reioyce onely in God, as by the Prophet *Jeremie*, men are commanded neither to reioice in their wisdom, riches, strength, nor any other thing, but in that they know God which executeth iudgement, equitie and iustice on earth. And by Saint *Paul*, who aduiseeth men to reioice in the Lord onely: Reioice in the Lord alway, and againe I say reioice.

Hereunto the answer is easie: 1. If we acknowledge whatsoeuer happeneth vnto vs, to be from God, who both woundeth and healeth; casteth down and lifteth vp; humbleth, and exalteth: then either in our low degree being exalted, or in our riches and plentie being humbled: to reioice, is to reioice in that God sendeth, and so to reioice in the Lord. 2. If againe we looke into our owne wretched condition, who of our selues haue nothing, but whatsoeuer we haue, we haue receiued it: then in the things which we haue receiued from the hands of God moderately to reioice, is also to reioice in the Lord, who is the fountaine and well-head of all graces and blessings. 3. Finally, if we hold this as a ground and foundation, that all good gifts flowing vnto man, grow of his meere fauour and mercy, & not from any merit or desert of ours, then in the good blessings of God, of exaltation, aduancement, glorie, or other whatsoeuer to reioice, is godly, christian, and dutifull: and thus men reioicing, reioice in the Lord. The Apostle Saint *James* then in exhorting the brother of lowe degree to reioice when he is exalted, and the rich in like maner when he is made lowe and humbled, is in all points answerable vnto other Scriptures: vvherein vve
are

Ier. 9.

Phil. 4.

1. Kings 2.

1. Cor. 4.

1. Pet. 5.

are required to reioyce in the Lord, for thus for Gods sake and in the obedience of his commandements to reioyce, is to reioyce in the Lord also.

These things thus set downe, the Apostile geueth a reason of the later doctrine, that the rich must reioice whe he is made lowe. Which reason is drawn from the nature of the things themselves: for, wealth, riches, and worldlie pompe are most vaine, vncertaine, transitorie, and fraile, so that when we enioy them, and they flowe, we must not be proud, of them, nor set our mindes vpon them: & if we be bereft of them, we must not cast downe the head & heart, but rather reioice, as the Apostile exhorteth. For what should men put confidence in vain and transitory riches, or why should they faint in hart for the losse of that, which most easily pearisheth.

A reason.

Psal. 62. 1

1. Tim. 6.

Touching the vanitie and vncertainerie of worldly wealth, pompe and glorie, how often, and how carefully therof are we admonished in holy scripture? *Solomon* the wiseman dissuading men from settling their eies and affections vpon worldly wealth and riches, reasoneth from their vncertainenes and vanitie: wilt thou cast thy eie vpon that which is nothing? riches taketh her to her wings as an egle, and flieth away into the heauē. *David* his father through longe experience seeing that there was nothing more vaine then the riches and goods of this world, Acknowledgeth that albeit the riche be strong and shoote vp like the greene bay tree, yet are they cut downe from the earth like Grasse which withereth; They passe away and are not, if thou seeke their place, thou shalt not finde it. *Solomon* bringeth in the rich, proude and couetous men of the earth, whose whole delight and happines was worldly pompe and glorie euen from the bottome of hell it selfe, to confesse the vncertainty and vanitie of their condition, wherein, in their times they so greatly gloried: What (say they) hath pride profited vs, or what profit hath the pomp of riches purchased vs? all these passe away as a shadow, and as a post that passeth by; As a shipp in the water, an arrow in the ayre; a birde in the heauen and element, our

Pro. 23.

Psal. 37.

Wisd. 5.

Sau-

Chap. I. Sermon 4.

Mat. 6.

1. Timo. 6.

Lu. 12.

1. Iohn. 2.

1. Eccles.

Sauour Christ dissuading men from heaping and hurding vp such vncertaine treasures, willeth that men should not lay vp for them seales treasure on earth, where ruste and moath corrupteth, and theeues breake through and steal. To which purpose the Apostle giueth them epithites or additions, and calleth them vncertaine; charge them that are rich in this world, that they bee not high minded, and that they trust not in vncertaine riches; therefore our Sauour termeth him a fool, that in the vanity of his minde through confidence in vncertaine wealth, plucked down his barnes and enlarged them, and then saide to his Soule: Soule eate and drinke, for thou hast much goods laide vp for thee: Seing his state was so vncertaine, as that night it should be changed. The Apostle *Iohn*, disputing of the vanitie of worldly wealth and pompe what so euer, concludeth, the world vanisheth and the things therein. Finally the preacher concluding all worldly things vnder a most vncertain, fraile and brittle condition, censureth them all with one iudgement; Vanitie of vanitie, all is vanitie.

See we not by dayly experience the miserable vanitie of this worldly condition? came not *Cresus* the rich Prince (of whom it became a prouerb, richer then *Cresus*) to miserie for all his wealth? was not *Xerxes* the King of *Persia*, for all his pompe and glorie discomfited? did not *Dionisius* the King of *Siracuse* fall from a King, to bee a scholemaster? came not holy *Iob* from greate riches to miserable pouertie for a season? do not many now flourish in wealth, & to morow come to extreame penurie? Seeing these things are of fraile, vncertaine, and doweftull condition, shal men thereof by the will of God bereft, mourn and not rather reioyce as the Apostle exhorteth? Saint *James* therefore to persuaide men to reioyce when God turneth their condition by affliction, and so humbleth them, draweth his reason from the vncertainnes and vanitie of their nature, wherby being humbled, we ought to reioyce.

The vanitie and vncertaintie of worldly wealth and riches the apostle describing, thereunto vseth a similitude
and

and comparison: resembling the glorious state of this life vnto a flower: There is nothing for the time more beautifull, flourishing and excellent then the flower, yet the flower and the beautie thereof, vanisheth away, and withereth speedely: for though it now flourish, sprout & spring vp, though the beautie appeare wonderfull and excellent that *Salomon* in all his royaltie was not to be compared to the lillie of the field for brauerie of beautie: yet if the sun appeare in heate, it drieth it vp, it scorcheth it, it burneth it: and so it withereth, falleth away, and the goodly shape thereof perisheth. So that the lillie, the rose, the violet, and other flowers of account, which in the morning were beautifull in sight, fragrant and sweet in smell, moist in hande, are in the euening consumed and pearished: So when the sunne and burning heate of persecution and trouble shall arise vpon the riches of this world, they are easily remoued, and pearish quickly.

Mai. 6.

This comparison, wherein mans pompe and worldly glorie is compared to a flower, is in sundrie places, and not altogether in diuers things, vsed in holy Scripture. The Prophet of God speaking not only of worldly riches, but of mans life also, with al the pompe and glorie he can here attaine vnto, and whatsoeuer is in him, vseth the same comparison in a thing not altogether diuers, and therefore saith, I heard a voyce saying, Crie. And I saide, What shall I crie? He saide, that all flesh is grasse, and all the glorie thereof as the flower of the field, the grasse withereth, and the flower fadeth away, because the spirite of the Lord blewe vpon it. Whereby it appeareth, that not onely worldly wealth and riches, but also all mans wisdom and naturall powers are as the flower that withereth.

Isai 40.

The Prophet *Dauid* describing the miserable, weake, and frayle condition of man, hereunto compareth him also. The daies of man are as grasse, as a flower of the feld so flourisheth he. For the winde goeth over it, and it is gone, and the place thereof shall know it no more. As then the flower which in the morning flourisheth, through the

Psal. 103.

Chap. I Sermon 4.

Luke 16

the burning heate of the sunne withereth and pearisheth. Euen so they which now wallowe in wealth, and haue all things at their willes, which are now cloathed in fine silke and purple, who now glitter and glister with golde and pearles, which are now attended on with great traines and troupes of men, who leade mightie armies, and are caried in coaches like princes, who for aboundance of all things, and perfect beautie and glory in worldly respectes, are as mortall Gods vpon earth, oftentimes are bereft of all their riches and glorie, and pearish as the grasse. And thus all their pompe, glorie, wealth, earthly felicitie, is vncertaine. What foolishnes then hath wrapt vp our vnderstanding, what blindnes hath possessed our heartes, what vanitie hath bewitched vs, and rauished our mindes, what miste of error hath compassed and ouershadowed the light of our knowledge, that we see not the frailtie of our owne state and condition, to learne a better profession of the holy Apostle, that being humbled by afflictions, we may reioyce as we are exhorted: let the brother of lowe degree reioyce when he is exalted, and againe, the rich man when he is made lowe, for as the flower of the grasse shal he vanish away, for as when the sun riseth with heate, then the grasse withereth, & his flower faderth away, and the goodly shape thereof pearisheth: euen so shal the rich man wither away in all his waies. And thus the Apostle proueth by the distinguishing of the persons of men, that the doctrine of the crosse, and the patient bearing of the same, is profitable to all men, both to poore and rich, and so to all.

*Fourth thing
in the trea-
sire of the
crosse.*

The persons thus distinguished; the next & second thing in these verses, which is the fourth and last thing in the whole treatie of the crosse, and comfort taking therein, is the conclusion. Seeing therefore the case thus standeth, that we must count it exceeding ioy when we fall into diuers temptations, seeing the bearing of affliction is the triall of our faith, which to suffer, to be tried, is comely and honest for a Christian: seeing by triall of our faith we attain to that worthy vertue of patience, seeing patience attained vnto,

maketh

maketh vs perfect, seeing the crosse and the doctrine thereof is necessarie and profitable for poore and riche, therefore blessed is the man that endureth temptation, for when he is tried he shall receaue the crowne of life, which the Lord hath promised to them that loue him. In which conclusion five things may be obserued.

1 The reward it selfe promised to such as patiently endure the crosse, which the Apostle noteth vnder the word blessed: Blessed is that man that endureth temptations. Blessednes is the greatest of all rewards geuen vnto men, wherein whatsoever is good is contained: the Apostle therefore to pricke them forward, and to stirre them on to patience, promiseth happines and blessednes to those that endure tēptatiō. Our Saviour Christ entreating of the reward which the poore in spirite; that is, such as by *Mat. 5.* sundrie miseries and calamities (which are ioyned with pouertie) were afflicted, promiseth them happines and felicitie: Blessed are the poore in spirite for theirs is the kingdom of heauen. And a little after vnfolding this pouertie by her kinde and particulars, as persecution, reproach and *2. 10.* slander, he promiseth like reward vnto that affliction also; Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of heauen: blessed shall you be when men reuile you, and persecute you, and say all manner of euill saying against you for my sake, falsly; reioice and be glad, for great is your reward in heauen.

Thus then if we endure pouertie, and miseries therunto annexed, if we endure temptation of persecution, slander, reproach, and such like, we are pronounced blessed. Hereunto Saint Peter subscribeth, who exhorting men patiently to beare persecution and affliction for righteousness sake, reasoneth from the rewarde, which with *James* he calleth blessednes, Who will harme you if you follow that which is good? notwithstanding, blessed are you if you suffer for righteousness sake: Yea feare not their feare, neither be troubled. And a little after touching the reward of our patient abiding and suffering for Christ, he calleth

1. Pet. 3.

1. Pet. 4.

Chap. I. Sermon 4.

it happines and blessednes, if you bee rayled on for the name of Christ, blessed are you: for the spirit of God and of Christ resteth on you. Who then is spoiled of his goods for Christes profession, who suffereth persecution for Christian religion, who endureth imprisonment for the testimonie of his conscience, who abideth patiently the triall of his faith by sundrie temptations, is both by Christ and his holy Apostles, accounted blessed: The rewarde of our patience then is happines and felicitie.

Isai 53.

Wisd. 3.

Wherein the Apostles defend a paradoxe, and an opinion contrarie vnto the iudgement of men of this world, for the world holdeth them onely for happie, who abound in wealth, who haue all things at their pleasures & willes, who neuer come into any misfortune, neither are vexed or afflicted with any miserie or calamitie. But such as are pressed with pouerty, distressed with greefe, tempted by afflictions, assaulted with miserie, subiect to calamitie; these they count for cursed miserable, & of all men most wretched, as they in the Prophet counted our Sauour to bee in wofull plight, because he was vnder the rodde of his father, and thereby plagued; and the wicked condemned the Saints, and censured them miserable, and their ende greivous, because they suffered paine, and were tried in afflictions among men. From whose iudgement and opinion Saint *James* dissenting, calleth and counteth them which endure temptations happie. Let worldlings then count prosperitie their felicitie: let Epicures count plenteousnes of bread their happines: let Greene and flourishing youth make the desiers of their hearts their blisse: let other men count worldly delights, carnall pleasure, wicked mammo, vaine pompe, quiet rest, and continuall securitie, their cheefest good and only ioy in this world, yet with *James* must all the Saints count the triall of their faith, the exercise of their patience, the bearing of the crosse, the suffering of affliction, the enduring of temptations, their happines and felicitie, and holde the sentence of the Apostle for sure, Blessed is the man that endureth temptations.

If happines and felicitie be the reward of our patience,

and

and all men by instinct of nature desire happines, as the very heathen philosophers haue in their learned writings plentifully discoursed; shall there be any man or woman so carelesse of himselfe, so voide of reason, so farre from knowledge, so great an enemy to his soules health, which shall refuse the burthen of the crosse, seeing patient endurance purchaseth our happines? Let vs in the feare of God, addresse our selues to the bearing of the crosse; let vs arme our selues against the day of affliction; let vs in full assurance of hope, indure the temptations which are laide vpon vs: that thus induring, we may receiue our full reward, euen eternal blessednes for euer.

2. This reward of our endurāce shal then be geuen when we are tried: the crowne is promised after our contentions: the hire is rendred after our labour: If then wee will enioy the reward, and haue our blessednes in the kingdome of God, then must we in this world be tried by affliction. The doctrine of this place is, that we must first suffer before we be rewarded; first be tried, before we be recompenced. Which thing Saint *Paul* preacheth vnto *Timothie*, setting downe the labour before the hire; and the contending before the crowne. No man (saith he) is crowned, except he stroue lawfully. The same Apostle setteth downe his trauel before his reward, and his labour before his recompence, when he saith; I haue fought a good fight, I haue finished my course, I haue kept the faith, fro henceforth therefore is the crowne of righteousness laide vp for me, which the righteous iudge shall geue mee at that day, and not me onely, but all those that loue his appearing. There is no price where there is no struing; there is no garland where there is no goale to runne to; there is no crowne where there is no triall of masteries; there is no victorie where there is no enemy; there is no hire where there is no labor; there is no happines where there is no triall by temptation.

Now the full triall of man is not at once or twise, but in the whole course of his life, so that the whole life of man is nothing els but a continuall triall and warfare vpon

Chap. I. Sermon 4.

Mat. 10. 24.

Reuel. 2.

earth, striving and struggling against all afflictions, miseries, calamities, and troubles of this world. In which contention and conflict, if we acquit our selves like men, and in invincible constancie endure temptations to the end, we shall bee blessed: whereof our Saviour Christ assureth vs: He that continueth (saith he) vnto the end shall be saved. And the Angell to the Church of Smyrna: Be thou constant and faithfull vnto death, and I will giue thee the crowne of life. When therefore to the ende of our life, and in the whole course thereof, we bee patient; when to the full measure of our trial which is in the ende of this mortall condition, we endure temptations; then shall we bee blessed: for blessed is the man which endureth temptations, for when hee is, tried he shall receiue the crowne of life.

If our trial then must goe before our happines which is geuen vs in reward; and our labour before our hire; then do those Christians flatter and deceue them selves, who thinke to be pertakers of this reward without affliction in this life; Seing the triall of our faith by troubles must goe before our happines. Vaine therefore and slouthfull, too dainty and too delicate are they, who refusing the burden of the crosse, and the induring temptations; hope to attaine to this happines by wallowing in wealth, by stretching the selves vpon their beddes of downe, by pampering and puffing vp of their flesh with riotous life, by pricking and pranking vp them selves in intollerable pride, by wearing and wasting their bodies with carnall pleasures, with liuing at harts ease and in all securitie in this world: for the Apostle promisseth reward of happines only vnto them that endure temptations, and then too only to be giuen, when they are fully tried by affliction. Wherefore as this blessing is promised only if we endure temptation, so is it giuen also then when our triall is finished, & in the meane time to be looked for in a sound hope.

3 To shew the excellencie and greatnes of this reward and of our heavenly happines in the kingdom of God, the sacred scripture diuersly compareth it, but most specially

to

to a kingdom or to a crowne, which is annexed ether to excellēt vertue, either els to princely dignitie. Our Sauior Christ compareth the happy estate of the Saints to a kingdom, when to his disciples & apostles who had abode with him in his afflictions, and had bene partakers with him of suffering, and therefore should also bee partakers of his glorious kingdom, he saith: you haue continued with me in my temptations, therefore I appointe vnto you a kingdom, as my father hath appointed vnto me, that you may eate and drinke at my table in my kingdome, and sit, and iudge the twelue tribes of Israel. And in another Euangeliste speakinge of the blessed rewarde of the Saints which should be geuen them at the generall iudgement, he calleth it by the name of a kingdome, Come ye blessed of my father, possesse the kingdome prepared for you from the beginning of the world. Wherefore as vpon earth there seemeth nothing to be compared vnto a kingdom, wherein are all things whereby worldly happinesse is made perfect: so in the kingdome of Christ, all things appertaining to happinesse and true felicitie being included, and therefore aboue al things to be desired, the holy Scriptures describing the most blessed and glorious estate of the saints, and the reward wherewith their pacience and other vertues shall bee crowned, compareth it sometimes vnto a kingdome.

Luke. 22.

Matt. 25.

And as to a kingdome, so also to the crowne, which is the rewarde of vertue, or the ensigne or tokē of princely dignitie. The holy scripture therefore teaching men both what shal be the reward of their vertue, and also how excellent & singular shall be their dignitie, who by Christ are made both Priestes and Kings vnto God, compareth their happy and blessed estate to come, to a crowne, which is borrowed from victorious conquerours, who either in warres, or bodily masteries ouercomming, were crowned, some with lawrell, some with roses, some with bayes, some with oliues, some with golde, some with one thing. some with another: thereto the scriptures alluding, giue the name of crowne to such as excell in vertue, overcome their

1. & 5. Reuel.

Chap. I. Sermon 4.

1. Cor. 9.

2. Tim. 4.

3. Reuel.

James 1.

their affections, and in the afflictions and miseries of this life, are more then conquerours through Christ. Saint Paul therefore disputing of the rewarde which shall be giuen vs if we runne out our race with pacience, and fight constantly vnder the displaid banner of the crosse, promiseth an incorruptible crowne to our labours and afflictions: and intreating of the reward of his owne trauaile, constancie, and endurance, protesteth that since he had fought a good fight, runne forth and finished his race, kept the faith in great constancie and inuincible pacience, there was therehence laid vp for him a crowne of righteousness. Saint Iohn is commaunded to exhort the Church of Smyrna to be pacient vnder the afflictions which should be laid vpon them, and promiseth a crowne of life to their pacience: be thou faithful vnto death, and I will giue thee the crowne of life. The holy Apostle according to the vse and maner of other Scriptures, doth here also compare the happie reward of the Saints pacience to crownes: Blessed is the man that endureth temptation, for when he is tried he shall receiue the crowne of life.

There is old heauing and shouing among men in the world for crownes, and great strife & cruell warres among princes, who shall weare each others crowne: and their labour, trauell, shouing, is commonly vnlawful, from their ambitious and couetous desires of their hearts: and when all is done, their crownes are corruptible and mortall. Shall not the Saints striue with all Christian fortitude and courage against the miseries and calamities of this life, that when they are tried, they may receiue an immortal crowne of glorie?

All men naturally are desirous of life, and they often seeke euill and vnlawfull meanes and wayes to prolong their life, which yet is but momentanie: And shall not the children of God, in much affliction, in manifold miseries, in supdrie temptations, in all the chaunges and chaunces of this world, acquit themselues like men, that patiently bearing the triall of their faith, they may in fine receiue the crowne of eternall life.

4 To which crowne men attaine not vnto for their worke of pacience, as if our pacience deserued this reward: but they enioy and receiue it by the promise of God. The crowne of life is not then a due and deserued hire, but a free reward of our labour from the bountie of God, who regardeth not so much what we deserue, as what of his liberalitie he hath promised. Wherein he doth as a naturall father, who promiseth his sonne, that if he will do this or that, hee will make him lorde and heire of all his lands and liuing, which farre passeth that which the child hath deserued, yet that done, the father perfourmeth that he promiseth, not looking so much to the obedience of his sonne, as to his owne promise: euen so doth God, wherefore the Apostle here so much to note vnto vs, saith, that such as are tried shall receiue the crowne of life by promise. Saint *Paul* in like maner speaketh, I haue fought a good fight, I haue finished my course, I haue kept the faith: henchforth is there laid vp for me a crowne of righteousnesse: which least he might seeme arrogantly to haue chalenged for his worke, he referreth the gift thereof vnto God: which God (saith hee) shall giue me: if it were giuen of God, then not deserued of *Paul*. So that the rewarde of our obedience and vertue is giuen vs, not for the desert and merite of our workes, but for the truth of Gods promise, who as he truly promiseth, so he faithfully performeth rewardes of righteousnesse to his saints and seruants, and giueth eternall life to men of his free mercie, according to the doctrine of the Apostle: eternall life is the gift of God through Iesus Christ our Lord.

2. Cor. 4.

Rom. 6.

If the crowne of life be not purchased and deserued by our workes, but onely be giuen by promise, and of grace: why do so many scriptures promise happines, life, immortallitie, and glorie, so often rather mencioning works then faith vnto men? It seemeth therefore that happinesse and eternall life are the hire and due reward of our workes of righteousnesse.

For answere whereof it is worthie the obseruation:
1. That the holy Ghost in all the Scripture speaketh according

Chap. I. Sermon 4.

ding to the capacitie of man, applying it self to the weaknesse of our wittes : and so in the doctrine of workes hee doth so also, oftner mencioning workes then faith, because workes are more familiar then faith, being an inward vertue. 2. Seeing God hath made vs capable of reason, and hath giuen vs desire, will, and iudgement, whereby we are caried sometimes to that is good, sometimes to that is euill ; therefore it pleased the holy Ghost oftentimes to mention workes, and to vse sundrie exhortations, admonitions, reprehensions, and reproofes, thereby to stirre our desires, will and iudgement to that which is good, and to shunne and decline the contrarie. 3. Works are trials and tokens, signes and testimonies of mens faith, which being an interna'll qualitie and habite of minde, is knowen in it selfe onely vnto God : whereof that men might haue knowledge, and might also followe it in vs, therefore by workes it must be made manifest. Therefore are wee willed to make our inwarde man knowen too by good workes. 4. Moreouer men naturally giuen to hypocrisie, would easily deceiue, not themselues onely, but others also in a vaine ostentation and name of faith, carelessse of the fruites of righteousness, without which our faith is dead, which to shew, the Scriptures require workes as fruits, in al such as were once iustified by faith in Christ Iesus. 5. Wee are easily stirred vp to the doing of things by rewards, and deterred by punishments. That we might by rewards be stirred vp to the fruites of righteousness, therefore doth almightie God promise great rewards vnto the workes of men, thereby to allure vs to righteousness and holinesse. Which workes he also doth worke in vs, for he worketh in man both the will and the deed, according to his pleasure : Wherefore when he crowneth our vertues and good workes in vs, which he himselfe onely worketh in vs, he crowneth not our merits, but his owne gifts : as notably auoucheth Saint *Augustine* : So then by working we deserue nothing, yea rather if we looke into our owne deservings, we shall be forced to crie that we are altogether vnprofitable seruants. The Scriptures then mention

Philip. 2.

Tract. 3.

upon S.

John.

Luke 17.

mention workes, not thereby to merit, but by promise of reward to allure to vertue. 6. The Scriptures mention vvorkes so often to teach vs our dutie, to be fruitfull in all vvorkes of righteousness, and in all goodnesse to imitate Christ our example and patterne in all vertue, that vvee might be such vnto christians our brethren, as Iesus Christ vvas to vs, louing, gentle, patient, bountifull, righteous, easily entreated, readie to forgiue, and plentiful in good workes, and in the fruites of righteousness, to the glorie of God. 7 Finally, they mention workes, and thereof the rewards are promised, to shew what shall followe our workes of obedience, euen eternall life, not for desert of workes, but by the grace of God, and according to his mercifull promise: as in this place the Apostle promisetht the crowne of life to the pacience of Gods Saints, not for the worke of pacience, but for the promise of God, who hath promised to rewarde therewith the pacience of his Saints: whose pacience is the way and meane, but not the cause of their happinesse. For as the high way is not cause of our comming into the Citie, but the meane whereby we come therunto: and as the race or place of running, is not the cause of the goale or garland there giuen, but the way and meane therunto: so are not our workes, neither is our pacience the cause of our crowne, but the way and meane whereby we come vnto it.

And that our workes can not cause our crowne and eternall blessednesse, it is manifest. 1 If man might deserue eternall life, then the workes of men might binde God: but God cannot be bound by vs, because he recei-

Psal. 16.

Iob. 53

ueth nothing by our workes of righteousness, as both *David* and *Iob* auouch: therefore wee can not deserue life. 2 If men could deserue life, then were not life the gift of God through Iesus Christ, therefore man can not deserue it. 3 If man could deserue eternall life, then must there be a proportion betwixt that which deserueth, which is temporall righteousness, and that which is deserved, eternall happinesse: and what proposition is there betwixt things temporall, and things eternall? Insomuch as *Paul*

sayth

Chap. I. Sermon. 4.

Rom. 8.

2. Cor. 4.

1. Cor. 4.

1. James.

2. Cor. 3.

2. Tim. 4. 8

Rom. 5. 28.

sayth that our sufferings are not to be compared with our future glorie, and that momentanie afflictions cause a farre more excellent and an eternall weight of glorie, 4 Such as will deserue, must haue in themselves whereby they deserue: but all our vertues whereby in the vanitie of our mindes wee hope to gaine heauen, are from God, not of our selues: we haue nothing that we haue not receiued, of our selues we can do nothing, not so much as thinke that is good, whose willes are framed by God to euerie vertue practised of vs: therefore can not wee deserue eternall life: let vs holde then with this Apostle, that this crowne is due to pacience, not by our deserts, but by the promise of God.

5 Now to conclude this place, this is giuen to such as loue God. to them which loue, God in many places manie promises are made: so in this place the crowne of life is promised to them that loue God: Why? Because we can expresse our loue by no way better, then by suffering for him, and by bearing such things as he layeth vpon vs. Thus then such as shewe themselves to loue God, in patient bearing afflictions from him, are they to whom the crowne of life shall be giuen. Now let vs pray, &c.

James

Sermon 5.

- 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man. 3. Place of the Chapter.
- 14 But euery man is tempted when he is drawen away by his owne concupiscence, and is intised.
- 15 Then when lust hath cōceined, it bringeth forth sinne, and sinne when it is finished bringeth forth death.
- 16 Erre not my deare brethren.
- 17 Euery good gift, and euery perfect gift is from aboue, and commeth downe from the father of lights, with whom is no variableness, neither shadow of turning.

In these verses are foure things to be obserued.

Namely,

1. The proposition, that men may not count God the cause of their temptations.

2. The reasons & arguments for cōfirmation of the proposition: they are three.

1. From the nature of God, who neither is tempted, nor tempteth.

2. From the true and naturall cause, which is concupiscence.

3. From contrarie effects.

3. The effects of lust & concupiscence, which is cause of euil tēptations: & they are. 2

1. Sinne.

2. Death.

4. The conclusion: seeing then God cannot be counted the cause of our temptations, we must beware that we erre not, in making him cause thereof

The

Chap. I. Sermon. 5.



He Apostle hauing ended the treatise touching outwarde temptations, he now proceedeth to the third place in this first Chapter handled, which is concerning internall and inwarde temptations of the mind, whereby men are pricked forward and mooued to euill, proceeding from Satan,

who by our owne concupiscense and carnall desires, solliciteth vs to mischiefe & wickednesse. The summe whereof is this: men may not impute their euill temptations to God, neither make him the authour thereof, seeing our owne desires do tempt vs, and carie vs away to wickednesse, and we beare about in our owne bosomes naturall corruption, which snatcheth and catcheth euery occasion of comitting euil, wherehence all sinne groweth and bud-deth as from a stocke and roote, and death ensueth and followeth sinne at the heeles, as the reward and wages thereof.

Rom. 6.

I The first thing in these wordes and this discourse, is the proposition of the place, whereby their error is confuted and condemned, who hold and affirme, that when they are prouoked & pricked to euill, they are thereunto prouoked and tempted by God: which lay the cause of euill concupiscense, corrupt affections, wicked temptations, yea and of sinne it selfe, vpon God, and say: God prouoked and stirred me vp to this euil: God seduced and led me into this temptation: God mooued and solicited me to this sinne. This the Apostle remouing as an horrible error from the hearts and mindes of men, giueth them this aduice in this present proposition: Let no man say when he is tempted, I am tempted of God. When pleasure prouoketh, when pride pricketh, when malice boileth, when couetousnesse assaulteth, when reuenge kindleth, when feare discourageth, or any other thing tempteth vs to euil, we may not impute this to God, and thereby thinke

our

our selues excused. Let no man say when he is tempted, I am tempted of God, for God is not the cause of this temptation, neither may our sinnes be referred vnto him.

The trueth of this proposition shall the better be vnderstood and knowen, if we consider that there are specially three kindes of temptations in holy Scripture mentioned, thus distinguished in the regard of the ends of eue-ry one of them.

I One temptation is called the temptation of proof, because the ende thereof is the prooue of men, that thereby there may be had a triall of our faith, patience, & constancie, with other vertues in vs whatsoeuer. And it is the, when either some worke is commanded vs of God, which is harde and grieuous vnto the flesh, as was that temptation of *Abraham*, who from God was willed to offer and sacrifice vp his onely and deare sonne *Iffaac*, whom he had begotten in his olde age, in whom onely was the hope of the accomplishment of all Gods promises vnto him, the heire of his goods, the seede of his posteritie, the very ioy of his heart: which thing was commanded for the triall of his faith, patience, and obedience, that he thus tried, might be knowen and manifested to the world, and his vertue and obedience an example and patterne to all posteritie to imitate and follow for euer. Or els when some heauie crosse, great miserie, strange affliction is laide vpon vs, for the triall of our hearts, whether from an vnfeyned faith we loue God or no, as was the temptation of *Iob*, whose crosse was heauie, whose miserie was great, whose afflictions strange, that thereby his patience being tryed, he might be thereof an example to all the Saints: Thus was he tempted, his children destroyed sodenly, his goods taken from him violently, his body diseased strangely, his wife vpbrayding him wickedly, his friends rebuking him sharply; What greater crosse could bee laid vpon man, bereft of children, spoiled of goods, abused by his wife, condemned by his friends, sore in body, sick in minde, what miserie herewith is to be compared yet al to prooue him. Like temptation was that of *Tobias*, who sleeping vnder

Gen. 22.

Job. 1. 2. &c.

Tob. 2.

the

Chap. I. Sermon 5.

Deut. 8.

Deut. 13.

1. Cor. 11.

1. Cor. 15.

1. Tim. 4.

2. Pet. 2.

Acts. 20.

the wall of his house, his face vncovered, the dongue of Swallowes fell into his eies, and he lost his sight, therewith tempted for triall. God (saith *Moses*) tempted his people fortie yeares, leading them vp and downe the wildernes, to humble their hearts, to trie their faith, to prooue their patience, and so make triall of them, whether they loued the Lord their God or no. Or finally, this temptation is, when God sendeth heresies, false doctrines, errors among men, thereby to trie the true Saints of God, and the vnfeyned seruants of Iesus Christ. This end almightie God respected in the temptation of Israel, vnto whom hee sent false Prophets, working miracles, and shewing also wonders among men, thereby to trie his people. To which purpose the holy Apostle affirmeth, that therefore heresies must needes bee among men, that they which are proued, might be knowen.

Thus the Church of Christ hath alwaies been tempted: In the time of the Apostles many false teachers, and sundrie damnable heresies were sproong vp among them, as both *Paul* in sundrie his Epistles, and *Peter* in like manner abundantly doe testifie. After the time of the Apostles, in the succeeding ages, how many heresies sproong vp, whereby the Church was tempted and tried, who is conuersant in the writings of the auncient Fathers, who is occupied in the turning ouer of Ecclesiasticall stories, who is scene in the Chronicles of all times, which knoweth not? Our time not voide of like temptations, for now the Libertines are reuiued, the Anabaptists are raked out of hell againe, the familie of loue, a masse of all mischiefe, a world of all wickednes, a confusion of heresies is fresh in our daies. Papists, Seminaries, Iesuites, newe sectes of popish heresie, swarme in euery corner of our Countrey, euen among our selues, and as it were out of the bosome of the churchmen arise, speaking peruerse things, drawing (vnder colour of religion and godlines) many Disciples after them, wherby the peace of Hierusalem is disturbed, which to vs also, as to other, commeth to passe for the triall of the Saints, and the prooue of the godly. God then

sen

feeding these or like things vnto men, doth it not to sollicite stir, or moue them to any euil, defectiō or falling from the faith, but to trie them, to make them know them selues, to exercise their vertues, to cause them more immouably to cleaue vnto him, that they being constant and patient vnder all manner temptations, may finally attaine to eternall saluation. In which temptations how so euer the instruments thereunto vsed by God, be wickedly affected, yet in all thinges respecteth he that which tendeth most vnto his owne glorie, and the benefite of his Church, and so is he neuer to bee charged as the cause of wickednesse among men.

2 Beside the temptation to proue, there is a temptation also of presumption, whereby men are moued to tempt God, too much presuming of his goodnes: abusing his patience, despising the mercie and long suffering of God: flattering finally, and deceauing themselues in the power and prouidence of God towards the sonnes of mē. Such a temptation is it when men continue in sinne, wallow and welter in iniquitie, committing wickednes with greedines, presuming vpon the mercie of God, and say with themselues, Haue not I sinned? and what euill hath come vnto me? The greater my sinne is, the greater shall his mercie be in forgeuing me, the Lord hath mercie in store for vs all, be we neuer so wicked. In the last houre I will returne vnto him, and I shalbe receaued. This is a temptation tending to presumption, abusing the mercie and goodnes of the Lord.

Such is that temptation whereby wee are sollicitated to say, I know the goodnesse of the Lord is great ouer all his creatures; I know he hath a fatherly and provident care ouer me, and he will not see the worke of his owne hande to perish, for lacke of sustinance: God that giueth clothing to the floures and lillies of the field; and feedeth the young rauens that call vpon him, will cloth me and feede me also: what need I to wearie or waste my selfe with toilesome and troublesome labour? I will rest vpon his prouidence, such is the temptation of witlesse persons and

Rom. 2.

Ephes. 4.

Ecclus. 5.

Mat. 6.

Psalm. 147.

Chap. I. Sermon 5.

and very harebraines; who say; I know there shall not one haire of my head fall away without the knowledge of God; I know that he is alwaies at hand & present to helpe and succour at time of neede; I will feare nothing therefore, I will runne through fire and vvater, I will not be terrified by the glittering and glistring svorde or sheild; I will passe through the pikes, by svord and famine, cold and nakednesse; perill and pestilence, come on it vvhat vvill; those are sollicitied by satan to presume of Gods mercy, povver, providence and goodnesse. Satan assailed Christ himselfe in this kinde; solliciting him to cast himselfe dovne from the pinnacle of the temple; because God had giuen his Angels charge ouer him that he should not hurt his foote against a stone. To sinne then, because God is mercifull; to loyter and be idle because God is liberall; to cast our selues into present daunger rashly, because he is able to deliuer vs; to lie still in the ditch and not to helpe our selues, because he is of povver and can rayle vs; is a temptation and suggestion of satan, vvhereby he mooueth vs to presumption.

Mat. 4.

Psal. 91.

3 There is finally a temptation which is to deceiue and seduce men, drawing them into error, mouing them to euil, stirring them forward to iniquitie and vngodlines, aduenturing and enterprising any thing repugnant to the law and will of God. Of this there are two kindes also. 1. Temptation to deceiue, externall. 2. Temptation to deceiue, internall. Externall temptation, vvhereby wee are drawn into any sinne, is that temptation vvose cause is externall and outward, and the beginning therof vvithout vs; as vvhen by Sathan, by the vvorld, and the thinges vvvhich here compasse vs about, though in some sence they are inward, because they moue our hearts and inward parts, yet in as much as the causes are vvithout, and the beginning of these temptatiōs from others then our selues, they may be called outward. Sathan tempteth vs by false doctrine vvvhich he moueth, by offence vvvhich he causeth, by occasiōs and allurements to euill, vvvhich he ministreth, and otherwise. The cause of vvvhich temptations, and the
instru-

instrument also being without, the temptation is called externall. The world to deceiue vs, tempteth by vanitie thereof, by improbitie therein: the vaine pompe of the world tickleth vs, the corruptions therein inuade and assault vs, with the examples of wickednesse dayly seene of vs: these things often seduce & deceiue, and the temptation is outward. The things wherewith we be compassed, tempt men manifoldly: power, honour, ambition, pleasure on the one side: feare, daunger and perill, famine, nakednesse, pouertie, death on the other: thus are men also outwardly tempted, and drawen into the errours and corruptions of our common life, and thereby deceiued and led into euill.

The temptations which seduce men, and are internall, are such, whose immediate and next cause is in our selues: as man is tempted to commit euill by his owne corruption and concupiscense, mooued by his owne disordered appetite to commit sinne. Thus haue we in our bosoms a domesticall tyrant, originall sinne and natural corruption from *Adam*, pulling, haling, & drawing vs dayly to euill, that sinne in all things might exercise power ouer vs. Hereunto though Satan helpe, yet the cause is in our selues, in as much as by him wee are not constrained, but come and follow freely, deceiued and seduced by our own concupiscense. And of this kinde of temptation the Apostle chiefly speaketh, when he saith: If any man be tempted, let him not say, I am tempted of God. God to proue men, tempteth his seruants: but to cause them to presume, or to deceiue and draw them to euil, he doth not. So that he is not the cause of such temptations, neither may wee referre these euil temptations vnto him. And this the proposition of this place teacheth vs: Let no man say when he is tempted, I am tempted of God.

If God tempt no man to euill, why saith the Scripture, that he hardeneth the heart of *Pharao*, that he blindeth man, and giueth him ouer into a reprobate minde? As of *Pharao* in the booke of Exodus, in many places and chapters is recorded: of Israel, the people of God: as in *Isai*, in

H

David,

Exod. 4. 7.*IO.* 11.*Esai.* 14.*Psal.* 85.

Chap. I. Sermon. 5.

David, and other Prophets is mencioned: of the Gentiles thrise in the first chapter to the Romans is confessed: of others in other places in like maner.

Hereunto it may bee answered: first, that God in his iudgements, which are sometimes open, sometimes secret, but alwayes iust, moueth and inclineth mens willes whither him listeth: wherein, hee either with the latter sinne of man punisheth the former: or else hee taketh away his grace from men: whereof destitute, they runne headlong into their owne destruction, by committing sinne with greedinesse: or finally, hee bringeth to passe his purpose by the wickednesse, either of Satan, or men, as able to worke out that which is good by the iniquitie of men: and thus he is alwayes iust. So that we may say with the Apostle, that hee is not the cause of our euill temptations. Let no man say that when hee is tempted, he is tempted of God. God moueth not men to euill: hee driueth not men to euill affections: hee instilleth wickednesse into no mans heart: but partly in taking away his spirite from them, partly in punishing one sinne with another, partly by bringing to light the sinnes of men, which before were couered, partly in accomplishing his owne will, and bringing to passe his determinate counsailes and purposes, euen by euill meanes and instruments, as ruling all thinges after his will: he is saide to indurate and harden the hearts of men, and to giue them vp to reprobate mindes, as the scripture speaketh.

The proposition of the holy Apostle standeth still for true: Let no man say when he is tempted, I am tempted of God. Of this matter more may be seenie vpon the first Epistle of Peter, 3. Chap. v. 17. Rom. 9. 18. v.

Thus their errour is refuted, who holde that as good motions are inspired vs from God, so euill suggestions are suggested by him also: so that when men steale, take away by violence, commit adultery, do iniurie to their brethren, or any such like, they must not say, we are moued, solicited and stirred vp thereunto by God. Wherefore the Apostle
here

here in his proposition giueth them admonition : Let no man say when he is tempted, I am tempted of God.

2 This being the proposition, in the second and next place followeth the confirmation of that proposition, containing the arguments and reasons, why men may not say they are tempted of God: which reasons are three. Reasons.

The first reason is drawn from the nature of God: God is by nature and of himselfe, pure, simple, holy, righteous, good : neither doth he admit the darknesse of error or deceite, neither moueth or solliciteth hee any to error or euill : he falleth not himselfe, neither casteth he any into wickednesse. For he being in nature good, pure, holy, cannot be moued to commit euill, neither moueth he any thereunto : wherefore hee is not authour of euill temptations in men.

2 That God is good, holy, pure, innocent, righteous, and one that hateth sinne, the Scriptures in sundry places teach vs. For first in the booke of Leuiticus, not once but often it is said, that the Lorde is holy. and therefore the people by like example ought in like maner to be holy. *Iehosaphat* the King exhorted his princes, rulers, officers, magistrates and iudges, to execute iudgement and iustice without partialitie or respect had of mens persons: rendering this reason, because they executed the iudgement of God, with whom there is no respect of persons, nor any iniquitie. Leuit. 11. 20.
2. Chron. 19.

Dauid the princely prophet telleth men, that the wicked shall not stande in Gods sight, because GOD hateth all those that committe iniquitie. Psal. 5. In an other place hee beareth this recorde of God, that he is true in all his sayings, and holy in all his workes. Psal. 145. *Siracides* the sonne of *Sirach*, would not men to impute the cause of their sinnes vnto GOD: because he hateth all sinne and wickednesse of man, wherefore he thus exhorteth : Say not thou, it is through the Lorde that I turne backe : for thou oughtest not to do the thing that hee hateth : and say not thou, hee hath caused mee to erre : for hee hath no neede of Ecclus. 15.

Chap. I. Sermon. 3.

the sinfull man : for the Lorde hateth all abhominacion of errour, and they which feare him, loue it not. Many mo the like places are in scripture set downe, which affirme of God, that he is holy, righteous, iust, and a hater of iniquitie, which all confirme this place of the Apostle, who disputing of the nature of God, sheweth that hee neither is tempted to euill, neither tempteth any : for which cause men ought not to say when they are tempted, they were tempted to euill by God. Satan beeing a lyer from the beginning, and not continuing in the truth, mooueth men to falshood and errour, and not God : the Diuell being the prince of the wickednesse and darknesse of this world, stirreth and solliciteth men therein, to wickednesse, and tempteth many wayes to euill and mischief : for which cause he is called the tempter, because he alwayes tempteth men to commit iniquitie and sinne. So doth not God : who is of a pure, perfect, holy, righteous disposition, and neither himselfe is tempted, neither tempteth he any to euill. Whereupon the Apostle, as by his first reason, here sheweth, that when men are tempted, they must not lay the euil vpon God : neither say they were tempted of God, because he neither can be tempted of any to euill, neither tempteth he any.

2 Another reason, why, when men are tempted to euill, they may not say they are tempted of god, is drawne from the setting downe of the verie true and perfect cause of temptations. The true, natural & proper immediate cause of temptations, is our owne concupiscence, therefore not God. For there cannot be two or many true, naturall, immediate, proper, efficient causes of one thing. Therefore seeing of temptations to euill, we haue the true, naturall and proper cause in our selues, euen concupiscence, and carnall corruption, which dwelleth in vs by original deprauation, we may not make God, but that, the cause of our temptations to euill. Saint Hierome therefore against Iovinian saith, that as in good things God is the doer and perfecter : for it is neither in the willer, neither in the runner, but in GOD which sheweth mer-

John 8.
Ephes. 6.

Math. 4.

Contra Iovinian.
Rom. 9.

cie, and helpeth, that we may come vnto the ende: so euill things and sinnes, the seede that is in vs, is the pro- uocation and pricker forward: but the diuell the per- fecter of all euill. The chiefe and immediate cause of e- uill temptations is our owne corruption and concu- piscense, which drawing vs away from the rule of rea- son, and the right path of the commaundementes of God, entiseth vs: whereof Saint *James* here saith: euery man is tempted, when he is drawne away by his own con- cupiscense, and is enticed.

The similitude of entising is taken either from beasts, which hunting after their pray, are oftentimes intangled by the baite of the taker, and pursuite of the hunter: or from birdes which seeking for meate, spying corne, or breade crummes, or worms, or the like baite in the snare or pitfolde, or among lime tvggges, or vnder the net vvhich shall ouervhelme them, are taken, entised, and entrapped: or from the fish, vvhich greedily gaping and running after the baite of the angler, swalloweth dovn both baite and hooke, and so is deceyued. Euen so men through their concupiscense are drawne avway, either the sweetnesse and pleasure, either the gaine and profite, ei- ther the easinesse and facilitie of a thing proposed: and so are entised. Our owne concupiscense therefore drawing vs away, and intising to euill, being the naturall and pro- per cause of euill temptations, wee may not ascribe our temptations vnto God, but vnto our selues: and this is the second reason, why, when we are tempted, we may not say that wee are tempted of G O D, because, our owne concupiscense, not God, is cause of these temptati- ons.

3 By occasion of this place, before hee come to the third reason, he setteth downe the effects of this concupis- cense, the cause of euill temptations, which I noted for the third thing in this discourse. This he doth by a kinde of gradation, or slipping from one thing to another: wherof thus saith Saint *James*: Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth

*The effects of
lust and concu-
piscense.*

Chap. I. Sermon 5.

bringeth forth death. In which place he noteth first the conception of concupiscense, then the birth: the first and the second.

Touching the conception of concupiscense, it is the assent and agreeing of the will, when it possesseth the affection and will of man: so that the assenting and agreeing of our willes to the inticement of concupiscense: is the conception of concupiscense, euen the first thing that it worketh in vs. When the lust and concupiscense of man seazeth and resteth vpon any object: whether it be by desiring: as glorie, riches, pleasure, or the like: or by auoiding it: as Gods word, holy life, vertue and godlines, which lust naturally careth not for: either by hating, as iniuries, oppressions, wrongs, rebukes, violence of men, & such like: then is mans lust said to conceiue. Concupiscense had her conception in *Euah*, when she seeing the fruit of the forbidden tree to be faire and pleasant to the eie, her lust rising thereupon, and giuing consent to that iniquitie, lust in her conceyued. When the Israelites sawe the daughters of Moab, their lust seazing & resting about their beautie, lust conceiued in them. When the children of God sawe the daughters of men that they were faire, their lust resting about that matter, and they yeelding consent to the inticement, concupiscense conceiued adulterie in them. When *Sichem* his lust rested vpon *Dinah*: *Putiphars* wife, vpon *Ioseph*: *Dauid*, his lust vpon the beautie of *Bathsaba*: they yeelding the consent of their willes thereunto, lust conceiued in them. When *Ahab* the king set his affection vpon *Naboth* his vineyard, and thereabout his lust resting, yeelding thereunto the consent of his will, desire and lust conceyued in him. Generally, in all sinne: specially in euerie sinne, whether it be in desire to couetousnes, or in pleasure to adulterie, or in reuenge to murder, or in ambition to honour: either in disdain to contempt, or finally in mislike to reproch and slander: when our lust resteth thereabout, and we giue consent of will to the inticement of concupiscense, then doth concupiscense conceiue in ys. Wherefore as in naturall procreation

Gene. 3.

Num. 25.

Gene. 6.

Gene. 34.

Gine. 39.

2. Reg. 11.

3 King. 21

procreation, first there is conception, then afterwarde birth: so, in inward temptations to euill, lust first concey-
ueth, then is it deliuered, and bringeth forth.

After conception, in it time, birth and bringing forth followeth: so by obtaining consent of will, lust concey-
uing, at it time bringeth forth also. Therefore the Apostle saith: Then when lust hath conceiued, it bringeth forth, first sinne, then death.

Here is the former and the latter birth of lust: first it bringeth forth sinne, as the immediate thing which after conception once had, followeth: where by sinne, actuall sinne is vnderstoode: such a sinne as is brought into act, and done in deed, as in the examples before ci-
ted, is manifest: *Euah* giuing consent to concupiscense intising, concupiscense conceiued: and hauing concey-
ued, it brought forth sinne in her: euen the verie tasting and eating of the fruite it selfe, which was forbidden. *Gene. 3.*
When the Israelites gaue their consent of will to the in-
rising lust towarde the daughters of Moab: their lust conceyued by consent; and brought forth sinne, euen the committing of adulterie with them. *Numb. 25.*
Lust conceyued in the men of the first worlde, when their consent of will was to the daughters of men: but their lust brought forth the first birth, sinne, when it caused them to commit fornication in deede, with them. *Gen. 6.*
Lust conceiued in *Sichem* the sonne of *Emor*, whē he gaue consent to his desire towarde *Dinah*, the daughter of *Iacob*: but when he rauished her, & lay with her, the lust brought forth sinne in him. *Gene. 34.*

When *Dauid* yeelded to the temptation of his lust, by the beautie of *Bathscha*, lust conceyued: but when he sent for her, and had the vse of her bodie: then lust brought forth sinne in him. *2. Kings 11.*
When *Ahab* desired the Vineyarde of *Naboth*, lust conceyued: but when he knew he was wrongfully put to death, and went to take possession of the Vineyarde: concupiscense brought forth sinne. *3. Kings 21.*
Finally, whē in any thing, lust so ouermastreth, & ouerruleth vs, as that therby we put in action that wherunto lust

Chap. I. Sermon 5.

enticeth and tempteth, the lust in vs bringeth forth sinne. The first fruites and birth of lust in men is sinne: for when lust and concupiscence hath conceived, when time, place opportunitie serueth; it also bringeth forth sinne.

That the Apostle here saith: Lust when it hath conceived, bringeth forth sinne: thereupon our aduersaries the Papists take an occasion to broch this their opinion concerning concupiscence, that it is no sinne: for thus they conclude, lust bringeth forth sinne, therefore lust is not sinne. One thing can not be cause and effect too: the effect it selfe, and the cause of it selfe: lust therefore cannot be sinne, if it bring forth sinne. For then should it be cause of it selfe, and bring forth it selfe, which is a speech most vnproper.

To this be it answered: that one thing may be cause and effect also, but not cause and effect in the same respect. One thing may be cause of sinne, and yet sinne: for one sinne is oftentimes cause of another sinne. Concupiscence and lust therefore is not onely cause of sinne, but sinne it selfe: yet not the same sinne whereof it is cause. Lust conceiueth and bringeth forth sinne, that is, an actual sinne, a sinne done in deed, seene of men, manifestly apparant to the view. Such a sinne is not lust, but the cause of this sinne: but lust is a conceived euill, an inward consenting to euill, and therefore sinne. Thus lust is not onely the cause of actual sinne, but sinne it selfe: not onely before baptism, but euen after also.

Lust is sinne.

Which may appeare by reasons of inuincible strength. Whatsoever GOD in his lawe, Christ in his Gospell, the Apostles in their Epistles and canonized writings, haue forbidden, that is sinne. God, Christ, the Apostles, haue forbidden and condemned lust, therefore it is sinne.

That nothing is in Scripture condemned but that which is euill and sinne, no man of witte, capacitie, or reason can denie. That concupiscence and lust, that desire it selfe is in the Scriptures condemned, it appeareth evidently. Almighty God in the lawe, hauing forbidden

bidden theft, and adultery, and such like sinnes, when they come into acte: least any should thinke, If theft and adulterie onely be accounted for sinnes the, when they come into an open action: then peradventure, to lust and desire my neighbours goods, is nothing, so that I abstaine from theft: to desire & lust after my neighbours wife, is no sin, so that I keep my selfe from the acte of adulterie. To prevent this, God telleth vs that we must not onely not vse our neighbours wife in fleshly manner, but not luste after her: We must not onely not robbe or steale, but not so much as desire the goods of our neighbour: wherefore in the last commaundement he vtterly forbiddeth desire or lust: Thou shalt not lust after thy neighbors wife, his house, his manservant, his maidservant, his ox, his asse, or any thing that is his. Thereupon our blessed Sauour in the Gospell condemneth not onely for adulterie the vsing of other women besides our owne wiues, but also the very desiring and lusting after them in our hearts: therefore as the true expositor of the lawe of God, corrupted most shamefully, and horribly depraued by the Scribes & Pharisees, who condemned outward actions onely for sinne: he saith, I say vnto you, whosoever looketh vpon a woman to lust after her, hath committed adultery already with her in his heart. The holy Apostle Saint Paul disputing of the effectes of the lawe, hee reckoneth this one, among others, that therby wee come to the knowledge of sinne: & condemning there concupiscence for sinne, saith, I knew not that to lust had been sinne, if the law had not said, thou shalt not lust. Wherein the Apostle not onely confesseth lust to be sin, but to be sin in the law forbidden. Now least wee shoulde thinke that the Apostle had spoken it vnawares, or that that speech had slipt out of his mouth before he wist, it is vsuall with him to condemne lust, and that fountaine of al other sinne, for sin. wherefore in the sixt Chapter at the least fve times he calleth that corruption which is in man (albeit it raigne not in the Saints by actually committing any thing) by the name of sinne: lust which is the fountaine of all actuall euill, is

Exod. 20.

Mat. 5.

Rom. 7.

Rom. 6.

Rom. 7.

in

Chap. I. Sermon 5.

Rom. 8. in like manner in the next Chapter at the least six times called sinne. In the eight Chapter about thrise, the lust and concupiscence, the inward affection and inclination to sinne indeede, is called sinne. The Authour to the Hebrewes calleth it sinne, which hangeth on, and compasseth about.

1. Pet. 2. Finally, Saint *Peter* reputeth lust for sinne, when he exhorteth men to abstaine from fleshly lust, not only from grosse sinnes actually committed, but even from corrupt affections, and euill motions of the heart, from whence all actuall sinne springeth. Seeing then concupiscence and lust is forbidden and condemned, both in the law, and also in the Gospell: how may any man denie it to bee sinne?

1. John 3. 2 Againe, Whatsoever is repugnant to the lawe of God, and his will, is sinne: Lust and concupiscence is repugnant to the law and will of God: it is sinne therefore. Sinne is a rebellion and repugnancie to the will of God, and a transgressing of his commaundements: wherefore Saint *Iohn* the Apostle defining sinne, saith: Sinne is the transgression of the law: but lust and concupiscence, not onely in the wicked, but in the regenerate, opposeth it selfe to the law of God, and draweth men into the transgression of his will: which Saint *Paul* affirmeth, when hee crieth out, that he saw a law in his members, repugning and withstanding the law of his minde, and leading him captiue vnto sinne. And that by the law of his minde, against which, lust being the law of his members fighteth: the law of God is vnderstood, he sheweth in his cōclutiō: Thē I my selfe in my minde serue the law of God, but in my flesh the law of sinne.

Rom. 7.

In which place, what before he called the lawe of his minde, here he calleth the law of God: and what before the law of his members, here he calleth the lawe of sinne.

If thē lust and concupiscence, euen in the regenerate, be contrarie, and rebellious vnto the lawe of God, then

then must it needes be euill, and sinne: For what soeuer is contrarie to Gods law, is sinne.

3 Moreouer, concupiscence is from the flesh, and not from the spirite. That which commeth from the flesh is altogether euill, not good: therefore lust proceeding from the fleshly part of man, is euill and sinne, not pure and good. The flesh, and whatsoeuer is thereof, is nothing els but euill and sinne, euer struiuing, euer struggling against the Spirite. Wherefore Saint Paul saith, I knowe that in me, that is, in my flesh, dwelleth no good. Who setting downe the conflict and struiuing of the flesh and Spirite, affirmeth that the flesh coueteth and lusteth against the Spirite, and the Spirite against the flesh: so that the very Saints of God cannot doe the thinges which they would doe.

Rom. 7.

Gal. 5.

In the same place a little after, discovering and describing the works of the flesh, he reckoneth vp nothing that thereof commeth, but sinne and wickednes: The works (saith he) of the flesh are manifest: which are whordome, enuie, idolatrie, wantonnes, vncleannes, crafte, debate, emulation, &c. There is then in the flesh nothing but sin: nothing but rebelling against the Spirite: nothing but euil and iniquitie. Lust therefore being from the flesh, cannot be but fleshly. For all that is borne of the flesh, is fleshly, as saith our Sauour Christ in the Gospell. Hereupon then it must needes follow, as a resolute conclusion, that seeing lust is from the flesh, therefore it is sinne.

Verse 9.

Iohn 3.

4 Finally, euen this place conuinceth luste and concupiscence to be euill. For whatsoeuer is the proper cause and prouoker vnto sinne, that same is euill and wicked: But euery sinne proceedeth from the lust and concupiscence of the heart, from the euill motions, and corrupt affections in men: which if they be not stayed, euen in the Saintes of God, but let raigne in our mortall members: then forthwith, as time, place, and other circumstances will suffer, they bring foorth the very sinne in acte, whereof the Apostle here speaketh: Lust when it hath ceased,

Chap. I Sermō 5.

Mat. 7.

ceaues, bringeth foorth sinne. Seeing all sinne and wickednes among men, procedeth from lust, it cannot be but it must bee euill: for an euill tree cannot bring foorth good fruite, nor a good tree euil fruite; but as is the fruite, such is the tree: as is the effect, such is the cause: as is the birth, such is the conception: as sinne is in nature, such is lust and concupiscence from which it proceedeth. For it is the euill motion and affection of the heart, it is the wicked thought that riseth in our mindes, it is concupiscence and lust in our members, which kindleth the flaming fire of all vngodlines, and pricketh and tickleth the hearts of men, to entise them to sinne.

Rom. 7.

Vpon Mat.
chap. 7.

Contra Iul.
lib. 6. c. 2.

lib. 5. c. 4.

6. 5.

13.

Concupiscence and lust therefore is not onely the cause of sinne, but euill and sinne it selfe. The fathers hereunto subscribe. Saint *Ambrose* calleth it iniquitie, and affirmeth that there is a certaine delectation, pleasure, or desire in man, repugnant to the will of God, of which saith he, Saint *Paul* speaketh, I see a law in my members resisting the law of my minde. Saint *Hillarie* calleth the euils which are in vs, maliciousnes, by reason of the condition of originall sinne. Saint *Hierome* saith, that those first motions whereby men are solicited and moued, be such as want not fault. Saint *Augustine* in many places calleth the naturall lust which is in men, which I call concupiscence, remayning euen in the regenerate, by the name of euill; and how it is euill he expoundeth against *Iulian*. In the same worke he saith, that lust is not only the euill of punishment, but of fault also.

Finally he saith, it is a vice, against which wee must strue by vertue. Wherefore, if either in holy Scripture, (as we neuer doe directly, but by consequent as here) wee heare concupiscence is cause of sinne, therefore not sinne; or in the fathers, as in Saint *Augustine*, who in some places calleth not this naturall corruption remaining in the Saintes, by the name of sinne, but disputeth the contrarie, that it is not sinne in them: Wee must distinguish of sinne, there is sinne raining, there is sinne dwelling in men;

men, it is not sinne reigning, but it is sinne dwelling in our mortall bodies. There is sinne mortall, and sinne veniall; it is not sinne mortall, but veniall, because in the Saints it is not imputed. There is sinne actuall, there is sinne in heart and will not effected nor done: it is not sin actuall, but it is sinne in heart conceiued and consented vnto, which before God is sinne.

When Saint *Iames* here saith, Lust when it hath conceiued bringeth forth sinne, he speaketh of sinne after the phrase of Scripture commonly vsed, taking sinne for sinne committed, sinne actuall: not denying, either the consenting vnto sinne, which is the conception of lust, neither lust it selfe, which is (as it were) the seede, the fountain, the matter of mischiefe, to be sinnes in their kindes: albeit not actuall and committed, being as yet suppressed and kept downe in the heart and will of man.

Neither doeth *Iames* here curiously dispute when sin is in it selfe and before God: when it first springeth and beginneth in the account and iudgement of God: but he speaketh of sinne, as it is knowen to be sinne before men. Sinne conceiued in heart, before God is sinne: All euill motions, cogitations, affections of the minde, by God are condemned as sinnes: but actions and deedes done, are knowen onely to men, who pearce not into the heart or cogitation. Wherefore when a thing is in acte, then onely with men it is accounted. Seeing then that sinne is not seene and knowen for sinne with men, but then when it is in acte, and done, or doing, which is actuall sinne: The Apostle in this sense speaking of sinne, saith: Lust, when it hath conceiued, bringeth forth sinne. Wherence it followeth not, that because lust bringeth forth sinne, therefore it is not sinne: For albeit it be not seen for sinne with men (who iudge onely by the action of men) yet is it sinne with God, who knoweth the very heart, and first motions. Albeit it be not reigning sinne, yet is it sinne dwelling; albeit it be not mortall sinne in the Saints, yet is it veniall sinne in them also, washed away, and cleansed by baptism.

1 Kings. 16.

The

Chap. I. Sermon 5.

The first birth, and first fruite of lust, to our knowledge, and brought into act, is sinne: wherof *S. James* saith, Lust when it hath conceaued, bringeth foorth sinne.

Rom. 6. & 8.
1. Peter. 2.

The seconde and latter birth of lust is death: For lust bringeth foorth sinne, and sinne bringeth foorth death: death riseth and groweth out of sinne, being perfected and committed: sinne being finished, bringeth forth death.

Rom. 6.
Rom. 8.

Mat. 26.
John. 18.

Sinne is then said to be finished or made perfect, when we geue consent to it, when we yealde our selues thereunto, when we suffer it to rule and raigne ouer vs, as bearing chiefe sway and swindge in our life. Sinne being thus perfected, bringeth foorth death. Wherein he sheweth what effect followeth the carnall life of man, agreeable vnto that of *Saint Paul*, The wages or recompence of sinne is death: but eternall life is the gift of God through *Iesus Christ* our Lord. And not long after, If ye walke after the flesh, ye shall die: in as much as sinne bringeth foorth, and purchaseth death vnto men. This may appeare manifest by one onely example, *Judas* the traitor was first tempted by couetous motions: this temptation he withstoode not, but consented, and followed the motion, and so was drawen away from duetie to *Christ* by his desire: so lust conceaued: lust hauing now consent of his will, broake foorth into treason, and so sinne was brought foorth, euen the sinne of treason, whereby *Christ* was sold and betrayed to the people, and priestes of the Iewes.

1. Act. 18.

This treason committed, and sinne perfected, purchased death: for thereby he procured, and purchased vnto himselfe, eternall destruction, which followeth sinne, as the hire, the labour: the wages, the trauell: the crowne, the workes of men. Men therefore being tempted and entised by their owne lust to committe sinne, by committing of sinne procure death, because sinne being done indeede, bringeth foorth death.

Death is due to euery sinne which men committe, so that no sinne committed, considered in it selfe, is so little, but deserueth death. But seeing the sinnes of the

Saints

Saints are washed away by the fountaine of regeneration through faith in Christ, therefore their finnes which through infirmitie they committe, to them procure not death, as they do to the wicked. But the sinnefull liues of men, who tempted to euil by their owne luste and desires, and caried away therby to commit sinne; procure to them death, according to the doctrine of the Apostle, sinne whē it is finished bringeth forth death. This did almighty God intimate, nay rather plainly protest to *Adam*, telling him that at what time so euer he eate of the forbidden fruite: he should die: he finished sinne, he eate of the apple, by him therefore sinne came vpon him selfe and vpon all his posteritie. The prophet *Moyse* teacheth *Isra-* *Rom. 5.*
el that their finnes and breaches of the law of God should *1. Cor. 15.*
bring vnto them death: the prophet *Ezechiell* from the *Deut. 30.*
mouth of God him selfe protesteth, that euerie soule that *Ezeziel. 18.*
finneth, should die: hereunto Saint *Peter* subscribeth, dis- *Pro. 11. 13.*
suading men from walking after the lust of their flesh, be- *1. Pet. 2.*
cause they fight gainst the soule, they procure the death *1. Cor. 6.*
and destruction thereof, which is that which Saint *Paul* in *3. Col*
sundry places threatneth to sundrie, that they thurst *Eph. 5.*
vs out and disinherite vs of the kingdom of God: and this *Reuel. 21.*
death is not the death of the bodie, which is naturall and
common to all men: but the death of bodie and soule for
euer, which is the seconde death. this is due to the com-
mitting and finishing of sinne in all men, vnlesse there
come betwixt our sinne and death, the remedy which God
for the Saintes hath prepared by Iesus Christ, euen his
death, passion, intercession, to die for euer. To be vnder
condemnation: to be thrust out from the presence and face
of God: to be in perperuall darkenes, to haue a worme
in our conscience which dieth not, to burne continuallie *Esay. 66.*
with fire which cannot be quenched: to be caste into the *Mark. 9.*
lake which burneth with fire and brimstone: to be tormen-
ted in bodie, to bee afflicted in conscience for euermore
this is the thing which sinne committed: bringeth forth
into men: whereof all they shal taste, who are not clen-
sed from all iniquitie by the bloude of Iesus Christ.

Gene. 2.

Rom. 5.

1. Cor. 15.

Deut. 30.

Ezeziel. 18.

Pro. 11. 13.

1. Pet. 2.

1. Cor. 6.

3. Col

Eph. 5.

Reuel. 21.

Esay. 66.

Mark. 9.

1. Iohn. 1.

Let

Chap. 1. Sermon 5.

Esay. 28.

Gal. 6.

Rom. 5.

Rom. 2.

Eccles. 12.

Let men therefore which delight in their finnes and haue their pleasure in committing iniquitie, whose hand are giuen to spoyle and robberie; whose feet are swift to shedde innocent blood; whose tounge are instruments of blasphemy, falshood, deceate, & whose liues are filled with oppression, extortion and crueltie; whose bodies are wearied and wasted with fornication, adultery & vncleannes of the flesh; whose manners are full of all iniquitie, impietie and vngodlines: alwaies recorde and recount with them selues this saying of the Apostle; sinne when it is finished bringeth forth death. for howsoeuer wee flatter and deceue our selues in the vanitie of our owne minde; and hope we shall finde shifts enough to auoid this iudgement: yet let vs remember that God will not be mocked; but looke what we sow, the same shall we reape; if we sowe to the flesh, we shall reape of the flesh corruption; and this of the Apostle standeth sure; Sinne when it is finished bringeth forth death: for it through original sinne inclosed in our breasts, al men by nature deserue death; and if God shall in the day of his wrath iudge euen the secreete thoughts and cogitations of the wicked, and therefore condemne them, shal men thinke that when lust breaketh out into open sinne, actually committing of euil: they shal not be punished, seeing especially the Apostle here affirmeth, that sinne being finished bringeth forth death?

This doctrine carefully considered, shoulde put a bit into our iawes; and be a bridle to our mouthes, and strong raignes in our whole liues to withdrawe and keep vs backe from yealding to euil temptations: seeing the end thereof is death and destruction. If intemperate persons, drunkerds and surfiters; if theeues, spoylers, & robbers: if slaundersers, liers, and blasphemers; if adulterers, fornicators and vncleane liuers; if ambitious men, proud and vaine glorious; if al workers of wickednes would consider, that if they commit and finish sinne in their mortal bodies, their finnes thus finished should bring forth death, vexation in soule, torments and tortour in bodie in hell fire for euer more; were not their harts more hard then *Adamant*; were

were not themselves more senselesse then beasts: had they either care of saluation, or dread of destruction: loue of God, or hatred toward Satan: desire of heauen, or dislike of hell: hope of life, or feare of death: assurance of ioy, or perswasion of punishment in the life to come: they woulde herehence bee restrayned, holding fast this place of the Apostle as a stoppe agaynst sinne: Lust when it hath conceyued, bringeth forth sinne, and sinne being finished, bringeth forth death.

These things thus set downe, and the fruites of lust thus disciphered, the conclusion followeth, which is interlaced and intermingled among the reasons: whereof thus sayeth Saint *James*: Erre not my deare brethren: Seeing GOD can not bee tempted, neither yet tempteth any to euill: Seeing the true and naturall cause of these temptations, is our owne concupiscence and lust, which both conceyueth, and bringeth also forth, first sinne, then death in vs: then can not God bee the cause thereof: so that no man when hee is tempted, must say, I am tempted of GOD. Doe not so grossely and grievously erre, my brethren: as to impute the cause of these thinges to GOD: this errour is greate, blasphemous, and wicked: beware therefore you thinke not so of God, as that he soliciteth or mooueth any to euill: Erre not my deare brethren.

Conclusion

The conclusion thus interlaced with the reasons: the third and last reason why men may not say when they are tempted, they are tempted of God, is from contrarie effects, and things repugnant: to be authour of good and euill, are things repugnant: God is authour of good, therefore he can not bee authour of euill temptations: euerie good gift, and euerie perfect gift is from aboue, and commeth downe from the father of lights, with whom is no variableness, neither shadow of turning. If God therefore be the cause of all good things, then can he not be cause of euill things also: not of euill temptations therefore, whereby we are solicited to wickednes. Nothing

3. Reason

Chap. I. Sermon. 5.

can be cause truly and properly, of contrarie effects: therefore God, the cause, authour and worker of all good gifts in men, may not bee saide to bee cause of euill temptations.

1. Pet. 5.

Iohn 3.

Of this reason the former part or antecedent is onely set downe: Euerie good giuing, and euerie perfect gift commeth from aboue, from the father of lights, &c. wherby the Apostle teacheth vs, that god is the fountaine of all goodnesse, the giuer of all good gifts, the authour of all good things in men: he is the bottomlesse pit of all grace, that cannot be emptied or drawe drie of vs: he worketh whatsoeuer is good in the whole world: Herehence Saint *Peter* calleth him the God of all grace, because all grace and all good gifts come onely from him, as from a well head and fountaine. The God of all grace, who hath called vs vnto his eternall glorie by Iesus Christ, after that you haue suffered a little, make you perfect, strengthen and stablish you. S. *Iohn Baptist*, being tolde of the Iewes, that Christ baptised, and all men came vnto him, acknowledging the graces which were in Christ to come from heauen, from God, as a fountaine of al goodnes: answered and said vnto them: a man can do nothing except it be giuen him from aboue: this is answerable to this Apostles doctrine: Euerie good giuing, and euerie perfect gift is from aboue, from the father of lights. All the effects of Gods will are onely good: and whatsoeuer vertue, grace, good gift is, it is from God. Seeing therefore all good things come from him, he being the onely authour of all goodnesse and graces in the children of men: we ought not to make him the cause of our temptations, whereby we are moued to euill: for then should he bee cause, not only of diuers, but of contrarie effects, which he properly cannot be. And thus is his reason plaine and euident.

In this place almightie God is adorned and beautified with three ornaments, wherein his excellent goodnesse more appeareth.

1 He is called the father of lights, the fountaine and well-spring, the authour and cause from whence all good

good giftes flowe and spring vnto men. For this cause is God called, not onely the father of lights, but (as pure, innocent, holy, righteous, good, and the authour of all goodnesse) he is also called light. So is God called the everlasting light of his Church, because all graces and giftes wherewith the Church is beautified, come from God, as from a fountaine and father of vertues. The Apostle Saint *John* recordeth of God, that hee is light, and in him is no darkenesse: the fountaine of all vertue, the giuer of all grace, a nature most perfect and iust: farre from all contagion or mixture of sinne: the author of good, but not of any euill: this the Apostle in these wordes expressing, calleth GOD the father of lightes. By lights hee vnderstandeth vertues, graces, good things: as by darkenesse the contrarie is vnderstoode, by the phraise of the Hebrues. If then God be the father, fountaine, and authour of lightes, vertues, graces and good things in men: then may it not be said that he is cause of euill temptations, for that agreeth not to light, but to darkenesse.

Isai. 60.

1. Iohn 1.

2 Moreouer, it is attributed vnto God, that hee is not variable, mutable, chaungeable, with whom there is, sayeth *Iames*: no variableness. This is added to preuent that which otherwise might haue beene objected: they might say, God in deede is sometimes the cause of good things among men: it followeth not therefore, but that he may be sometimes in like maner the cause of euill. Men excelling in vertue, and causes of good things in common wealthes, may sometimes change their good into euill: and sometimes do one thing, & sometimes the other: and why may not God so do? the Apostle sheweth; God is not variable, there is no changing with him: he is constant, alwayes alike, euere cause of good, neuer author of euill. Whereof euen *Balaam* the couetous prophet hath truly prophesied to *Balac* the King of Moab: GOD is not as man, that hee should lie, nor as the sonne of man, that he should repent: Seeing then hee had once blessed his people Israel: hee beeing alwayes

Num. 23.

Chap. I. Sermon. 5.

Psal. 102.
Psal. 89. 34.

1. Kings 15.

Lib. 20. 25.
on Job.

Malac. 3.

like himselfe, will not varie or chaunge his purpose. The princely Prophet *Dauid*, remouing all variablenesse from God, and making him constant, and euer like himselfe, affirmeth, that albeit heauen and earth perish, & be changed like a garment, yet he remaineth the same, and his yeares faile not. This *Samuel* told *Saul* the king of Israel, that seeing he had giuen the kingdome from him to *Dauid*, therefore that purpose shoulde stande, because the strength of Israel will not lie, nor repent: for he is not a man that he should repent. God is like himselfe in all things, with whom there is no variablenesse. VWhen God altereth things at his owne pleasure, saith Saint *Gregorie*, the things alter, but he remaineth the same, and chaungeth not. Therefore by his Prophet *Malachie* he crieth, I am the Lord, I chaunge not: and your sonnes of *Iacob* are not consumed. VWhen then in Scripture it is saide often, it repented God, the Scripture speaketh to the capacitie of men, but in no wise attributeth inconstancie and variablenesse to God. This doe those manifolde places teach, which witnesse that GOD is sure, immutable, and constant in all his wayes. If therefore GOD varie not, then hee being once the authour of good things, hee alwayes doeth good, not euill, and is the fountaine of good giftes, not cause of euill temptations to any.

3 As God chaungeth not, so there is no shadowe of turning with him. He is not like the Sunne, the Moone, the Starres, which appeare and shine sometimes, but at other times are couered with darkenesse, which haue their chauges and their courses: the day nowe, within ten, eleuen, or twelue houres, the night: the Sunne glorious now in beautie: but anon in an Eclipse: the Moone nowe in the full, nowe in the waine, now newe, nowe a quarter olde, and so forth. The Planets nowe in this place of heauen, nowe in that, shining. There is no such turning with God. He is not now good, and nowe turned to the contrarie: for hee is alwayes light, and with him is no darkenesse at all. For his goodnesse is alwayes cleare, bright,

1. Ihon 1.

bright, and continually shining: his light chaungeth not with Sunne, Moone, or Starres in the Firmament: he giueth not good things at one time, and at another draweth vs to euill by any temptation: but as himselfe is immutable, so are his graces and giftes alwayes good, and not chaungeable into euill: wherefore hee is not to bee counted authour of euill in any wise, as by the wicked he is wrongfully charged: neither sendeth hee euill at any time to men, whereof they themselves are not the first causes: he excelleth not now in vertue, and anon falleth into infirmitie: he is not now the authour of good things, and anon turneth to the contrarie: but hee is in deede that God of grace and goodnesse, that fountaine and father of lights, with whom there is no variablenesse, nor shadowe of chaunging: wherefore the worker of good things, but not the prouoker of man vnto wickednesse by any euill temptation: which is the thirde thing here attributed vnto God, that with him there is no shadow of turning: and this is the thirde reason why men beeing tempted, ought not to say, they are tempted of God, because he is the authour of good, and therefore cannot be authour of euill, for that he cannot be cause of contrarie effects: And thus entreating of the goodnesse of God, as the fountaine of al grace in man, and shewing by these reasons that God cannot be counted the authour of our euill: or the cause of euill temptations in vs, he discendeth to the worke of regeneration, as the most manifest token and testimonie of his goodnesse.

For the greatnesse therefore of his goodnesse towards the children of men, and for his manifold graces, let vs dayly pray vnto him, that he may shrowde vs vnder his mercifull shield of protection and defence, that thereby we being armed, may be able to withstande all assaultes and temptations of Satan, the worlde, and our owne concupiscence; that we may stand fast in the day of our triall, and with inuincible fortitude and patience, may finish our wearifull pilgrimage in his feare, religion and seruice, to the glorie of his name, the profite of

Chap. I. Sermon 6.

our brethren, the comfort of our owne conscience, the strengthening of our faith through Iesus Christ our Lord: to whom with the father, and the holy ghost, be praise for euer and euer, Amen.

James Chap. I. verses 18. 19. 20.

Sermon 6.

18 Of his owne will begate he vs with the worde of truth, that we should be as the first fruits of his creatures.

19 Wherefore, my brethren, let euery man be swift to heare, and slow to speake, slow to wrath.

20 For the wrath of man doeth not accomplish the righteousnesse of God.

*a. Part of
this Chap.
4er.*



IN these wordes, and so to the end of the Chapter, the Apostle handleth the fourth and last part of the chapter, which is touching the excellencie of the worde of God. In which three things must be obserued. 1 The excellencie it selfe, and the singular effect of the worde, what it worketh in the children of men. 2 The remouing of certaine faults which hinder our attending to this worde so excellent. 3 Against these faults he setteth downe certaine exhortations and admonitions, flowing out of the worde: and they are foure, as shall appeare from the 21. verse to the ende. Now touching these verses, they are of this fourth and last part,

Wherein

Wherein are two things set downe by the Apostle, and so bee considered of vs.

1 The excellencie of the worde of God it selfe.

2 The remoouing of hinderances to the attending therunto, and they are two:

1 Babling and talking when we should heare.

2 Wrath and anger, when wee are taught and reproofed.

Touching the former of these, the excellencie of the worde of God it selfe in speciall, thereunto he descendeth by the former treatise. Wherein disputing of the goodnes of God, he here sheweth, that his goodnes especially appeareth in the worke of our regeneration: the instrumentall cause whercof is the worde of God, whereof in this place he speaketh. So then in this 18. verse, the Apostle giueth vs, as it were, a taste of that which in generall he had spoken, that God is the fountaine of all goodnes: which as in sundrie other things appeareth: so especially in the worke of our regeneration, the most expresse testimonie of his goodnesse towards vs: which being apparant and manifest, wee must needes confesse, that all good giuings, and all good giftes come from him: so that wee can not say, without blasphemie, nor thinke without impietie, that GOD is authour or cause of our euill temptations: and in as much as GOD both first created man in perfect innocencie, and afterwarde regenerated him to bee like the image of his owne sonne in excellent vertue: his great goodnesse doeth so appeare to all men, that it were incomparable iniquitie in any wise to make him cause of our wickednesse.

To come therefore to the excellencie of the worde, which is the meane of our regeneration, the Apostle setteth downe the other causes thereof also: so that in

Chap. I. Sermon 6.

this 18. verse, there are three causes of our regeneration, the most apparant testimonie of the goodnes of God towards man: 1. the efficient: 2. the instrumentall. 3. the finall cause.

2 The efficient cause of our regeneration, is the free will of God: Of his owne will, sayth *James*, begate he vs. The good will of God, the gracious fauour and free purpose of God, is the first and efficient cause of saluation and regeneration in men: to the trueth whereof, all the Scriptures of GOD beare witness. The electing, preferring and aduancing the Iewes aboue all other people, beeing as it were a figure and resemblaunce of the eternall election, and regeneration of the Saints: was not for any merite of man, but of the onely mercie, and loue of GOD towards them, as *Moses* *Deut. 7. & 9.* witnessed. But Saint *Paul* speaking (not of a temporall calling, as was that of the Iewes, but of an eternall calling of Gods Saintes, to regenerate them to eternall life) maketh the onely true and efficient cause thereof, the free-will and goodnesse of God, whereof he sayeth: God hath predestinate vs, to be adopted through Iesus Christ, in himselfe, according to the good pleasure of his will. Wherunto that is agreeable in another place: all haue sinned, and are deprived of the glorie of God: and are iustified freely by his grace, through the redemption that is in Christ Iesus. Thus of his owne will, and freely hee electeth: thus of his owne goodnesse hee iustificieth: thus of his meere mercie hee regenerateth vs vnto life.

The holy Apostle noting this cause of all these wonderfull workes of God in man, affirmeth that God worketh in vs, both to will and to doe according to his owne good pleasure. To like sense soundeth that to his scholer and sonne *Timothie*. God (saith he) hath saued vs, & called vs with an holy calling, not according to our works, but according to his own purpose and grace, which was giuen vnto vs in Iesus Christ before the worlde was. Finally, to *Titus*: when the bountifullnesse and loue of God

our

our Sauiour towards man appeared, not according to our workes, but according to his mercie he saued vs. Thus in this place of regeneration, he maketh the good will and free mercie of God, the cause of our regeneration. As God therefore freely, and of his owne will, worketh in all things: So in the election, iustification, and regeneration of the Saints it is apparant. Herence is it that God saith by his Prophet, I will loue thee freely, and of mine owne wil. The Prophet *Dauid* saith therefore vnto God, Thou hast saued vs for naught: what is that for naught, saith Saint *Augustine*, but this? Thou foundest nothing in vs where-
Psal.
 fore thou shouldest saue vs, yet hast thou saued vs: Freely *De verbis A-*
 doest thou geue, freely doest thou saue. This our blessed *post 15.*
 Sauiour to expresse, telleth his Disciples that hee chose *John 15.*
 them, not they him, because there was nothing in them wherefore he should choose them, yet of his owne free wil he chose them.

Saint *John* subscribeth hereunto, in that hee saith, *1. John 4.*
 Herein is loue, not that we loued him, but that he loued vs first, and gaue his sonne to be a reconciliation for our sinnes. Saint *Paul* to ouerthrowe all foreseen workes & *Rom. 11.*
 merites in man, and to shew that in election, iustification, predestination, and sanctification, God worketh all after his owne will freely, he thus concludeth: Who hath geuen him first, & he shalbe recompenced? for of him, & through him, and for him are all things, to him be glorie for euer, Amen.

Thus his free will and fauour towards man, is the onely efficiencie, as of al other his vnspeakeable graces, so of regeneration in his children. That therefore (saith *Beda*) which he said before, that euery good geuing, and ouery perfect gift commeth from aboue from the father of light: that doeth he consequently confirme, by adding, *S. Bede.*
 that not for our merites, but by the benefite of his owne will, through the water of regeneration, he hath changed vs from the children of darcknesse, to be the children of light.

In this place therefore, not only plainly Saint *Iames*,
 but

Chap. I Sermon 6.

but agreeably to the Scripture, reuerende *Beda* condemneth the doctrine of done or foreseene works, held by the Papists, and out of this Epistle (as they dreame) most specially concluded. For if regeneration be through the free will of God, if predestination, election, iustification and sanctification, be from the mercie and fauour of God, as from the first and efficient cause, then are none of all these by-workes or deserts of men: for there is a playne contrarietie betwixt fauour and merite, grace and deserving: so that *Paul* reasoneth from the opposition thereof, against workes, in the matter of iustification: To him that worketh, the wages is not counted of fauour, but of debt. And againe in the question of election; If it be of grace, it is no more of works, els were grace no grace: if of works, it is no more of grace, for then were workes no more workes.

Rom. 4

Rom. 11.

Epist. 120.

Eph. 2.

Eph. 4.

This contrarietie Saint *Augustine* confessing, sheweth that grace, fauour, and free gift, cannot be mingled with workes, and therefore concludeth and defineth what grace or free gift is: *Hæc est gratia*, This is fauour, free gift, grace: which is geuen freely, not for the merites of the worker, but by the mercie of the geuer. Seeing therefore that wee which were all by nature the children of wrath, the sonnes of *Adam*, subiect to eternall death and damnation, replenished in minde, heart and will, with iniquitie and sinne, compassed about with thick, darke, and mistie cloudes of error and wickednes; loathing heauen, and louing earth, caried away of our owne desires to work wickednes with greedines, are now, not for our merites, but of Gods meere mercie; not by our workes, but by his grace; not of our deserts, but of his owne will, begotten againe and regenerate; We must referre this whole work to his good wil, and account his goodnes for the only efficiēt cause of our regeneration. Whereby it appeareth that he is the fountaine of all goodnes, and that our wickednesse must not be imputed vnto him. The regeneration then of Gods Saints (a most manifest testimonie of his goodnes) sheweth that he is ôly author of good, & not of euil, which
the

th'apostle here prouing, addeth, of his own wil begat he vs.

2. The good will and fauour of God, being the first and efficient cause of regeneration: The second cause, which is the instrumentall cause and meane whereby wee are regenerate, is the word of God, which Saint *James* expresseth in this place in this manner: of his owne will he hath begotten vs with the word of trueth. In which place he slideth and falleth into the commendation of the worde of God, the chiefe thing in this laste parte to be obserued: Which words are (as it were) the circumscribing and setting foorth of the word of God, and the gospel of Christ, whereunto is attributed specially aboue all other wordes, that it is the word of trueth. Which addition the Prophet *David* geueth to Gods word, because therein onely is the sound trueth to be found, and in no other. In which word, (as in many other places) he desirous to be instructed, geueth that addition to the word, that it is trueth: Teach me thy waies O Lord, saith the Prophet, and I will walk in thy trueth. And in another place calling the word of God by the name of trueth, saith; Thy word endureth for euer in heauen, thy trueth is from generation to generation. Our Sauour Christ in his most holy praier to God, hereunto subscribeth, who desiring that the Disciples might be sanctified with the trueth, sheweth that by the trueth he meaneth the word and gospel; Sanctifie them (saith he) with thy trueth, thy word is trueth. This name of excellencie, this marke of difference *S. Paul* geueth vnto the gospel aboue other words, whē he affirmeth he could do nothing against the trueth, but for the trueth. Who vpbraiding the Galathians for reuolting and sliding away frō the gospel, crieth out; O you foolish Galathians, who hath bewitched you, that ye should not beleue the trueth. To like purpose exhorting the Ephesians to be constant in the profession of the gospel, calleth that the profession of trueth: wherefore he thus exhorteth; Let vs folow the trueth in loue; the gospel, the profession of the trueth, it is therefore an excellent ornament, and an honourable addition in this place geuen to the word of God, that it is the word of trueth.

Psal. 86.

Psal. 119.

Iohn 17.

2. Cor. 13.

3. Gal. C. 5. 7.

2. Cor. 6. 7.

1. Col. 5.

Ephes. 1. 13.

Heb. 10. 16.

Ephes. 4.

And

Chap. I. Sermon 6.

And this addition to be called the word of truth, most fitly agreeth vnto the holy word and Gospell of Iesus Christ: and that in foure respects, and for foure chiefe considerations. 1. in respect of God, 2. in respect of Christ, 3. in respect of the holy Ghost; and spirite of God. 4. in respect of the particular things them selues in the word contained.

I In respect of God, the word and Gospell, is the word of truth; because it is Gods word and Gospell, who is true and cannot lie; therefore this his word, is then the word of truth.

1. *Rom.* That this word is Gods word and Gospell, it is euident: Saint *Paul* calleth it therefore the power of God to saluation, to al that beleue: and in another place: the preaching of the crosse, is to them which perish, foolishnes: but vnto vs which are saued, it is the power of God; he saith in the beginning of his Epistle to the *Romans*: that he was seperated to preach the Gospell of God: and clearing him selfe from the surmised suspicions of his aduersaries, he thus writeth: haue I therefore offended, because I abased my selfe, that you might be exalted; and that I preached freely the Gospell of God vnto you. Saint *Peter* subscribeth thereunto: the time is come, that iudgement beginne first at the house of God: if iudgement beginne first at vs, what shalbe the end of those, that belecue not the Gospell of God? And this God, who is the author of this word and Gospell, is true and cannot lie: *Balam* the prophet could say of God: that he is not a man, that hee should lie: neither as the sonne of man that he should repent. *Moyse* in his song beareth recorde to the truth of God: perfect saith he, is the worke of the mightie God: for all his waies are iudgements: God is true, and without wickednes: iust & righteous is he. *Samuel* telleth King *Saul*; that indeede the strength of *Israell* wil not lie; nor repent, for he is not a man that he should repent: Our blessed Saniour Christ speaketh of his father, and saith: I haue many things to say and iudge of you; but he that sent me, is true: and the things that I haue hard of him, those spoake I vnto
1. *Cor. I.*
1. *Rom.*
2. *Cor. II.*
1. *Pet. 4.*
Numb. 23.
Dent. 32.
1. *Kings. 15.*
Iohn. 8.
Rom. 3.

vnto the world, Saint *Paul* defending Gods trueth, faith, *Rom. 3.*
 Let God be true, and euery man a lier: as it is written: that
 thou maiest be iustified in thy words; and ouercome when
 thou art iudged. And for this cause holy *David* calleth god *Psal. 31.*
 the God of truth: into thy hands I commende my spirite,
 thou God of trueth. Seing the Gospell is the word & Gos-
 pell of God; and God the God of trut, hand cannot lie: the
 must needs this word be true, and the word of truth.

2 As in respect of God, the author thereof, the
 Gospell may rightly be called the word of truth: so in re-
 spect of Christ, who is the matter, the very substance and
 subiect, whereof the Gospell entreateth, it is the word of
 truth: for it entreteth of Christ; and Christ is trueth it selfe:
 therefore the Gospel the word of truth. That it entreateth
 of Christ, it appeareth by all the Euangelists; who entitle
 their writings, the holy Gospell of Iesus Christ: of whom
 therein they entreat by the Apostles, which cal their prea-
 chings and writings, the Gospell, the testimonie of Christ;
 of whom therein they speake; and to whom they giue and
 beare witnesse. I am not ashamed of the Gospell of Christ, *1. Rom.*
 for it is the power of God to saluation, to euerie one that
 beleueth. Els where, if our Gospel be hid to any, it is hid
 to those that are lost: in whom the God of this world hath
 blinded their mindes: that is, the infidels; that the glori-
 ous Gospell of Christ, which is the image of God, should
 not shine vnto them. *Paul* saith, he hath sent *Timothie* the
 minister of God, and his labour-fellow in the Gospell of
 Christ, vnto the Thessalonians: and for this cause is it al-
 so called the testimony of Christ: because it beareth witnesse
 and record of him. To which sence soundeth that of Saint
Paule: who geueth thanks to God for the riches of the
 grace of God vpon the Corinthians, who abounded in all
 knowledge, euen as the testimonie of Iesus Christ (that is,
 his Gospell) was confirmed in them. And a little after he
 saith, that when he came vnto them, he came not in ex-
 cellencie of words and wisdom, preaching vnto them the
 testimonie of Iesus Christ; and finally he exhorteth his
 scholer *Timothie*; not to be ashamed of the testimonie
 of *2. Tim. 1.*

Chap. I Sermon 6.

Ioh. 14. of Christ (that is, the gospell) neither of him the Lordes prisoner. Seeing then the Gospell speaketh wholly of Christ, or at least tendeth wholly vnto him: and he trueth, as himselfe affirmeth, I am the way, the trueth & the life: the gospell in that respect also is the word of trueth.

2. Tim. *2. Pet. 1.* 3 Moreouer, this word is inspired from the spirit: For all Scripture (saith *Paul*) is inspired from aboue. And Saint *Peter* saith, that Prophecie came not in former times by the will of man, but holy men spoke and vttered the word, as they were moued and inspired by the holy Ghost, & the holy Ghost is the spirit of trueth, as our sauour affirmeth: I wil pray the Father, and he shal geue you another comforter, that he may abide with you for euer, euen the spirite of trueth. And againe, when the comforter shall come, whom I wil send vnto you from my father, euen the spirite of trueth which proceedeth from the father, he shal testifie of me. *16. Ioh. 13. 1. Ioh. 5. 6.* The word & gospell being inspired by that spirit, which is the spirit of trueth, is in that respect also the word of trueth.

Iohn. 15. 26. red by that spirit, which is the spirit of trueth, is in that respect also the word of trueth.

4 In respect that euery particular thing in the gospell contained, is true; therefore is it also the worde of trueth. Whatsoever Christ spoke and preached, it is truly in effect there deliuered: whatsoever hee did, it is truly reported: whatsoever he promised, it is truly, and shal truly be performed: what punishment is therein threatened to the wicked, it shall assuredly be inflicted. Finally, whatsoever is there mentioned, is most true. This word conteyning nothing but the sound trueth, and hauing therein no lie, no vntrueth, no falshood, no errours, as the words of me haue: (for al men are liers, and their words oftentimes are full of vntruethes) therefore may the gospell rightly be called the word of trueth. Wherefore, whether we respect God the author, or Christ the subiecte or matter, or the holy Ghost, the inspirer, or the things themselues in this worde conteyned: it is the word of trueth. For God is God of trueth: Christ is Lord of trueth: the holy Ghost, the spirite of trueth: the things in this word, things of trueth: Therefore the Gospell the word of trueth.

Psal. 116. 11.
Rom. 3. 4.

By which word of trueth we are begotten and regenerate, we are new framed, and as it were, new fashioned vnto a holy birth: to our new birth, whereby wee are borne, not of flesh and bloud, but by the word of trueth to eternall life. This is the seede of the new birth, fro hence our new birth and regeneration ariseth, whereof S. Paul speaking, testifieth to the Corinthians, that he had begot them through the gospell. For this cause speaking of the spirituall begetting, and of the regeneration of *Timosbie* and *Titus*, whom he had begotten by the gospell, and by his meane through the word of trueth regenerate: he calleth them his naturall sonnes through faith, because they comming by his ministring to the knowledge of the faith of Christ, were regenerate by the worde of trueth by him preached.

1. Cor. 4.

Tim. I.

Tit. I.

Saint *Peter* speaking of the causes of our regeneration, maketh the gospell, and word of God, the meane and instrument of our new birth: Being borne anew (saith he) not of mortall, but of immortal seed, by the word of God, which endureth for euer. Therefore attributing our new birth, and growing vp by regeneration, vnto the worde, as the meane and instrument, in the next Chapter he prosecute his former purpose, and addeth thereunto exhortation: Therefore (saith he) as new borne babes, desire the sincere milke of the word, that you may grow thereby: and as the word of trueth is the instrument whereby our new birth is caused: so is it the meane also, whereby therein we are continued, and therefore a thing of singular excellencie.

1. Pet. I.

1. Pet. II.

Finally, our Sauour Christ (acknowledging the word of trueth to be the meane and instrument of our regeneration, to that end praieth vnto his father, that his Disciples might not onely be consecrate to his seruice, and by him made fitte for the office of the Apostleship, whereunto they were called: but also might be purged, & regenerate, and born anew) saith, Sanctifie them with thy trueth, thy word is trueth.

Iohn 17.

If the gospell of Christ be the word of trueth, why doe

Chap. 1. Sermon 6.

doe we not beleue it? if it be the instrument of our regeneration, why doe we not honourably embrace it? if thereby God hath begotten vs againe, why are we in any wise so carelesse of it, that (only such times excepted as for feare of law, or shame of the world, they must come) they come not to the hearing of this word of trueth? but either they talke out at table, or walke out abroad, or sleepe out at home, or play out with companie, or spende out in vaine exercise, or contriue out with dalliance, or passe out by euill meanes, that time which is apointed for the preaching and hearing of the word. These are carnal men, and haue not the spirite, lumpish and earthly, whose affectiōs reach not to this heavenly doctrine.

If the gospell be the word of trueth, whereby we are regenerate, and borne againe, why are men and women so daintie and coy, why are they so choise hereof, that they will heare it onely, when, where, and of whom they luste? as if the men make it the word of trueth, and the instrument of our regeneration? Let not men and women pretend that they are sanctified men and women: let them not vaunte themselves to be purer then their brethren, and heare this word with this partialitie. For I protest vnto euery such, in the feare of God, that vnlesse this word of trueth, and instrument of regeneration, be sweeter vnto them then the hony, and the hony combe: by what messenger soeuer the Lord doeth send it: that they flatter and deceiue themselves in a vaine shadowe of holines, and are not truely sanctified vnto the Lord, neither haue effectually tasted of the doctrine of regeneratiō, wherof this word is the mean and instrument.

Ephes. 5.

Tit. 3.

As then our regeneration is attributed vnto the word of trueth, as vnto the meane and instrument: so is saluation also (as afterward is added) to the Sacraments in like manner, as Saint Paul saith, that Christ washeth and sanctifieth his Church, by the washing of water through the word. And againe, when the bountifulnes of God our Saviour appeared, not by workes, but according to his mercie hath he saued vs, by the washing of the new birth, and the

the renewing of the holy Ghost: The holy Sacramentes are meanes: the word of trueth the instrument & mean where by we are begotten againe, and new borne, which greatly commendeth the excellencie of the word: which this Apostle expressing, saith, Of his owne will begat he vs, with the word of trueth.

3 The finall cause of our regeneration is, that wee should bee the first fruites of his creatures: that is, that out of the whole lumpe and masse of mankinde, out of all people, tongues, nations, and kinreds of the earth, wee might be select, culled and chosen out, to bee a peculiar, proper, and speciall people vnto him, who had called vs, euen vnto God, whose chiefe treasure, whose portion and lot, whose inheritance and peculiar people the Saints are. In which place hee alludeth chiefly vnto the lawe: wherein the first fruits, and first encrease were the Lords, as things picked out, set a part, chosen out for God himselfe. Whereof thus saith God in the law: Thou shalt not linger, nor deferre to render thy tithes, and thy first fruits; and thou shalt giue me thy first borne of thy children. In the same booke of *Moyses*, it is commaunded the people, that they offer the first fruits of their ground in the house of the Lord their God. In the repeating of the lawe by *Moyses*, thus was it saide to Israel: Thou maiest not eat in the towns, the tithes of thy corne, wine or oile, neither the first fruits of thy cattell, or sheepe, nor the fruits of thy hands. The first fruits therefore, as appeareth, were dedicate to God: neither was it lawfull for men to eate or touch them, as things reserued for the vse of the Lorde onely. As then the first fruits were the Lords portion of the people, and things dedicated and consecrate as holy vnto him: so the Saints of God, regenerate by his word, are holy, peculiar, proper, sanctified to the vse of the Lord: the chiefe treasure he hath: the thing he hath commaunded to bee receyued for himselfe: which the Apostle insinuateth in this place, when setting downe the ende of our regeneration, affirmeth it to bee, that we might bee the first fruites of his creatures: of his

Exod. 22.

Exod. 34. 35. 5

Leuit. 2. 14.

Deut. 12.

Chap. I. Sermon 6.

Jer. 2

owne will begate he vs, with the worde of truth, that we might be the first fruits of his creatures. The Israelites were called sometimes the first fruites of God, because they were chosen of God aboue all other people, to serue the Lord only: and the first offred vnto the Lord of al nations: whereof the prophet *Jeremie* saith: Israel was as a thing hallowed vnto the Lord, and his first fruits: all that eate it shall offende: euill shall come vpon them, saith the Lord. This is most true of the true Israel, which is of God: of the Saints, of the Church, whom God hath separated from all people, hallowed and sanctified vnto him selfe, chosen to be a speciall possession, inheritance, and treasure vnto himselfe: for which cause we by him are regenerate. Of his owne will hath he begotten vs, with the word of truth, that we might be the first fruits of his creatures. *S. Paul* disputing to like purpose, of the causes of our regeneration and saluation: teacheth vs the ende thereof to be the inheritance of life: we are saued by his mercie, through the washing of the newe birth, and the renuing of the holy Ghost, which he shed vpon vs abundantly, through Iesus Christ our Lord: that we being iustified by his grace: should be made heires according to the hope of eterna'l life. The like end shall we find of our redemption, predestination, and the like: all which tende to one end, to shew that we are redeemed, called, iustified, regenerated to be partakers of immortal glorie, that therefore we should be dedicate and consecrate to God, to be a speciall treasure vnto him: to serue him in holinesse and righteousness all the dayes of our life. We are begotten by the will of God, with the word of truth, according to the Apostles doctrine. Being now to this end regenerate, we must endeavour our selues to shine in vertue, to excell in holinesse, to abound in all righteousness, and be chiefly carefull, that we bereaue not our selues off so holy an ende of regeneration, by contagion of sinnes, and the workes of wickednesse.

Tit. 3.

Luke. 1.

The excellencie therefore of the word of God is here apparant, partly in that it is called the word of truth: partly

ly in that it is here the meane and instrument of regeneration, the most manifest token of Gods goodnesse towards vs.

Sundrie are the commendations of the word of God, *Psal. 19.* and the Gospel of Christ. *Dauid* the holy Prophet falling into the praise thereof, saith: the law of the Lord is perfect, conuerting the soule: the testimonie of the Lord is sure, and giueth light or wisdom to the simple: the statutes of the Lord are right, and reioice the heart: the commandement of god is pure, and giueth light vnto the eyes: the feare of the lord is cleare, & endureth for euer: the iudgements of the lord are true, & righteous altogether: more to be desired then gold, yea then much fine gold, sweeter also then the honie and the honie combe. Moreouer, by them is thy seruant made circumspect, and in keeping of them there is great reward. In another place to like praise is it *Psal. 112.* spoken. The words of the Lord are pure words, as the siluer tried in a fornace of earth, fined seuen folde. It is no small commendation of the word, that it is the direction *Psal. 119.* of our youth, a lanterne to our feete, and a light vnto our paths. Which holy *Job* feeling, counted it more precious *Job. 23.* and deare vnto him, then his dayly food. Yet is there no praise greater, nor any thing that more extolleth the incomparable glory thereof, the that it is here called the word of truth: whereby we are begotten againe to bee the first fruits of the creatures of God. Seeing therefore the word of God conuerteth mens soules: seeing it is pure as the golde and siluer, which seuen times is tried: seeing it is the direction of vnbrideled youth, the guide of our sliding feete, and the sure light to the wandering paths of man: seeing it is more precious then dayly food to Gods children: seeing it is the word of saluation, the immortall seede of our regeneration, the worde of truth, the instrument whereby we are borne a new, to be the first fruits of the creatures of God: who is then so blind, which seeth not: so wilfully ignorant, which knoweth not: so maliciously wicked, which confesseth not, the incomparable and singular excellencie of the worde, and heavenly

doctrine of the Gospel? Whereof the Apostle to assure vs, saith, of his owne will hath hee begotten ys with the worde of truth, that we should be the first fruites of his creatures.

*Remouing
hinderances.*

2 The worde of God being then so excellent, and the excellencie it selfe thereof set forth in that it is the word of trueth, and the meane of our regeneration; in the seconde place of this treatise, the Apostle remooueth such things as hinder the attending thereunto: and the things which greatly hinder the woorde, are two: 1 Babling and talking, when wee should heare with attentue and deepe silence: 2 and anger, when wee are taught and reformed by the word.

1 Concerning the first, thus sayth Saint James: therefore my brethren, let euery man be swift to heare, but slow to speake. Wherein our vaine babling, and foolish talking when we should heare, is condemned: and attention & audience to the word commanded vnto the saints: that we shew our selues prompt and readie to learne, and not hastie to teach others, when we should heare and learn our selues rather. Thus is our rashnes which are vnlearned, reprobued, when we talke of high & heauenly matters, too excellent and deepe for our slender capacitie: As of the nature & secret wisdom of God, of his inscrutable iudgement in calling and choosing some: and condemning other at his free pleasure, and such like: wherein we must stay our selues, contented therein to bee informed with patience and silence of such as are learned.

Pythagoras.

The heathen Philosophers, would not men rashly to speake, but rather to heare with silence: for which cause noble *Pythagoras* inioyned his hearers vij. yeares silence, that that while they might learne, but not rashly talke of the precepts of philosophie. Was that needfull in humaine philosophie, and is it not much more needfull in the heauenly philosophie of God, that we be swift to heare, and slow to speake, of the diuine misteries of his word? And *Cleobulus* taught, that we should be more careful to heare then to speake: because audience and attentue hearing

Cleobulus.

more

more becommeth most men, then to speake. When Zeno heard a yong man prating, and speaking much, mocking him, hee tolde him that his eares were growne into his tongue, because he heard little, and spoke much: where he should haue heard much, and spoken little. Nature it selfe would haue vs swift to heare, but slow to speake, for which cause we haue two eares giuen vs, to heare much, and but one tongue, to speake little.

When men therefore haue not the sufficient knowledge of things, they ought rather to heare in silence, and learne with patience, then rashly to speake of the things they knowe not. A thing no doubt, not onely needfull in worldly wisdom, but necessarie also in heauenlie philosophie. *Sirach* wisheth men to bee swift to heare good things, and to be of pure life; but to giue answer with aduised patience. And if they haue vnderstanding, to shape an answer vnto their neighbour: if not, to lay their handes vpon their mouthes, least they be trapped in an vndiscrete worde, and so bee blamed. The Apostle *Saint Iames*, seeing rash babling to bee a disturbance vnto the attention of men, which they ought to performe to the worde, exhorteth men to be swift to heare, but slowe to speake.

That wee are willed to bee swift, quicke, readie and prompt to heare and learne, but slowe to speake: it forbiddeth not men to speake at all; but not to speake rashly: but to obserue time, place, person, and other circumstances in their speech, as shall be most conuenient.

And the circumstances in our talke and speaking to be obserued, are specially these. 1 The person to whom, 2 The place where. 3 The time when. 4 The maner how. 5 The things whereof wee speake. 6 The ende wherefore: which carefully obserued, greatly beautifie and adorne the talke and speech of men.

1 The person to whom we speake: whether our equal, our better, our inferiour: whether a prince or subiect, honourable, or of meane birth: learned ignoraunt, wise,

Chap. I. Sermon. 6.

or foolish: this ought in talke to be considered, that, regard had of the person, our talke may be accordingly.

Prov. 25. 11.

2 The place is to be noted: for in some place it is better to speake, then to be silent: in another place, better to be silent then speake.

Eccles. 3.

3 Time also maketh much to the fitnesse of our speech. There is a time to speake, and a time to be silent, saith the

Eccles. 10.

Preacher: The sonne of *Sirach* accounteth it a great point of wisdom, to seeke oportunitie to speake in: therefore he sayth: A wise man will hold his tongue till he see oportunitie, but a trifier and foole will regard no time. And

Eccles. 22.

again: a tale out of time, is as musicke in mourning: but wisdom knoweth the seasons of correction and doctrine. The Prophet counted it a great gift to speake in

Jsa. 50.

time wherefore he sayth, The Lord hath giuen mee a tongue of the learned, to know how to minister a worde in time, to him that is wearie. *Salomon* teaching men how

Pro. 15.

to make their talk comfortable and profitable vnto men, willet them to waite for time and season: A ioy commeth to man by the answere of his mouth, and how good is a worde in due season? When *Abigail* saw the drunkennes

1. Kings 25.

of *Nabal*, she saide nothing vnto him touching *David*, whom he had bitterly reuiled, and abused shamefully: but in the morning she tolde him of the matter. Thus sought oportunitie. *Archefilaus* the Philosopher therefore being

at a banquet, and among the pots, being desired to dispute and reason of a certaine matter, refused: and answered,

that it was a chiefe thing and proper, especially to philosophie, to know the time of euerie thing If the light of nature teach men this, how much more ought the light of

Scripture to teach vs this wisdom?

4 As the time, so the maner how, must not be neglected. Sometimes we speake familiarly, sometimes reuerently, sometimes meekly, sometimes sharply, sometimes gently, sometimes hastily: respect had to the disposition

of men with whom we haue to talke.

5 The things we speake of, must be weighed: they must be honest, seemely, good, profitable, necessarie for
time

time and person, such as we our selues know, and therefore can the better talke of them to others.

6 Finally, our talke must be to aduaunce the glorie of God, whereof it ought to be the instrument: it must tende to the benefite of our brethren: to peace, godlinesse, iustice, equitie, loue, and all maner of vertue. These things being diligently obserued, wee may speake, and offende not, against this place of the Apostle: wherefore my deare brethren, let euery man be swift to heare, but slow to speake.

But we obseruing neither person, place, nor time: regarding neither maner, matter, nor end, babble out we know not what, and oppose our selues to the Apostle here: being swift to speake, but slow to heare. Euerie one will now speake: all men will become teachers. The Artificer, the shoemaker, hosier, tinker, and taylor: the vintener, the clothier, the weauer, and the cobbler: the marchant, the mariner, the carpenter, and the painter: the master, the seruant, the fathers, the children, the mistresse, the maiden, the mother, and the daughter: the yong men, the olde folke, the simple, and the ignorant: will now take vpon them, not to speake onely, but to teach also: and not other, but their teachers: of whom we should learne with pacience, heare with silence, take counsell with reuerence, and be informed with humblenesse. Therefore our Sauour in the song of *Solomon*, biddeth his Church being ignorant, to go to the pastor to learne knowledge: if thou knowe not, saith he, O thou fairest of women, get thee forth by the sheepe folds, and feede thy kiddes by the tents of the shepheards. And almightie God perswadeth the people to take the lawe of the Lord at the mouth of the priest, who should be as the treasure house of Gods word, & of whō the people ought to be instructed.

David being a prophet, in the humilitie of his mind, with gratefull memorie, and great thankfulness to God of whom he was instructed, saith vnto the Lord: thou hast made me wiser then my teachers. He truely, humbly, thankfully: but men and women now, in arrogancie

1. Can. 4.icles.

Mal. 2.

Psal. 119.

Chap. I. Sermon. 6.

Ephes. 4. of their spirite, in pride of their hearts, in vanitie of their mindes, in presumption of their owne knowledge, thinke themselves wiser then their teachers, and take vpon them to alter and change: to order and set downe, what in the Church ought to be done, obserued and retained. These falsely, proudly, vnthankfully, disorderly, contumaciously, preposterously deale, wherefore let them learne here a better lesson, and holde fast the counsaile of the Apostle: that they be swift to heare, but slow to speake, as they are exhorted: let them hearken with reuerence to the woorde preached by the faithfull Ministers of Iesus Christ: and be not new fangled, nor caried away with euerie winde of vanitie, that they may follow the trueth in loue, and in all quietnesse, humilitie, peace, and godly vnitie, growe vp vnto him that is the head, euen Iesus Christ: and heare his word with reuerence, and not rashly prate and prattle thereof with insolencie, that thereby they may preuent this first inconuenience, and remoue the first hinderance of our attention. Whereof the Apostle speaketh: wherefore brethren, let euerie man bee swift to heare, but slow to speake.

This place then remooueth loquacitie, and rash speaking, when we should giue attentiu eare to the word of God taught vs: this is an enemy to knowledge, to heauenly doctrine: this hindereth the course of the worde of God in our hearts: wherefore it ought to bee farre from the Saints of God: which to abolish, the Apostle here exhorteth: Let euerie one be swift to heare, and slow to speake.

2 The other euill which hindereth the woorde of God in man, is wrath and anger, choler and snuffing whē wee are taught and informed in the worde. For we cannot profitably heare, vnlesse we be peaceable, quiet, and modest both towards all men, and specially towards our teachers.

Many kindes there are of wrath and anger, manie things wherefore, and wherein men are angrie: but to passe that ouer as appertaining to another place: the
Apostle

Apostle speaketh of that wrath and anger, which riseth from desire of contending, and of intractablenes or waywardnes, whereby we suffer not our selues to be taught or reprobued, no not by the word of God it selfe.

Thus by the affections and perturbations of our minds, we oftentimes make the word of God frustrate & fruitlesse in vs, and so to lose, not onely the blessed effecte it would worke in vs, but also in a manner, the credite and estimation which it should haue among men: Whereunto (were we the seruants and true Disciples of Christ) we would yeald all attentiuie audience.

This anger groweth partly from selfeloue, and preiudicate opinion of our selues, standing wise in our owne conceites, we disdaine to bee checked, controlled, informed or reprobued of any. Partly herence, that naturally we more esteeme darchnes then light: falshood then trueth: error then veritie: superstition then religion. From which if men draw vs, then are we angrie. Herence in all times haue risen persecution, imprisonment, calamity, affliction, with all manner of violence and villanie, against the reprouers of wickednes, teachers of true religion, reformers of corruption and superstition: by the wicked of this present euil, and corrupt world.

Herence the anger, furie, and madnes of the princes and people, against *Isai*, *Ieremie*, *Micha*, *Amos*, and the rest of the Prophets, arose, sprong and flowed. Herence the outrage of the Scribes and Pharisees against Christ Iesus our Sauour, and his most holy Apostles: the cruell persecution by the bloudy tyrants, and Emperors of Rome, against the Saints and blessed Martyrs, was raised. Herence the vnquenchable wrath, and malice neuer reconciled, of the Romish Cleargie, against the faithfull preachers of Christian religion: who caried away, partly with selfeloue and preiudicate opinion of them selues, as the onely learned, and wise men in the whole world: and partly being naturally blinded in superstition, whereunto they haue sworne their allegiance, curse with bell, booke and candle: persecute with fire, sword and fagot, whosoever speaketh against

2. Chro. 16.

7. Acts 54.

2. Chro. 26.

18. 19.

Luke 4 28.

Cyrl in Iohn.
lib. 4. c. 34.

Chap. I. Sermon 6.

against them: whereby the course of the word of God is hindered. Hence mislike, rebuke, disgrace, reproch, disdain, and all manner euill dealing towards the ministers groweth, for that men cannot, ne will not, heare of their faultes; be reclaimed from their sinne, and informed in their duties roundly and sharply, without offence and anger: who seeme they neuer so wise in them selues, yet are they both testie fooles, and wayward, which refuse to bee informed: these are they of whom *Salomon* speaketh in his preacher; be not of an hastie spirit to anger, for anger resteth in the bosom of fooles: these know nothing, and nothing wil they learn. If they be reproved, they are offended; if they doe know any thing, they know not as they should; whereof admonished, they fall into anger. *Salomō* saith, the scorner will not loue him which rebuketh him, neither go to the wise; *Osee* condemneth it in Israell, that they spoke against the prophets and preists for rebuking them. It was reckned for great sinne in the people for hating the prophets which reproved them openly in their assemblies; *Sirach* condemneth it with *Salomon* among the follies and fooleries of men, to hate instruction, and disdain to be taught and informed; therefore he saith: He that is not wise, wil not suffer him selfe to be taught. And the Apostle here forbiddeth anger and wrath to be wreaked against them, which informe and teach vs wisdom. Thus then to hate the instructor: to speake against the teacher and prophet; to persecute them which rebuke sinne and iniquitie among men; to disdain to be taught and instructed; to be angrie with those by whom our sinnes are condemned, our enormities reformed, our errors reclaimed; is not oly great infirmitie; but malicious wickednes, and deuillish folly which thing (as an hinderance vnto knowledge in the word of truth, an impediment to our new birth and regeneration in Christ; rebellious and wickedly opposed vnto God himselfe, who by the word calleth vs to repentance) the Apostl here condemneth and remoueth; wherefore my deare brethren, Let euery man be swifte to heare, but slowe to speake, and slowe to wrath.

Of this latter, there is a reason here rendred, why men should not be angrie when they are reprov'd, and taught in the word: because that that anger worketh not the righteousness of God. A reason from disprofit, from disadvantage: This wrath and anger herence conceiued, worketh not the righteousness of God, yea it hindreth Gods worke in vs; in that the audience and hearing of the word is hindered. It worketh not that which is righteous before god, & which of his seruants he requireth, namely, to heare his word with reuerence, to do his wil with carefulnes, and be fruitfull in all good workes to his glory. This anger, wrath, & geuing place to disordered affections, & tumults of our minds, worketh not the righteousness of God. Yea, where this is, there godly righteousness, christiā dutifulnes and holy obedience to the word, is exiled, abandoned, abolished, & clean estranged from among vs: there the righteousness of God ruleth not, neither is that moderation and godly attētiō, which before was cōmēded, that we should be swift to heare, but slowe to speake, in any measure performed: yea rather sinne is suffered to haue his souerainty in vs: for as patient & godly reuerence hath all other vertues tied as in an indissoluble & inseperable chaine: so al impietie, al vngodlines & vnrighteousnes of men, ruleth & raigneth, whē impatience & wrath disquieteth vs. This reason ought to moue men to put away al swelling, al anger & wrath from thē, and without choler, snuffing, or disdain: to heare gods word instructing them, that they may be begottē againe by god, with the word of truth, to be the first fruits of his creatures. Now let vs pray vnto God, who of his own wil hath begottē vs with the word of truth, that we should be the first fruites of his creatures: that we may be strēgthned with the grace of his holy spirite in the inward man, to heare with redines, to speak of his word with sobernes, & to keep it with carefulnes: that in happy issue of our waies, we may be blessed with spirituall blessings in Christ our Sauour: To whom, with the father & the Spirit, the most heauenly comforter, be praise, glory, honor, and maiestic, now and for euer, Amen.

James

James Chapter 1. verses 21. 22. 23.
24. 25. Sermon 7.

Verse 21 Wherfore lay apart all filthines,
and superfluitie of malicioufnes, and
receaue with meekenes the wordethat
is grafted in you, which is able to saue
your soules.

22 And be you doers of the worde, not
hearers onely, deceiuing their owne
selues.

23 For if any heare the worde, and doe it
not, he is like vnto a mā that beholdeth
his naturall face in a glasse.

24 For when he hath considered himselfe,
he goeth his way, immediately forget-
ting what manner of one he was.

25 But who so looketh into the perfect law
of libertie, and continueth therein, he not
being a forgetfull hearer, but a doer of
of the worke, shalbe blessed in his deede.

3. part of the
last member
of this chap-
ter.



He third branch of this last and fourth thing
in this first Chapter conteyned, is touching
certaine admonitions which follow this do-
ctrine of regeneration: and they are as ex-
hortations to the regenerate. In setting
downe whereof he descendeth to the fruites of regenera-
tion, and effects of the word of trueth in the Saints, least
they hiding this inestimable treasure in the ground, and
shutting it vp(as it were)in the secretc closet of their own
bosomes,

bofomes, might in their liues be found fruitlesse and vnprofitable. And the admonitions here are foure.

1. To heare the word of God. In which exhortation there are three things.

1. What he admonisheth of: To heare the worde.

2. How it must be heard.

1. Laying aside filthines and malice.

2. With meeknes,

3. Why. The reason. Fe is able to saue our soules.

Whereof two in these words and verses are con-
teyned. Namely.

1. The admonition or exhortation it selfe geuen.

1. From hurt to themselves.

2. The reason rendered.

2. From the losse of the use of Gods worde, by similitude.

2. Not to heare onely, but to doe also. In which two things are handled.

Now to come to the first admonition, and the first thing therein conteyned: The thing whereof he admonisheth, it is to heare the word of God, the word of trueth. Whereof he geueth iust admonition here, because hee hath before tolde vs, that thereby wee are begotten to be the first fruites of Gods creatures. Seeing then the worde of God is that word of trueth, wherewith almightie God begetteth vs againe, to be the first fruites of his creatures: it standeth vs in hand, with all peaceablenes, and quietnes of minde, without filthines, and superfluitie of maliciousnes, to heare it, to receiue it, to embrace it.

Concerning hearing this word of trueth, (which here

1. Admonition.

Chap. 1. Sermon 7.

is called receiuing the worde) what one thing is there, wherein the holy Prophets, and other the Saintes of God, haue more laboured, then often to admonish the people

Deut. 4. to heare the word of the Lord? *Moses* in the repeating of

Deut. 5. the lawe, calleth *Israel* to the hearing of the law of God,

Deut. 6. &c. wherefore in sundrie Chapters he thus exhorteth and admonisheth the people; Heare (O *Israel*,) the ordinances, lawes and statutes which I teach you to doe, that you may liue, and goe in, and possesse the lande, which the God of your fathers geueth you.

Psal. 78.

The princely Prophet *David* exhorteth the people to the hearing of those laws, which frō god he would geue vnto them, as a thing of greatest weight: therefore, saith he, heare my law O my people, incline your eares to the words of my mouth: for I will open my mouth in a parable, and vtter heard sentences of olde. The holy Prophet

Esay 55.

Jesai, calling all mento Christ, & exhorting them to heare his law, and attend therunto, crieth out; Incline your eares, come vnto me, heare, and your soule shall liue: and I will make an euerlasting couenant with you, euen the sure mercies of *David*.

Verse. 34.

Hearing and attending to Gods worde, is the way whereby we come vnto heauenly wisdom, wherefore the sonne of *Sirach* calleth all those, who would learn diuine wisdom, to the hearing of his doctrine; My sonne, heare thou my doctrine, and despise not my counsell. And a litle after in the same place; If thou loue to heare, thou shalt receiue doctrine, & if thou delight in hearing, thou shalt be

1. par. c. 3. v.

6. 7. c. 22. v.

17. 18. 19.

23. 19.

Rom. 10.

Mat. 3. 17.

wise. The wise man *Salomon* commending hearing as the way to attaine wisdom and knowledge, saith; The wise man shall attaine vnto wisdom by hearing. And *S. Paul* making it the meane whereby we come to faith, which is the greatest point of heauenly wisdom in men, thereof saith; Faith commeth by hearing, and hearing by the word of God. And our Sauour Christ being the cheefe Scholmaster, and onely teacher from God, of this wisdom, is by God himsele, commended vnto vs, to be hearkened vnto,

Wherefore

Wherefore the Disciples, and *John* Baptist, the one in the daies of Christs baptisme by *John*, the other as the Disciples, *Peter, James* and *John*: in the daies of Christs transfiguration: were from heauen commanded to heare him, This is my welbeloued sonne, heare him. Saint *John* confesseth this to haue beene one way wherby they beleued in Christ, the worde of life: That (saith he) which was frō the beginning, which we haue heard, which we haue seen and our hands haue handled, the word of life. this the true saints of god know, for which cause they heare the word of god; as of thē our sauour witnesseth: They that are of god, heare Gods word. And againe, My sheepe heare my voice. Therefore whē *Marie* saw that she by hearing might attain vnto faith in Christ, and the true wisdom of God: she sate downe at the feete of Christ, and heard him preaching: for which attention she is by Christ commended, *Marie* hath chosen the better part, and it shall not be taken from her. Finally, the Angell of God in the Reuelation, teaching *John* what he should write to euery one of the seuen Churches of Asia: to that which he had spoken to ech one of thē, hee addeth as a thing most necessarie, Let him that hath an eare, heare what the spirit saith to the 7. churches.

And to conclude: our Sauour commēding hearing as a most necessarie thing in all those that would be partakers of the word of trueth, and his heauenly doctrine: so oftē in the Gospel vrgeth this: he that hath eares to heare, let him heare. If thē the prophets hereunto haue so often moued the people; If it be the way and meane whereby we attaine to heauenly wisdom; if by this we be made partakers of faith and heauenly misteries; if it be the proper tie of the Saints of God; & sheepe of Christ; if *Marie* were therefore so highly commended by Christ him selfe; if as a necessarie addition, to the seuerall charge of euerie Church, it was added by the angell; if our Sauour so often repeate it, he that hath eares to heare, let him heare; who is so wilfully blinded, so malitiouſ / obstinate; so peeuishly peruerſe, that seeth not how necessary a thing it is to heare the word of trueth? whereof our Apostle here not ignorant,

1. *John* 1.*John* 8.*John* 10.*Luke* 10.*Reuel.* 2. & 3.

Chap. I. Sermon 7.

raunte, geueth the Saints this first admoniton, to here the word.

2. Thema-
ner.

2. Cor. 2.
Ezech. 12.
Ch. 3.

But because in all ages and times, many do heare, yet neuer the nearer: wee are not only taught to heare, but how we should heare, that we might heare with profit. For if it be to some the sauour of life, vnto life; but to others the sauour of death, vnto death; if the worde sound in the eares of many, to their iuster condemnation; then is it not enough to knowe we must heare, but also to learne how to heare, is necesarie: for which cause the Apostle teacheth vs how we ought to heare & receaue this word of trueth, whereby God of his owne good will, hath begotten vs againe to be the first fruites of his creatures.

In the manner of our hearing and receauing this word, the Apostle first remoueth certaine euils from vs, which hinder our profitable hearing: then hee sheweth positiuely and affirmatiuely, how we must heare.

Touching the former, he willet in hearing to put away all filthines and superfluitie of maliciousnes: all iniquitie, all carnall affection, all losenes of life; all pride and insolencie of minde; all arrogancie and disdainefulnes of spirite: wherence, wrath, anger, debate, contention often ariseth, and the fructifieng of the worde is alwaies hindered: all which must be abandoned, and abolished vterly from them, which wil profitably heare the word of trueth. Filthines, and corruption of heart or affection, is, wherby our mindes doe wander, and we are occupied about other matters, thinking of our pride, pleasures, vanitie, and such like, when our mindes should be stayed and fixed in the hearing of the word. Superfluitie of maliciousnes is, wherby we growe into contempt of the word, speaking euil and disdainfully of the diuine doctrine, and heavenly wisdom of God, which two must first be remoued. For whereas mens mindes are a wool-gathering, and caried away with filthy cogitations and desires: there men cannot heare the worde with profit: and when men growe in dislike of the worde, hate of the trueth, speake euill of the mysterie of godlines, what commoditie can it then bring to such, and

what

what hope is there, that in them it shall fructifie? This Saint *James* verie well perceyued, therefore hee remooueth these euils from godly hearers: This shall all men by their owne experience most easily learne, and therefore must carefully remooue them. Whereof to speake no more but this: howe is it that many men often heare, and learne nothing: yea, being asked what hath beene sayde, remember nothing: but that, when they should heare, their mindes are either set vpon couetous desires, or occupied about fleshly imaginations, or carried away with proude conceytes, or rauished with filthie cogitations: or else alienated by mislike, hatred and contempt, from the worde preached: so that sounded in the eare, it pearceth not our hearts, and so is fruitlesse in vs? The first hereof, is in carnall professors, who in worde and shewe pretend religion, *1. Tim. 2.* but in deede denie it, as did some euen in the time of the *Tim. 3.* Apostles. The other is true in malicious and obstinate Papists, who comming with a preiudicate opinion, and conceyued hatred and dislike of the worde: and in parciall hearers, who therein haue respect of persons, and are not indifferent: so that by hearing, neither is profited. Seeing then filthie cogitations, and carnall affections spoyle men: and superfluitie of maliciousnesse bereaue men of the fruite of the worde: VVho so will, to the comfort of his soule, the discharge of a good conscience, with reuerence to God, and benefite to himselfe here, must first remoue all filthinesse, and superfluitie of maliciousnesse farre from him: as by the Apostle he is exhorted.

Filthinesse and superfluitie of maliciousnesse, put and laid apart, we must heare and receyue with meeknesse, the worde that is grafted in vs, which is the seconde thing in the manner of our hearing prescribed.

This meeknesse, is the promptnesse and ready desire of our mindes to learne: that Christian docilitie and tractablenesse, whereby we are content without pride,
L
arrogancie,

Chap. I. Sermon 7.

Isai. 66.

Exod. 19. 8.

24. 3. & 7.

Nehem. 8.

2. Chron. 24.

Jerem. 36.

Acts 13.

Acts 17.

arrogancie, contempt or obstinacie, to yeeld themselves to be informed and taught by God, and his ministers, in the worde. A vertue most excellent: a grace most singular: an ornament most beautifull in the liues of Gods Saints: so highly accounted of with almightie God, that by his Prophet he protesteth, that he will looke vnto, and haue regarde to those that are of a meeke and contrite heart, and such as tremble at his worde. These are the meeke spirited commended of God, who in humilitie and purenesse of heart, receyue with readinesse and reuerence the worde of God, and the doctrine of the Gospel when it is preached. The people of Israel herein were worthie their due prayse, who hearing *Moyses* proposing vnto them, all the things the Lord had commanded him: answered al together with great readinesse, promptnesse, and meekenesse of their mindes: all that the Lord hath commaunded, that will we doe. For their like meeknesse in hearing the word, after their returne from captiuitie, by *Nehemiah*, they are commended, for that from morning to night, they hearkened to the worde read and expounded vnto them. *Josiah* was in this poynt of singular meekenesse towards the worde: who hearing the lawe read, humbled himselfe, and his heart thereat melted: wherefore the plagues therein threatned, fell not vpon the people in his dayes, but after he was gathered to his fathers. Farre otherwise was it in the dayes of *Jeremie* the Prophet, in *Zedekiah* the King: who receyued not the worde by the Prophet sent, with meekenesse: but contemptuously, rebelliously, obstinately refused it, and caused the roll wherein it was written, in the fire to be consumed.

This meekenes shined in perfect beautie in the Saints of God in the Citie of Antioch, in Pisidia, who hearing *Paul* preaching the worde, with all readinesse receyued it: beseeching him to preach the same vnto them the next Sabbath: whereunto the whole citie at the time appointed, was assembled. No lesse meeknesse was in the Athenians, who hearing *Paul* willingly, disputing of the resurrection

rection of the dead: how soeuer some mocked, yet with all humilitie and meekenesse to the worde, desired they to heare him again of that matter. What should we rehearse and report vnto you, the meek hearing of those of Troas, who with all meekenesse and promptnesse of mind, heard the Apostle preach till midnight? O zeale of Gods saints? O meekenesse of hearing? Vnlike wherunto, are our people in this flourishing time of the Gospel: who are wearied with one houres exercising in preaching: which time seemeth so long to their heauie and dull eares: that they spende most part thereof, either like drowsie heades, in sleeping: or like carelesse persons, in talking: or like disdainfull men, in reading other things in the meane time: as if the worde preached, pertained not to them: or occupie themselues in other matters, because they seeme wise enough alreadie, & will not be thought to learne of any other. Or like proude persons, we disdain & thinke scorne to be informed: or we will heare whom we list, and whom we list, we will not: or we will heare to carpe, to catch, to cawill, to finde fault both with the doctour, and with his doctrine. Is this the meeknes of our hearing in the bright shining light of the Gospel? Doth such pride of heart, doth such corruption of affections, doth such superfluitie of malicioufnes so mightily raigne in vs: that after so many yeares learning, so long time of preaching, so great trauell & labor, vpon vs in teaching consumed: we haue not learned with meeknes to heare the worde preached? Let vs now at length heare the sonne of *Sirach*, who willet men to be humble to heare the word of God, that they may vnderstand it: let vs embrace the admonition of the Apostle *Iames* in this place: wherefore lay apart all filthinesse, and superfluitie of malicioufnesse, and receyue with meekenesse, the word that is graffed in vs. Acts 20.

With which maner affection, if we come not to the preaching of the word, in vaine may *Paul* plant, or *Apolo* water: in vaine shall the preacher preach vnto vs, as we see dayly: for albeit men and women are sharply re- Eccles. 3.
proued for their euil and cursed couetousnes, their fleshly
L 2 filthinesse.

Chap. I. Sermon 7.

filthinesse, their knowne adulteries, their extreeme oppressions, their blasphemous swearing, their slaundersous reproches, their pestilent vsuries, their long retained malice, their intollerable pride, their new inuented, and newe fangled strange deuises, and pride of apparell, their corruptions in their dealings, their falshood in their promises, their deceit in their speeches, and other innumerable, not only enormities, but iniquities, among men: yet it profiteth not, because they lay not aside filthinesse, and superfluitie of maliciousnesse, neither heare the worde of God with meeknesse, as here they are commaunded.

This word which we ought to receiue with meeknesse, is said to be ingrafted in vs: because by Gods spirit moouing and inclining our hearts, and by the painfull and dayly labour of his workemen in his heavenly harvest, which are his ministers, it is, as it were, inserted, and taketh roote in our harts. For as slippes and twigges of other trees being ingrafted, bound together, wrapped about with clay, and mosse, or some other thing, by long continuance grow and cleaue inseparably to the stockes whereinto they are grafted: so the worde of God by the sappe of his spirit, and by the labour of the ministers, being, as it were, ingrafted in our hearts: therein oftentimes taketh it such roote in that fruitfull ground, that it is said to be grafted in vs.

And as slippes or twigges, if either they be set in drie ground, of men, or by them planted vppon rotten rootes and stockes, become fruitlesse and perish, and neuer take roote, but drie away, and die by little and little: so if the worde of God be cast in the stonie ground of our hearts, or planted vpon the rotten rootes of our carnall affections: it neuer taketh roote, but decayeth, dieth, and withereth. Wherefore, to the end it may bring forth fruit in vs: in some thirtie, in some sixtie, in some an hundreth: we must endeouour to haue it first ingrafted in vs: which in the regenerate is assuredly true, whereof the Apostle here admonisheth: Lay aside all filthinesse,

thinnesse and superfluitie of maliciousnesse, and receyue vvith meeekenesse, the vvorde ingrafted in you.

Nowve why we should so do, in the third place the reason is rendered, because it is able to saue our soules. The vvorde of God is the onely medicine for all our inward maladies: it is that soueraine salue, vvich saueth our soules: it is the plaister to lay to the vvoundes of our sinnes, yea and hath in store a salue for euerie sore of the minde. Seeing therefore it bringeth so great profite vvith it, vvee ought vvith meeekenesse to receyue it: VVhich Saint *James* intimateth and shevveth, vvhen he sayeth, receyue vvith meeekenesse the vvorde engrafted in you, vvich is able to saue your soules.

The vvord of God receyued by faith, saueth our soules: because it is the meane to bring vs to God, and his sonne Christ, whom to know and belecue is eternall life. This worde assureth our heartes in the promises of mercie, vvich we taking sure holde of, are thereby spared. Hereby doe we attaine vnto faith, by vvich we doe liue: the iust shall liue by faith: and faith commeth by hearing, and hearing by the worde of GOD. Beeing therefore the meane and instrument whereby we apprehend Christ, in whome onely there is life: beeing the way whereby we come to true faith, whereby our soules doe liue: theretore is it sayde to saue our soules. To vvich purpose Saint *Paul* calleth it the worde of saluation: and the power of GOD to saluation, to euerie one that beleueeth. This worde being the worde of reconciliation, preached by the Minister: receyued of the hearer, is saluation to both: Wherefore *Paul* exhorteth *Timothie* to take heede to himselfe, and to learning, and therein to continue: because in so doing he should saue both himselfe, and those that heare him. This vertue and power of the worde in another place expressing, he affirmeth, that it pleased God by the foolishnesse of preaching, to saue those that beleue. In vvich he labouring,

3. The reason.

Iohn. 17.

Abac. 2.

Gal. 2.

Iohn. 20. 31.

Rom. 10.

Acts 30. 6. 11. 14.

Rom. 1.

1. Cor. 15. 2.

Ephes. 13.

1. Tim. 4.

1. Cor. 1.

Chap. I. Sermon 7.

bouring, became all things to all men, that by all meanes he might saue some through his preaching.

Heb. 4.

Notwithstanding this force is not in the bare and outvard hearing of the vword: but in beleeuing the vword preached to vs, and heard of vs: otherwise it profiteth nothing. For as the vworde profited not the Iewes, because it vvas not mixed vvith faith in those that heard it: so neither profiteth it vs, or any other to saluation, vnlesse it be ioyned vvith beleeve: vvherefore that it may saue our soules, it must be receyued vvith faith, of all the Saints of God.

Luke 19.

This vworde healeth the wounded heart and conscience: this is vvine to scoure, and oile to supple our festring sores: herein is there remedie against euery sinne, least through the heauinesse of the burthen, we should fall into desperaton. Against presumption it terrifieth vs: against distrust it comforteth vs: in ignorance it teacheth vs: in error it informeth vs: in falsshood it correcteth vs: in manners it instructeth vs: in wandering pathes, it directeth vs: in dangerous waies, it guideth vs: being a lanterne vnto our feet, and a light vnto our paths: that we perish not: a present remedie for euery sickness of the minde: an approued helpe at all assayes and needes: a soueraigne salue for euery sore of heart: and therefore rightly and worthily said by *Jamer*, to be able to saue the soule.

Psal. 119.

If then this word be of power able to saue the soule, if all filthinesse layd apart, and superfluitie of maliciousnesse remoued, it be receyued with meekenesse: then the contempt hereof is pernicious, dangerous, and damnable. For if the Israelites escaped not, when they refused to heare *Moises*, which by Gods commaundement spoke vnto them on earth: how much lesse shall men vnder the Gospel escape, if they turne from him, which by his ministers speaketh from heauen vnto them?

Heb. 12.

Now this word is not contemned onely by open rebellion and resistance thereunto: as by the Iewes, by Turkes, persecuting tyrants, Romish prelates, and their adherents:

adherents: but also when in worde it is professed, but in conuersation of life it is not expressed: a thing most heinous and horrible in the sight of God: of which contempt most professours are now guiltie. Hereby then let them be admonished, and so effectually reclaymed. And this is the first admonition of the Apostle: wherefore lay aside all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the worde that is grafted in you, which is able to saue your soules.

Some men, too much giuen to please themselves in their foolish imaginations & conceits, hereupon thinke it enough to heare the worde of God, albeit they doe not thereafter. Which fond perswasion to roote out of mens mindes, the Apostle setteth downe this second admonition: wherein is shewed, that it becommeth all the Saints of God, so to heare the word preached, as that they frame their liues thereafter, and liue according as therein they are taught from God: that their conuersation be answerable to their profession, and their deedes correspondent to the doctrine wherein they are informed.

In which admonition, two things come to be considered. 1. What it is that they are admonished of: namely, to be doers of the word, not hearers onely. 2. The reasons why they should so do: which are two, as in the discourse shall be evidently apparant.

1. The admonition: be ye doers of the worde, not hearers onely. *S. Iames* hauing not in vaine learned in the parable of Christ, that the seede beeing cast into the foure seuerall groundes, yet fructifieth but in one onely; and seeing by dayly experience, that many men make shewe of religion, but yet liue carelesse in their conuersation: who turning the cares of their bodies to the worde, and in their mouthes professing themselves to knowe GOD, yet in their deedes denie him, beeing abominable, disobedient, and to euerie good worke reprobate: and in shewe make profession, but in life are nothing answerable thereunto: in this place inueighing against that hypocrisie of men, & condemning

2 Admonition.

Mat. 13.

Tims. I.

Chap. I. Sermon. 7.

that outwarde hearing as vnprofitable to themselves, and odious vnto God, sheweth most notably, what maner hearers the Gospell requireth, euen such as heare not on-ly, but do also: therefore he admonisheth them to be do-ers of the worde, not hearers onely.

*A double do-
ing of the
worde.*

Leuit. 18.

Luke 10.

Rom. 2.

To do the worde is double. 1. To doe it absolutely, and perfectly, so that both the heart consent, and the out-ward life answere fully to the law of God in perfect mea- sure. To which doing God in the lawe did promise life: for in the law it is said, I haue giuen thee lawes, statutes, and ordinaunces, which if thou doe, thou shalt liue in them. Our Sauour in the Gospell, thereunto respecting, telleth the foolish lawyer, who by doing would obtaine life, that if hee would loue God with all his heart, with all his soule, with all his strength, with all his thought; and his neighbour as himselfe, hee should liue. The Apostle shewing the Iewes, which so much boasted of do- ing the lawe, that they must perfectly fulfill the lawe, if thereby they would looke to be saued, saith: That not the hearers thereof, but the doers of the lawe shall be iu- stified before God. This perfect fulfilling and doing all that the law requireth, is that doing which the law and Gospell mencioneth, and requireth in them, which by their workes hope to attaine life.

Exe. 17.

This no man can possibly performe: for what man euer could loue God with a perfect heart, with all his soule, with his whole affection, strength and power? What man euer loued his neighbour as himselfe? VVhere is he, and who is he, that continueth in all things that are written in the law to do them? VVhere is that, either man or woman, that neither in thought, word nor worke, hath broken the commandements of God: this is the obedience: this is the fulfilling: this is the doing, which the lawe requireth, which no man perfour- meth.

Acts 15.

Act. 13.

Saint Peter the Apostle therefore, calleth it a yoke in- tollerable, which neither they, neither their fathers could beare. And Saint Paul a little before to the Antiochians

in Pisidia, protesteth, that by the law wee could not be saved from our sinnes, because we could not perfourme it, which was so weakned through the infirmitie of the flesh, that it could not possibly deliuer man from sinne, & from death. Which defect is not by nature of the law, but throwe the naturall impotency and weaknes of man, which cannot doe that in perfect measure, which the lawe with great exactnes requireth. Saint *Augustine* therefore in his booke of the Spirit and letter, saith very well and wisely; *De spiritu & lis. c. 19.* The law is not therefore not accomplished, for any fault in the law, but by the fault of the wisdom of the fleshe: Which fault is to be shewed and made manifest by the lawe, but to be healed through grace.

The holy men of God therefore, seeing themselves to come short of the doing of the word and lawe, in this matter and manner of doing, haue in the humilitie of their mindes, accounted themselves as sinners, and therefore haue confessed their iniquities and transgressions, their sinnes and vnrightheousnes before the Lord: as the Patriarches, as *Job*, *David*, *Daniel*, the Apostles, and all the Saints of God, as it appeareth.

Seeing the that no man is able thus to do the word, there must some other kind of doing the word be by Saint *James* here required. Therefore there is a doing of the word and law vnder the Gospell, when Christ, for vs and our saluation, fulfilleth the law in perfect measure, & therefore is called the fulfilling of the law, to all that beleue: and therewith also geueth vnto his Saints, as members of his body, the holy Ghost, the spirite of sanctification, that thereby they after some measure, may truely doe his will, earnestly cleaue vnto his word, faithfully beleue his promises, vnfeinedly loue him for his goodnes, and feare him with reuerence for his mightypower. And finally, loue their neighbour, though in great infirmitie, great imperfection, great weaknes. This our doing of the word, and fulfilling the law of God, almighty God accepteth and taketh in good part, for his sonnes sake, who hath in all points and parts perfectly fulfilled the lawe, for all those that

Chap. I. Sermon 7.

that beleue. And this our doing of Gods worde, is not thereby to attaine to righteousness with God, which thing before we haue receiued by faith in Christ only; but partly to testifie that by Christ we are made righteous before God; and partly to shew our obedience to God therefore, whose workmanship we are, prepared vnto good workes, that we should walke therein.

Ephes. 2.

Such then (as knowing themselves to be iustified by faith in Christ before God: to testifie their righteousness to men, and their obedience to God, endeavour to expresse in their deedes, the hope they haue in Christ: and labour in their whole life to walke worthy the calling whereunto they are called: that in their conuersation they may beautifie their profession, and God may in all things through them be glorified in Iesus Christ) are said to be doers of the word. and these are the doers whom the Apostle here mentioneth; Be ye doers of the worde, not hearers onely. And hereunto serue so many exhortations in holy Scripture, whereby we are stirred, and pricked forward to the practise of good workes, and studie of vertue, whereof the Epistles of the Apostles are full, and the whole bodie (as it were) of the holy Scripture, therewith replenished.

Ephes. 4.

This godly endeour (according to the measure we haue receiued:) this studie and practise of good workes & vertue prescribed: this performance of obedience offered to God, must shine in the Saints, which as necessarie in all professors of gods word, is ioyned with the hearing thereof. Our Saviour Christ ioyning the hearing and doing of the word together, saith; That he that heareth the word & doeth it, is like to a wise man, which buildeth his house on a rocke. And shewing whom he accounteth for his brethren, and his mother, he saith; That they are his brethren and mother, not which heare onely, but which heare and doe the will of God. And to the woman which said vnto him, Happie is the wombe that bare thee, and the pappes which gaue thee suck, he replieth; Yea rather happie are they which heare the word of God, and doe it.

Mat. 7.

Luke 8.

Mat. 12.

Luke 11.

Finally

Finally, when he had washed his Disciples feet, moving them to the imitation and following of his owne example: in conclusion of the exhortation he shutteth vp the matter in this wise; If you know these things, happye are you if you doe them. To heare or know then the will of God, and not to doe his word, preuayleth nothing. This knew the holy Prophets, who therefore ioyned practise of the will, with the hearing of the word and lawe of God, as in *Deut. 4. v. 1. 5. c. v. 1. Ierem. 11. 6.* This the holy Angell in the Reuelation weighing, and pronouncing them blessed onely which ioyned practise with hearing of the worde, breaketh out, and crieth; Blessed is he that readeth, and they that heare the words of this prophesie, & keep those things which are written therein. Agreeable to which doctrine, the Apostle in this place admonisheth the Saintes in these wordes; Be you doers of the worde, not hearers onely.

John 13.

Reuel. 1.

Of which admonition two are the reasons. The first is from detriment and hurt; They that heare onely, and doe not the word also, are hurtfull to themselues, for they deceiue themselues in a vayne perswasion, and thereby hurte themselues to their owne iuster condemnation.

Reasons.

Men thinke themselues highly in the fauor of God, and perswade themselues that they doe GOD good and sufficiēt seruice, and haue performed the dueties of christians in conuenient measure, when they are content to hearken and listen to the word of God, albeit they neuer endeouour thereby to leade their liues, neither to reforme their manners thereunto. But this being nothing so, they greatly deceiue themselues, and procure iuster condemnation against themselues from God. For how much more mē knowv by hearing, so much more do they enhaunce their iudgements, & increase their punishment, if they vwalk not according to their knowledge. Our Sauiour Christ protesteth, that that seruant vvhich knowveth the vvill of his master, and doeth it not, should be beaten vvith many stripes.

Luke 12.

This

Chap. I Sermon 7.

This Apostle witnesseth, that it is a double sinne to a man to know what to doe aright, and not to do it, he that knoweth how to doe aright, and doeth it not: to him it is sinne; not sinne simply, but sinne with aduantage. Whereunto Saint *Augustine*, writing to *Athanasius*, subscribeth, By Gods word and lawe man sinneth so much the more, how much the more by the word he knoweth that to bee sinne which he committeth. Saint *Chrysostome* thereunto agreeth, who to the people of Antioch writeth in this manner against their vsuall lwearing, whereof they had often heard, yet were not amended: the oftner men heare, the more they offend, & the more they encrease their punishment, if they reforme not that whereof they haue heard so often.

upon *Luk. 12.*
Cap.

1. Off. 26.

Theophylact to the like sence soundeth vpon the words of our Sauour, How much the more hee knoweth which sinneth, so much the greater punishment he procureth to himselfe. Saint *Ambrose* in like manner (citing the wordes of Christ, in the seuenth Chapter of Saint *Mathew* his gospel, Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doeth the things which I say) concludeth thereupon, For I knowe not whether the studie of knowledge without practise and deedes, doe not more inwrap vs: no doubt then our knowledge, without obedience, doeth inwrap and intangle vs in her iudgements.

Jerom. 5. & 6.

Esay. 42. &c.

Iohn. 15.

Mat. 11.

The more often the Israelites heard the voice of their Prophets, the more inexcusable were they when they did not obey them: the more our Sauour and his Disciples preached to Cities and people, the more they denounce punishment; vhen they hearing, would not doe thereafter. The more knowledge men haue, the more they deceiue themselves, if they doe not thereafter. The more men and women know, (as many very carefully in shewe heare such as they lust, and to whom they in the vanitie of their humors are addicted) the more iust condemnation they procure to themselves, and the heauier wrath of god they heape and treasure vp against themselves, and they doe

doe not that which they knowe by hearing. Whereof
to aduise men, the Apostle geueth vs this worthy admoni-
tion; Be ye doers of the word, not hearers onely, decei-
uing your selues.

This lesson must we heare, this counsell must wee
follow; this doctrine must wee embrace; who boasting
that we haue hard two or three sermons this day, or that
day, for all that, we neither diminish ought of our pride in
flaunting ruffs; in curious cuffes; in coloured starche, or o-
ther our vanities: Nether haue we left our boiling malice,
our swelling hatred, our cursed couetousnes, our fleshly
pleasure; neither abate we any thing of our wanton ban-
quets, our riotuous feastes, our sumptuous tables: neither
stay vve our bribed hāds, our flaunderous mouthes, our
blasphemous tongues, our lying lips: neither withhold we
our selues from pestilent vsurie, craell oppression, violent
extortion, fraudulent dealing with our brethren: neither
finally, doe we amend those enormities, iniquities, sinnes,
and blemishes of our liues, whereof we haue beene admo-
nished: and thus to our iuster condemnation, flattering
our selues with bare hearing, we deceiue our selues.

Seing then the knowvledge vve haue by hearing the
vvord, vvithout practise of vertue, and studie of good
vvorks, encreaseth our iudgemēts; and in contenting our
selues vvith hearing only, vvithout the doing of Gods
vvill reueled, vve deceaue our selues to our greater con-
demnation. Let this reason moue vs to bee doers of the
vvord, and stirre vs vp to embrace the doctrine of the A-
postle, be you doers of the vvord not hearers only, decea-
uing your selues.

The hearing of our time is in many marueylous, the
knoledge of the cōmon people is great, & hath not been
the like in any former generatiō in this our Countrie and
Nation: their vnderstanding in the Scriptures is such, as
that many of the Laitie and people, can talke with glorie;
reason with feruencie; dispute with a grace of the Scrip-
tures of God: whose hearts notwithstanding, are puffed vp
with pride, whose mindes are set on mischief, whose feet
are

Chap. I. Sermon 5.

Pantolidas.

are swift to shedde innocent blood : whose handes are full of bribes: whose heads are occupied about covetous desires: whose liues are stained with vsurie and oppressions, whose bodies are wearied and wasted with pleasures, choaked with the cares, enticed with the delights, carried away with the vanities, rauished with the inordinate desires of this wicked world: hearing the sound of the word in their eares, but admitting not the sence in their hearts: are greatly and grossly deceiued, like the Athenians, who could talk much of vertue, but practised nothing thereof, whom *Pantolidas* the Ambassador hearing dispute of vertue, and being demaunded how their speeches pleased him, answered; Their talke was good, and deserued praise: but this was to be lamented, that speaking so well, they would not reforme their liues according to vertue. So our knowledge, and talking of the Scriptures, of vices to be remoued, and vertue to be embraced, is worthy praise: but this is greatly to be lamented, that we, talking so well, doe walke so wickedly. Herein if we runne on still, and so continue, we enhaunce our punishment, encrease our iudgement, enlarge our condemnation: Wherefore we must not be hearers onely, but doers also, of the worde of God, as the Apostle here admonisheth.

2. Reason.

Deut. 7

Deut. 31.

Psal. 119.

The next and secoud reason vwhy vve must be doers of the lawe, not heaers only: is dravven from the vse of Gods vvord; vvhich is to reforme in vs those things that are amisse: this profit and vse vve loose, vvhē we heare the vvord only and doe not thereafter: this vse of Gods lawe and vvord *Moyses* commendeth vnto princes and people: vwho exhorting the King continually to reade and meditate in the lawe: sheweth him for vvhāt end he should so doe, to learne to feare the Lord, and not to heare and knowe alone, but to keepe his commaundements. This vse vvas respected vwhen he vvilled the Leuites to teach the lawe vnto the people, that they might learne to doe and keepe the ordinances and the vvords of the lawe of God prescribed. *David* disputing of the vse and end of the lawe, maketh it the reformer of our manners, the director of

of our pathes, the line and leuell of our life, and the guide of our waies to godlines. Saint *Paul* affirmeth that all scripture is inspired from aboue: and is profitable to teach such as are ignorant to conuince such as are repugnant: to correct such as erre and wander in conuersation: to instructe in righteousness, wherefore? to what end: to what vse? to what purpose? euen that thereby the man of God may be absolute & perfect to euery good worke. Perfection in righteousness, holy conuersation in life, is the vse of the law and word of God.

2. Tim. 3.

As therefore the chiefe ende of sciences, and humane artes, is not knowledge, but action; that when a thing is learned, it may be put in vre and practise: And as the vse and ende of morall philosophie, is not to knowe only, but to practise also: whereunto they are vnfit which lacke experience to practise (as *Aristotle* teacheth) so the vse of Gods word, which is the arte of all artes, and that diuine philosophie, which neither *Thales*, nor *Pythagoras*, *Socrates*, nor *Plato*, *Zeno* nor *Aristotle*, neither any other of the learned heathen haue deuised and inuēted: but which we haue receiued from God himselfe, is not meere knowledge, to wote what to doe, but practise of obedience, that we may so doe in action, as by hearing the word we haue learned. This vse and end men then lose, when they content themselves with hearing onely.

1. lib. Ethic.
c. 3.

Which thing the Apostle here proueth by a fit similitude, wherein he compareth the word of God to a glasse. As the chiefe vse of the glasse is not to see our faces only, but to correct our faults, that there be no blemish or deformitie therein: so the word of God hath this vse, not to shew our selues only, but to reforme our enormities, that there remaine no iniquitie in vs.

The word of God may well be compared to a glasse, *The word like a glasse.*
Three speciall properties are in a glasse, wherby the word is resembled vnto it.

1 A glasse sheweth the perfecte forme of our faces, with all the deformities and blemishes therein, to correct them if they may be corrected: So the lawe and worde of God,

Chap. I. Sermon 7.

Rom. 3. &

God, sheweth the perfect face and fashion of sinne in vs; that so farre forth as natural infinitie permitteth, all blemishes may be amended; for which cause Saint *Paul* saith, that thereby we come to see sinne: and by the lawe haue knowledge thereof: because by the lawe is the knowledge of sinne, that then being kuowen, we might by grace reforme it.

Psal. 14.

Psal. 25.

Psal. 86 &

1. Cor. 11.

2. Cor. 13.

2 The glasse sheweth their owne faces which looke thereinto, and not the faces of others, that they might be carefull to wipe away their owne blemish and dyrtie spots, and not be curious in clearing of others: So the lawe sheweth euery one that loketh thereinto, his owne sinnes cheifely, not the sinnes of his brethren: so much that euerie one should be carefull of his owne life, and not be too curious in the liues of others. Wherefore holy *David* so often desired to bee informed in the lawe and statutes of God, that he him selfe might walke therein, and be reformed: as in his psalmes many waies it appeareth: and the Apostle exhorting all men to make triall of themselves by the word, not only at the receauing of Sacraments, but otherwise by the ministerie of the word, for the prooue of their faith, woulde not haue them as busie in the liues of others, but as carefull of their owne; to mend themselves; Let euerie one examine him selfe, and so let him eate of this bread, and drinke of this cup: And againe: proue your selues whether you are in faith, examine your selues: know you not that Christ dwelleth in you, except ye be reprobates? the word must teach vs to see our selues, and our owne infirmities, and endeouour to reforme our owne blemishes of sinne, and not to be curious in them, searching into the liues of others, before our owne be thoroughly reformed.

3 The glasse sheweth vs our blemishes, which seene, we hate, and with mislike, wipe them away: so the worde of God sheweth vs the deformitie of sinne: which sinne must be hated of vs: thus Gods word taught *David* to hate his owne waies: and *Marie Magdalen* to loth here former life. This maketh the Saints of God to hate the very garments

ments defiled with the flesh, and conceyue mislike against those sinnes, wherevnto in times past, they were giuen. These things being so, the Apollle compareth the word of God to a glasse.

Of which comparison there are two partes or members. 1 They which looke into the worde of God without endeuour, or yet desire to reforme their liues thereby: are like such as looke into a glasse to see themselues, but not to reforme their faults, or blemishes of life: as soone as they are gone, they forget what fashion they were of: thus their peering, pooring, and peeping into the glasse, profiteth nothing: as good neuer a whit, as neuer the better. The looking or hearing of hypocrites, is like the vaine looking into glasses of fooles. Fooles looke into glasses to see themselues, but not to correct any thing amisse in them: so hypocrites heare the worde of God, and looke into his will to see it, but not to correct their maners thereby. Fooles looking into glasses, with perswasion of themselues that they are faire, when they are deformed: come therehence as wise as they went: and hypocrites thinkiug themselues rigateous, when they are wicked, come as wise from a Sermon, as they went thither. As fooles looking into glasses, see not that therein, that which is indeede the right side, is the left, and the left the right: and so thinke all is well: So hypocrites, seeing not by the worde their disordered liues, that all things are topsie turuie in them: perswade themselues all is well inough, and so are not profited. As fooles looking into glasses, thinke they see a face in deede, when they see but the reflexe or turning backe of a face: therefore they coll, they kisse, they fall in loue oftentimes with the face seene in the glasse, as *Narcissus* did with his owne face, when he behelde himselfe in the water: so hypocrites thinke their counterfeite hoynesse to bee true holinesse: wherefore they embrace it, they brooke it, they delight therein: they loue it, as if it were sincere and perfect integritie. And thus they may bee compared vnto fooles looking into glasses,

Chap. I. Sermon 7.

who heare the worde, and looke into the law, being carelesse to obey it.

The other part of this similitude is : who so looketh into the perfect law of libertie, hee not being a forgetfull hearer, but a doer of the worde, shall be blessed in his deede.

In which member we see the lawe is called perfect, and a perfect law of libertie,

I Perfect, which addition *David* also giueth vnto the law: The law of the Lord is perfect, conuerting the soule : therefore so called, because whatsoever appertaineth to faith and godlinesse, is therein abundantly set downe and deliuered : so that neither in doctrine, neither in manners, we ought to seek for any other thing whatsoever. *S. Iohn* entreating of the perfection of the newe lawe which is the Gospell, confesseth that therein all things which our Sauiour did, were not written : yet sufficient things to be written, which men beleeuing, might thereby liue : wherefore he saith, Many other signes and tokens did Iesus in the presence of his Disciples, which are not written in this booke : but these things are written, that yee might beleue that Iesus is Christ, the sonne of God : and that in beleeuing, ye might haue life through his name. Saint *Paul* writeth that he kept not backe any thing from the Church of Ephesus, but hath shewed them all the counsels of God. *Tertulian* crieth out, that that Church is happie, to which the Apostles haue powred out all the doctrine of God, euen with their owne blood. Our Sauiour promiseth the Church a Comforter, which should bring them into all truth. What truth is it, that the holy Ghost did not teach the Church ? But yet, least wee should thinke there were other truthe, beside such as were preached by Christ, and penned by the Euangelists ; it is added, that that Comforter should teach them whatsoever Christ had taught them before. Wherein was enough to saluation, as *Iohn* witnesseth. Saint *Paul* sheweth the excellencie of the worde of God, and how perfect it is in all poynts, affirmeth that all Scripture is inspired

Psal. 19.

Iohn 20.

Act. 20.

Tertulian.

Iohn 16.

1. Tim. 3.

red from above, and is profitable to teach, to improve, to correct, to instruct in righteousness: that the man of God might be perfect, instructed to euerie good worke.

Vnto this truth the fathers reuerently subscribe. Saint *Tract. 49.*
Augustine sayeth, that where as Christ had done manie *upon Iohn.*

things, which were not written, yet such things were chosen to bee written, which the writers thought sufficient for the saluation of them which beleueed.

Saint *Cicill* hath almost the same wordes: All things that were *Lib. 12. upon Iohn.*

done by Christ, were not written, but those things onely which seemed sufficient both to maners and to doctrine:

that men shining through true faith, and good workes, might come to the heavenly kingdome by Iesus Christ

our Lorde. *Chrysostome* vpon *Mattheew*, not once: and *Vpon Mat. 22.*
vpon the Epistle to *Titus* in like manner, sheweth, that *& 4. hom.*

all things necessarie, are in Scripture reuealed: therefore concludeth he that they are perfect.

Athanasius finally affirmeth, that the Scriptures inspired from above, is sufficient for instruction in all vertue.

And this is true in the whole lawe of God: but most manifest in the doctrine of the Gospel.

The lawe which by *Moses* ministerie was given the people, was so perfite, that almightie God forewarned

them, that they should neither adde nor diminish therefrom: end howe seuerely he punished that malapert and

lawles boldnesse in the Israelites, which aduentured to adde any thing, either to the doctrine, or the ceremonies,

so many sermons of the Prophets, the interpreters of the lawes, so many testimonies of holy Scripture: the holy sacred & diuine histories: our Sauour Christ himselfe wit-

nesseth most plainly. Shall we thinke more basely now of the Gospell, which is a doctrine more excellent then the

lawe? Shall wee thinke God had lesse carefull consideration of his church in the daies of his son being on earth,

and afterward: then he had in the time of *Moses*? Or shall we dare to imagin the Prophets to haue left a more perfect

doctrine, then the apostles, taught by the very mouth of Christ, and ledde into all truth by the holy Ghost,

and ledde into all truth by the holy Ghost,

M 2

according

Dent. 4. & 12.
Prou. 30.

Chap. I. Sermon 7.

according to the promise. Wherefore if the lawe were perfect, so that the people durst adde thereto, or detract therefro, nothing: which who tempted, were punished: shall not the Gospel containe a most perfect doctrine, whereunto nothing may be added, from which nothing may be detracted? This the Angel acknowledged, when in the shutting vp and concluding of the Gospel, he protesteth that if any man adde to the wordes of that booke, God should adde the plagues in that booke written vnto him: and if any should diminish any thing therein, God would diminish and take away his name from out of the booke of life. Thereby therefore, is the perfection of the Gospel concluded. Which thing the holy Apostle here to expresse vnto vs: calleth the worde of God the perfect law.

For this cause the Scripture hath the name of a Canon giuen it, and is called Canonically, because it is the onely perfect rule, line, leuell, and square, whereby all doctrines, and all maners must be meet, measured, examined and prooued: as by that which is most sufficient and perfect, which suffereth no addition nor detraction, for then the rule and measure faileth. This being true, as most true it is, not onely by the infallible worde of God, but by the manifest testimonies of the reuerend fathers: then all inuentions, dreames, doctrines, traditions, vnwritten verities, must fall to the ground, and be condemned, as counterfet, adulterie, and sacriligious, which are not warranted out of the perfect law of the Gospel: as Saint Ambros affirmeth. The Gospel herehence then is proued to be perfect.

2 As it is perfect, so is it a law of libertie: not that it bringeth men into carnall freedome, to do what they lust, wherunto the wicked abuse it, for a cloake of wickednesse, but because it setteth vs at libertie in our consciences, from Satan, sinne, and death, which we obtaine by Christ, who freeing vs, we are free in deede. He therefore calling vs to the glorious libertie of the sonnes of God: and the Gospel preaching this libertie of conscience vnto men,

Reuel. 22.

*Ambrose 3.
de virgini.*

1. Pet. 2.

John 8.

is called the law of libertie.

3 In this law must we continue: herein must we looke continually: herein must we meditate day and night: herein must we spend our dayes. Some thinke it enough *Psal. I.* to looke into this law once in their liues: Some thinke it much to looke into it once in a yeare, two, three, or seuen: Some perswade themselves that they do God good seruice, if now and then onely, they haue a spirt, a crash, a fit at the worde, and leaue off: but our Apostle willeth vs to continue therein: often, yea alwayes to be looking in the perfect law of libertie.

4 Therein we must not be idle hearers, but doers of the worde: the promise of happinesse is not made to the hearing, but to the doing of the worde: we hearing, must do that therein we are taught: and so as good ground bring forth fruits with patience.

5 This if we do, we shall be blessed in our deed: not that our deedes do make vs blessed; but because studie and endeuour to do well, is a qualitie of such as shall be blessed. And this blessednesse is giuen as a free gift and reward from God, to such as walke in holinesse of life: which life, is not the cause of our reigning with God in eternall blessednesse: but the way to the kingdome, saith Saint Bernard: neither are our good workes efficient and proper causes of saluation and happinesse: but ornaments of our faith, as Saint Ambrose writeth. But of this more was spoken. 1. James 12. *Bernard. upon 1. Psal.*

Here it may be obiected, that in as much as happinesse is promised to our workes in Scripture: therefore our workes purchase this happinesse. David pronounceth him blessed, which walketh not in the counsaile, neither standeth in the way of sinners: him blessed also, who considereth the poore and needie: those that are vndefiled in the way: such as feare God and walke in his wayes. Our Sauour counteth them blessed, which heare the worde, and do it: the Angel, those which heare the words of that prophecie, and fulfill them. The Apostle here, those which looke into the law of libertie, and continue therein, being

Psal. I.

Psal. 41. 112.

8. Luke 11.

Reuel. I.

Chap. I. Sermon 7.

not idle hearers, but doers of the worde.

I answered that herehence it followeth not, that men deserue by their works this happinesse: but first, these places entreate not of the cause why men are blessed, but of their qualitie who shall be blessed: euen such as do these things. Secondly, such things are vnderstoode of their workes, who by faith are iustified, accepted, and blessed: in whom the blessednesse of their workes doth followe the blessednesse of their faith: as the effect, the cause: euen as ciuill righteousness, or righteousness by workes, whereby the faith of our heart is knowne to men: doth follow righteousness by faith, which is before God. Thirdly, rewards are promised to works, of grace, and not of dutie: so that no man by workes can challenge happinesse vnto himselfe: which, as also eternal life, is the meere gift of God, through Iesus Christ.

Rom. 6.

This part of the Apostles comparison is, that who so looketh into the law of God with carefulnesse to liue thereafter, shall be blessed in his deed. Wherefore as *Socrates* the great Philosopher exhorted all men, but specially yong men, alwayes to looke into their glasses: that if they were beautifull, they should behaue themselves accordingly: if deformed, they should then hide and couer their deformities, by vertue and learning: so ought all Christians, men and women, to looke continually into this glasse of Gods worde: that if they be already beautified by the graces of God, they may walke worthy their glorious calling, in true holinesse and righteousness: if they be deformed through sinne: they may learne thereby to couer and correct their deformities of sinne, by true obedience vnto the Gospel: that they continuing in vertue, may be blessed in their deeds, not for their owne merits, but of the mercie of God: to whom with the sonne, and the holy ghost, be all praises, dominion, and maie, now and for euermore. Amen.

Ephes. 4.

Philip. 1.

2. Tim. 1.

James

James Chap. i. verses 26. 27.

Sermon 8.

26 If any man among you seemeth religious, and refraineth not his tongue, but deceyeth his owne heart: this mans religion is in vaine.

27 Pure religion & vndefiled before God, is this, to visite the fatherlesse, & widowes, in their aduersitie, & to keepe himselfe vnspotted of the world.



In which wordes are the other two exhortations, or admonitions, namely, the third, and the fourth, contained: the thirde, that Gods worde giueth, and setteth downe the rule, not onely to do well, but to speake wel also. The fourth, that pure and perfect religion, holy and acceptable seruice to God, standeth in charitie towards the needie, and in puritie of our liues.

1 admonition it selfe.

3 To refraine
the tongue, where-
in are two things.

2 The
reasons.

1 It causeth er-
our and hurt.

2 It defileth re-
ligion.

These two
verses con-
taine the o-
ther two ad-
monitions.

4 Wherein pure
Religion before
God consisteth,
namely, in

1 Charitie towards the
needie.

2 Puritie and innocencie
in our owne liues.

M 4

The

Chap. I. Sermon. 8.

3. Admonition

The thirde admonition of the Apostle, is touching the restraint and moderation of the tongue : wherein he teacheth vs, that the worde of truth whereby we are regenerate and begotten through the will of God : prescribeth vnto vs, not onely a rule of doing well, but of speaking well also. Wherefore the holy and vnfaigned professors of this worde, must endeuour thereby, not onely to reforme their actions, but also to restrain their speeches, and moderate their tongues, that they fall not into those vices whereunto the godlesse tongue is giuen : therefore, sayeth he, if any man among you seeme religious, and refrayneth not his tongue, but deceyueth his owne heart : this mans religion is in vaine.

Psal. 119.

2. Tim. 3;

Psal. 34.

This admonition teacheth, that the law of God being a lanterne vnto our feete, and a light vnto our paths : and a thing diuinely inspired from aboue, to make a man perfect in righteousness, and absolute to euerie good worke : doth not onely restrain the vnbrideled actions of men, but also refraineth and holdeth backe the disordered speeches of their mouthes : that both in action and communication, they may be holy vnto the Lorde. For this cause haue we many exhortations in the sacred Scriptures of God, to moderate our tongues, and to restrain them. In stead of many, it may suffice, which the holie Prophet and Prince of Israel teacheth vs : If any man loue long life, and would see happie dayes, let him refraine his tongue from euill, and his lips they speake no guile. Hereof wee haue heard more, verse 19. before, and shall heare more 3. chapter, from 2. verse, to 13. verse thereof.

Reasons.

Prou. 18.

The reasons hereof are two. 1 it causeth error in our liues, and hurt vnto our selues, when wee are given to babling and prating : thereby our hearts are deceyued, and our selues indangered. For great hurt commeth vnto men for want of moderation and gouernement of their tongues. Solomon setting downe the inconuenience of not refraining the tongue, affirmeth that life and

and death are therein, and they that loue, it should eat the fruite thereof: shewing how dangerous a thing it is to be loose: which who is, is subiect to great daunger. Therefore *Aristotle* the Philosopher, an heathen, sending *Calisthenes* the Philosopher to *Alexander* the great, king of Macedonia: oftentimes admonished and commaunded him to speake more rarely, and most pleasantly to the King, because he carried life and death in his tongue. The which the wiseman foreseeing, saith; He that keepeth his mouth and his tongue, keepeth his soule from trouble. And in another place, comparing a man (whose tongue is vnbridled) to a City vnwalled, affirmeth; As a citie lying open, and vncompassed with walles; euen so is a man that cannot refraine his tongue.

Aristotle.

Pro. 21.

Pro. 25.

Which when holy *David* rightly weyed, and aduisedly considered, he praieth the Lord to set a watch before his mouth, and to keep the dore of his lippes. And the sonne of *Sirach* to the like purpose crieth out; Who shall set a watch before my mouth, and a scale of wisdom before my lips, that I fall not suddenly by them, and that my tongue destroy me not. Thus men thinking themselves to haue an absolute libertie to prate and prattle what they lust, without hurt or danger: by their saucie prating and brabbling, by the euill of their tongues, they greatly endanger themselves, and so deceiue their owne hearts. Neither that onely, but by much talke they thinke to attain to the opinion of wisdom with men, who onely speaking, would be thought to haue all knowledge: but hereby they shewe their greater follie, and so deceiue their owne hearts.

Psal. 141.

Eccles. 22.

The wise man shewing that it is great follie not to bridle and moderate the tongue, saith; That the voice of a foole is in the multitude of words: and elsewhere to like purpose, A wise man concealeth knowledge, but the harts of fooles publish foolishnes. The same writeth, that wise men vse fewe words: then it followeth, that such as vse many words are fooles: Wherefore, when by much talking we thinke to obtaine opinion of wisdom, then most of all we descrie our owne follie, and thereby we deceiue

Eccles. 5.

10. 12.

Pro. 17.

our

Chap. I. Sermon. 8.

our own hearts, and therefore we ought to refraine our tongues.

Finally, we thinke our tongues to be geuen vs to prattle at our owne pleasures, but they are geuen as instruments to set forth the mightie and manifolde power of God, his miracles and wonderous works which he doth towards the children of men: abusing then our tounge at our own pleasure, we deceue our own hearts. Seeing therefore, by not moderating our tongues, we thus deceiue our selues, and our owne hearts: we ought with all carefulnes to bridle & moderate our tongues by the word of trueth.

As not moderating our tongues, we deceiue our own hearts, so we descrie our hypocisie, we corrupt and defile our religiō, and make it vaine before God: therfore ought we to moderate, and refraine our tongues: whose speach is not good, their religion cannot be acceptable. Wherefore vnlesse we refraine our tongues, our religion is frustrate, and in vaine.

Now the euils and faults of our tongues, frō which they not refrained, deceiue our heartes, and make our religion vaine, are sundrie.

Mat. 12.

Ephes. 5.

1. Vaine talke, idle, friuolous, seruing to no profit, to no purpose, prating and prarling where there is no neede: for which we shall geue account to God, as Christ witnesseth; protesting, that we shall geue accounts vnto GOD for euery vaine and idle word proceeding from vs. Saint Paul exhorteth the Saints to put from them all vaine and foolish talke, as a thing not becomming them. From this euill if we refrain not our tongues, our religion is in vaine. For if any man among you seem religious, and refraineth not from this: this mans religion is in vaine.

2. Another euil to be restrained in men, is, when we talk of god, of his word, of his law & religion: not desirous to reforme our liues according vnto his cōmandements. This is a great euil, and point of halting hypocrisie, whereby our religion is frustrate and in vaine. For to talke of Gods word, and not to walke in his will, profiteth or preuaileth nothing to religion: therefore almighty GOD

the.

shewing their religion to be but in vaine, which talked of him in their mouthes, but folowed him not in their harts, crieth out: This people draweth neare vnto me with their lips, but their hearts are farre from me, worshipping me in vaine, teaching doctrines, precepts of men,

David in Gods person, telling the hypocrites that their talking of his couenants was in vaine, in as much as they would not be reformed in their conuersations, saith; What hast thou to doe to declare my ordinances, and to take my couenants in thy mouth: seeing thou hatest to be reformed, and castest my words behind thee. Our blessed Saviour intimateth and witnesseth vnto men, that to call vpon him in their wordes, maketh them but hypocrites: and sheweth their religion to be vaine, when they doe not that which he commaundeth: therefore he saith; that not euery one that saith vnto him, Lord, Lord, shall therefore enter into his kingdome, but such as did the will of his father. Psal. 50.

Finally, Saint *Paul* accounting their religion as vaine, which talke of God in their mouthes, but obey him not in their deedes, condemneth them as hypocrites, who say they know God in word, but deny him in deedes: being abominable, disobedient, and to euery good worke reprobate. From this vanitie and foolish prating if wee refraine not our tongues, though we seeme neuer so religious, yet deceaue wee our selues, and our religion is in vaine. And yet this is our religion in these daies, consisting in lip-labour, and talking of God and his commandements: but not liuing according as in his lawes he chargeth vs: and therefore are we not better then very hypocrites. For if any man among vs seem religious, & refraineth not his tongue from this vanity also, surely this mans religion is in vaine. 1. Tim.

3 As from these euils our tongues must be refrained: so from rash iudgement of our brethren, when vpon surmised suspicions we condemne them: for this also maketh our religion vaine. Therefore our Saviour, to remoue it farre from the Saints, his Church, forewarneth them Mat. 9.

Chap. 1. Sermon 8.

1. Cor. 4.

them not to iudge, least they be iudged: not to condēne least they be condemned. To whom the Apostle agreeth; Iudge nothing before the time, vntill the Lord come, who shall lighten things that are in darkenes, and make the counsels of the heart manifest.

Jfai 53.

Wisd. 3,

& 5. chap.

Job. 4.

Psal. 41. 8.

Luke 13.

Acts 28.

In which kinde they sinne, which by euentes iudge and condemne their brethren: accounting them for most wicked, vppon whom the hand of the Lords chastisement lighteth. The wicked iudged Christ condemned of God, because he was chastened of the Father. The vngodly condemned the Saints for despised, because they were subiect to affliction in the world. The friends of *Job* iudged *Job* wicked, because hee was so many waies plagued of God. The people condemned the Galileans, & those vpo whom the tower of Siloe fell, for great sinners: because of the heauy hand of God vpon them: whose iudgement our Sauour condēneth. The Barbarians at Melta, now called Malta, seing a viper spring out of the fire, & light & hang on *Pauls* hand, iudged him a murtherer, because of the sight of the viper, which they thought to haue been sent of God, as against a murtherer of men: or some most wicked person.

Of this euill they are also guiltie, who with their mouthes condemne, & iudge others vpon external shew, & outward tokēs. Such as condēne those for hypocrites, who stoupe in their going: those for arrogant and proud, which goe vpright: those for solemne, which are addicted to silence: those for wanton, and light of life: which are pleasant in talke: those that are spary in their liues, for misers: such as are comely apparrelled, for lasciuious: as his aduersaries did iudge *Gneus Pompeius* for effeminate, because he scratched his head with one finger: and the Romans iudged *Fabius* for slouthfull, because in al things he lingered and delaied on, till by his lingering he had preserved the weale publike. Such as familiarly apply themselves to men, they iudge as flatterers: whom they see graue, they condēne for Stoicall: those that bear iniuries, they hold as malicious dissemblers: they which in case re-

list.

first, authours of seditiō, raisers of tragicall disturbance in common weales: whom they see religious aboue others, the they haue as superstitious: such as are not come on so farre as themselues, they iudge as temporizers and carnall professours. This euill of tongue must be restrained, otherwise, wee iudging after outward appearance, which Christ forbiddeth, challenge that to our selues, which is proper to Christ, to whom all iudgement is committed: *John 7. John 5. 2. Cor. 5. James 4.* Finally condemning and iudging the law, which we doe when we iudge our brethren, and in so doing are not doers of the law but iudges: we make our religiō vaine; so if any man seeme religious, and refraineth not his tongue from rashly iudging the brethren, this mans religion is in vaine.

4 Another euill is flatterie, a speach and report of false and vaine praise geuen to a man: when we speake things that are false, to please men, & feed their humors: when we say what they say, & deny what they deny: when to sooth men vp, we call day, night; light, darkenes: sweet, sower: good, euill: And cōtrariwise, I say whether in manners or in doctrine: this is an euill of the tōgue, frō which who so refraineth not, his religion is vaine. Such are Parasites and flatterers, whose mouthes are instruments of false praise. Such are false Prophets, false teachers, false pastors, which for feare of men, or for their fauour, either suppress the trueth, and speake it not: or els conceiue lies, and vtter them. This is pernicious in the Church, and in the Commonweale: in societies and in priuate families: in all states and degrees of men: into whose handes it is more dangerous to fall, then into the handes of Rauens, as *Diogenes* affirmeth. For Rauens eate mens bodies dead, but flatterers deuoure them, and feede on them liuing. Wherefore, as of wilde beastes tyrantes are worst: so of tame beastes, flatterers. Which thing is so odious vnto God, who is the God of trueth, as that they which flatter in their lippes, make their religion vaine before him. Wherefore if any man among you seem religious, and refraineth

Coap. I. Sermon 8.

fraineth not his tongue from flattering also, this mans religion is in vaine.

Exod. 19

Psal. 8

Isa. 24

Psal. 12

Mat. 22

5 Dissimulatio, whe we pretend one thing in our words and speeches, and haue another thing in our heartes: whether it be to God, as hypocrites: or to men, as counterfets, maketh also our religion vaine. Vaine therefore was the religion of the Israelites, who promised their faithfull seruice vnto God, yet their heartes were turned after wicked waies, starting aside like a broaken bowe: the religion of *Saul*, and those wicked ones which dissembled with *Dauid*: the religion of the Pharisees and Herodians, which glosed with Christ in the gospel, the religion of euery man and woman, which hath one thing ready in mouth, another couered in their hearts, and so dissemble in their false tongues, is in vaine, and odious before GOD: for if any man seeme religious, and refrayneth not his tongue from this euill also, this mans religion is in vaine.

Leuit. 25

Zach. 8.

Ephes. 4.

6 The sixt euill from which we must refraine, is lying: which is a false signification of speech or voice, with intention to deceiue. This God to abandon from his people, willed them they shoulde not lie one to another. Which the Prophet expounding, exhorteth the people to speake the trueth one vnto another, and not to lie. The Apostle remouing all the workes of the old man, corrupted with deceauceable lustes of the fleshe, from the true professors of religion, and such as were regenerate by the gospel, whose religion it marreth, exhorteth in this wise: Wherefore put away all lying from you, and speake the trueth one to another, for you are members one of another.

This euill reigneth in the tongues of many, euen professing religion, and the Gospel: whose houses are vpholden, whose riches are increased, whose families are mainteyned, whose children are aduanced, whose sonnes are made Gentlemen by the lies their fathers and their seruants, in their lhoppes, in their warehouses, and

in other places haue made for aduantage. But haue we thus learned Christ? Is not all our profession and religion in vaine, by the falshood of our tongues? that wee may also with the Apostle conclude, that if any man or woman among vs seeme religious, deuout and holy, yet refraineth not his tongue from lies, but vseth deceit in his lips, euen this mans religion is in vaine, as the Apostle auoucheth.

7 The next euill which corrupteth our religion, and maketh it vaine before God, is filthie speech, whereby not onely our liues are descried to be euill: but our hearts to be wicked, and our religion counterfette. This I would men professing godlines, would remember, whose mouthes are open often times to great filthinesse, as if thereby their religion were not defiled.

But as *Diogenes* seeing a faire yong man speaking filthily: said, art thou not ashamed to dravve a leaden sworde out of an yuiry scabberd? so may vee say to such as whose profession is fayre, but their communication filthy: are you not ashamed to dravve such filthinesse out of so holy and precious a calling? and against them also conclude with this Apostle: if any man among you seeme religious, and here from refraineth not his tongue, this mans religion is vaine.

8 Another is flander: vvhich of chapt. 4. verse 11.

9 Another cursing and execration: chapt. 3. v. 9. & 1. Pet. 3. v. 9.

10 A tenth euill is blasphemy and swearing spoken of chapt. 5. verse 12. Of all these and euery one of them, with such like may vee vvorthisly say with the Apostle: if any man among you seeme religious, and refraineth not his tongue from these, but deceiueth his owne hart: this mans religion is in vaine.

Which thing being true, how many men and womens religion is now in vaine, seeing so many haue their tongues bent, and their mouthes prepared to al vanitie of speech, all counterfetting with God, all rashnes of iudgement, al

flatterie

08 Chap. I Sermon 8.

flatterie of wordes, all dissimulation with men, all lying to their brethren, all filthines of talke, all slanderous reproach, all cursed execration, all blasphemie and vaine swearing: But let vs which feare God, know, that the word of God prescribeth rules vnto our tongues, and teacheth to refraine our lips from all those euils, whereby our religion may be defiled: and let vs euermore holde fast this exhortation of Saint *Iames*, If any man among you seeine religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is in vaine.

Which place forbiddeth not telling of a trueth, reproving of sinne, reforming of the wickednes, confession of faith, defence of iustice, admonishing our brethren, counselling our neighbours, instructing the ignorant, comforting the feeble minded, or such like dueties of loue, performed by speech and talke in men: But those and like vices mentioned before, are here reprovued, whereunto who is addicted, is an hypocrite, and his religion is vaine and vnprofitable before God. And this is the summe of this exhortation.

4. Admonition.

The fourth and last admonition, is touching the true service of God, and pure religion: Wherein he describeth certaine effects or properties of that part of religion which most condemneth hypocrites. For many bearing a countenance of religion: yet neither shewe forth the fruites of loue vnto others, neither are they pure and holy in the selues, wherefore worthely to be condemned as hypocrites.

Which thing the Apostle here concludeth: Pure religion, and vndefiled before God the Father, is this: To visite the fatherlesse and widowes in their aduersitie, and to keepe our selues vnspotted of the world: as if he would say; Many make fare as they were religious: many sette a face on it as if they were deuout: many preend that they performe service vnto God, yet doe they neither walke in charitie to the poor-ward, neither in innocency towards themselves, therefore they are but halting hypocrites, and counterfette Christians: for this is onely true religion before

before God, to visite the fatherles, and widowes, in their aduersitie, and to keepe a mans selfe vnspotted of the world.

If wee will describe religion by her properties and effects, howe it is iudged of men, it consisteth in two things. 1 Charitie to the poore, 2 Innocencie and puritie of our owne liues: so that all that, is but superstition, and dissimulation, hypocrisie: which is not testified by these two. For which cause the holy Prophets, the blessed Apostles, our Sauour Christ him selfe, hath condemned that Religion for vaine and counterfeite, which hath beene voyde of charitie and innocencie,

Now that the Apostle sayeth pure Religion, and vndefiled before God the Father, is this: it plainly argueth that there is a Religion of hypocrites allowed and approoued with themselves, and with others in the worlde, but not with GOD: and a Religion allowed and approued with GOD, though not with the worlde: and this Religion is the Religion which the Saints must professe: and the true Religion of God: *1. Vocat. Gen. c. 3.* without which all other Religion is superstition, idolatrie and hypocrisie. For without the seruice of the true God, (the Religion wherein hee delighteth) euen that which seemeth vertuous and good, is sinne: neither can any man please God, without God him selfe, saith *Saint Ambrose*. For which cause our Sauour Christ condemned the glorious appearaunce of Religion, because it was not accepted before GOD, neither agreeing thereunto, but in hypocrisie in the Pharisees: you are they which iustifie your selues before men, but God knoweth your hearts: for that which is highly esteemed among men, is abominable before GOD. Let therefore hypocrites please themselves as much as they will: yet is not their Religion the true Religion of God: Wherefore to put a difference betwixt Gods true Religion, and the Religion which pleaseth our selues, and others, the Apostle sayeth: Pure Religion and vndefiled

Chap. I. Sermon 8.

defiled before God, euen the father, is this.

*Charitie,
1. proprietie or
effect of re-
ligion.*

Senechdoche.

Of this pure religion there are two properties,
1. Charitie: therein he maketh mention but of one ef-
fect, or worke of mercie, visiting: vnderstanding not
withstanding, euerie worke, effect, or duetie of loue or
mercie, by the figure most visuall in Scripture, whereby a
part is taken for the wholly: as visiting for all the workes
of mercie.

In like maner, he specifieth and mencioneth two per-
sons, the fatherlesse and widowes: meaning thereby all
those our brethren and sisters, which stand in need of our
helpe, and are to be succoured. Specially the fatherlesse,
and widowes, of whom God seemeth to haue the grea-
ter care: because they are most oppressed, despised,
wroong, and thrust to the walles: troden downe, and
kept vnder, as most destitute of ayde and helpe of men
in the worlde: therefore by name commended in sun-
drie paths and dueties by almightie God in the Scrip-
ture. As in the lawe, *Deut. 10. 18.* In the Prophets. *Isai*
1. 17. Zach. 7. 9. and 10. verse. Ierem. 22. 3, the Apostle in
this place.

Psal. 68.

Psal. 146.

*Lib. 6. insti.
ca. 12.*

*Meaning wise
and children.*

Of whom not onely himselfe taketh speciall care,
as the princely Prophet recordeth: He (that is God) is
the father of the fatherlesse, and iudge of the widowes,
euen GOD in his holy Temple: and elsewhere: the
Lorde keepeth the straungers, hee releeueth the father-
lesse and widowes: but hee ouerthroweth the way of
the wicked: but also commendeth the care and defence
of them to men, sayeth *Lactantius*: least any man should
bee stayed and holden backe with the loue of his wife
and children, from sustayning death for righteousness,
and for the faith of Christ: but with willingnesse should
suffer it, knowing that he leaueth his (deare) vnto God,
from whom there shall neuer aide and succour bee wan-
ting, to them. So then this place commendeth vnto vs
the workes of mercie and loue, to all that neede, but
specially towards the fatherlesse and widowes.

Charitie is so necessarie a proprietie in religion, as
that

that where it is wanting, there is not onely no true service of God, but neither any loue of God at all abiding: For the Apostle sayeth, that who so hath this worldly goodes, and seeth his brother haue neede, and shutteth vp the bowels of compassion against him, the loue of God abyderh not in him.

1. Iohn. 3.

Saint Paul exhorteth thereunto, as to a most necessarie effect of fayth, and fruit of religion, willing the Corinthians, that as they abounded in euerie good worke, in fayth, in worde, in knowledge, in diligence, in loue: so also they should abound in charitie. VVhereof writing to the Church of Rome, hee calleth it the fruite of the fayth of the Saints: Which who so euer performeth not, bereaueth himselfe not onely of the name of a Christian, but of the verie nature of man, sayeth *Lactantius*: because it is a dutie of humanitie, to helpe in the necessitie and perill of man. To the excellent prayse whereof it pertaineth, that the supplie of the Saints neede, and the ministring to their want, is called a sacrifice. As Saint Paul calleth the beneuolence of the Philippians sent vnto him, by *Epaphroditus* their minister, a sacrifice of a sweete smelling sauour vnto GOD: and the authour to the Hebrewes stirring the people thereunto, willett them to bee mindefull of ministring to the necessitie of the Saintes, because with such sacrifices GOD is pleased.

2. Cor. 8.

Rom. 15.

Lib. 6. c. 11.

Philip. 4.

Heb. 13.

To the offering whereof, vpon the aultar of the needy brethren, many things might moue Christians, and true professors of pure and vndefiled religion.

That in his law and Gospel, the Lorde requireth this dutie of loue, and service to be done: to whom seeing we are infinitely indetted, we herein must be obedient.

Touching which dutie what commaundements haue we in the holy Scripture? Did not Almighty God charge Israel, that they should leaue the gleaning of their harvest, and the remainder of their vintage, that the poore might thereby bee releued? Gaue hee not to the same people commaundement, that when they came into the

Leuit. 19.

Deut. 15.

Chap. I. Sermon 8.

Iſai. 58.

Luke 6.

Rom. 12.

Gal. 6.

1. Tim 6.

Heb. 13.

land of their inheritance, if any of their brethren fell into pouertie, they should giue vnto him, and not bee grieued therewith, that so they might be blessed from God? Doth not God call the hypocrites, who pretended religion, to this point and propertie of seruice, and holie worshippe, to breake their bread to the hungrie: to call againe the wanderer: to cloath the naked, and not to despise their owne flesh? Doeth not our blessed Sauour exhort men to this effect of religion, and therein to imitate the example of God? Doeth not *Saint Paul* perswade men to distribute to the necessitie of the brethren? Doth hee not desire the Church of Galatia to doe good vnto all men, but specially to the housholde of faith? Doeth hee not will *Timothie* his scholer, to charge the riche men of the worlde, to bee riche in good workes, and readie to distribute? Exhorteth not the Apostle to the Hebrues, to communicate and distribute to the poore and needie, because thereby God is well pleased? Doe not sundrie other Scriptures sounde to the same sense and purpose? Seeing Almighty God in his lawe: the Prophets in their writings: our holie Sauour in the Gospell: the blessed Apostles in their Epistles, haue hereunto mooued: then no doubt the verie viewe and recording of this commaundement, might mooue all such as professe pure Religion, and vndefiled before God, to this duetie of charitie.

2 Neither this onely, but also the remembrance of our frailtie and ficklenesse of our worldly condition must moue to charitie. For such as are riche to day, may be poore to morrowe: our riches are vncertaine, our state miserable, our condition variable: our selues may neede to morrowe, who to day wallow in all wealth: we may come to pouertie, which now abound in plentie: wee may bee pinched with penurie, which now we enioy prosperitie. To the ende therefore, that we may finde mercie in miserie, let vs shewe pitie in our prosperitie: knowing this, that who so shutteth his eares to the crie of the poore, shall crie himselte and not bee heard.

Our

Our Sauiour auoucheth, that with what measure wee meeete vnto other, other shoulde meeete with the same vnto as also; if we meeete in a plentifull measure of mercie, wee shall haue plenteous mercie shewed vs againe: if wee meeete in a harde measure of senselesse, and want of feeling our brethrens want: wee our selues shall bee vnpytyed in the time of our anguish. *Prou. 21. Ma 11. 7.*

This Apostle affirmeth that there should be condemnation mercilesse, to him that sheweth no mercie. For assuredly, whosoever in censuring and rashly condemning his brother: or not in relieuing and helping him in distresse, sheweth himselfe cruell, currish, hard hearted, and mercilesse: shall finde Almighty God, and men also, hard, seuerer, mercilesse, and rough agaynst him. It is good therefore men should thinke of themselves in their brethrens persons: and recount that wee our selues in perill deserue not to bee deliuered, if in daunger wee stretch not out our helping hande to others: neither in necessitie to be pitied: if we succour not in neede such as are distressed. This frailtie and changeablenesse, who so weigheth and considereth a right: shall easily be moued to this propertie of religion, and duetie of loue, which Saint *James* commendeth.

3 That we are members each of each other, and all members of one bodie: might it not moue vs to mutuall succour? In the naturall bodie, if one part be grieued, the others are all disquieted: if the heele be pricked, the head stowpeth: the backe boweth: the eyes looke: the fingers feele: the handes holde, and euerie part endeoureth to remooue the grieve: and when our Christian brethren and sisters suffer, shall we be senselesse? When wee are full, shall wee thinke no man emptie? VWhen we are housed, shal wee thinke no man to be harbourlesse? When we are clothed, shall wee perswade our selues that no man then is naked? If we be whole, is no man sicke? If we be sound, is no man sore? If we be free, is no man bonde? If vvee bee yvarme, is no man colde? If vvee

Chap. I. Sermon 8.

abound, doeth no man lacke? Shall nature teach our members, mutually to helpe one another: and shall not the bonde of spirituall incorporation, teach vs one to suffer with another, one to succour another? The Pelligian, when hers are sicke, with her owne blood succoureth them: and shall we not helpe in their neede our needie brethren, redeemed and ransomed with the blood of Christ? Whome assuredly we haue not for our head, neither yet are we his Saints, nor fellow members of this mystical bodie, vnlesse we bee carefull to succour them in the time of their neede.

4 If wee require example: God is rich in mercie and goodnesse, hee giueth abundantly to all men, and reprocheth none: vvhose example our Sauour commendeth vnto vs, to moue vs thereby to the workes of mercie: Be ye mercifull, euen as your heavenly father is mercifull.

5 If we looke for a president, our Sauour Christ is our patterne: who laide downe his life for vs, that wee should lay downe our liues: (much more our goodes) for the brethren.

6 If reward may allure vs, we haue not onely therefore promise of encrease, and multiplying our store here: as we see was performed to the widow of Sarepta, whose meale in tubbe, and oile in cruse, though thereof dayly were spent, decreased not: because in destresse she relieved *Elias* the Prophet: but also of eternall blessing, yea to be receiued to the eternall kingdome of Iesus Christ, if we shew mercie. For earthly things to reape heavenly: for temporall, eternall: for transitorie, perpetuall: how great a change, how singular a mercie, how incomparable a rewarde? Of all artes therefore, sayth *Chrysostome*, the most gainefull: and of all vsurie the onely commendable: when by giuing to the poore, we lend to vsurie vnto the Lord, as the wise man writeth.

7 If punishment may terrifie vs: then let vs recount, that as God promisetht exceeding great rewarde, both temporall and eternall to the mercifull: so he threatneth grieuous

Luke 6.

1. Iohn 3. 16.

3. Kings 17.

Pro. 10. 24.

2 Cor. 9. 6.

3. 9. 10.

Phil. 4. 19.

Homil. 33.

ad pop. Anti.

Basil. fol. 109.

2. pag.

Prout. 19.

grievous punishment, both in this life, and in the life to come, to the merciesse, which thing should moue vs.

8 Finally, if we consider, that by the Apostle it is set downe as a propertie and effect of true religion, without which our religion is but countefetting: our holinesse, but halting: our deuotion but dissimulation before God: thereby shall we be stirred vp to this dutie. Wherefore, if either the care of Gods commaundements, or regard of fraile condition, either remembrance of inseparable conjunction in the mysticall bodies: or example of the father, either president of Christ, or promise of reward: either threatning of punishment, or respect of true religion, can doe any thing with vs then let vs be remoued to the relieuing the brethren, and to the performance of this dutie of loue: wherevnto by the Apostle wee are exhorted.

The second effect wherein religion appeareth, is innocencie of our liues, that we keepe our selues vnspotted of the worlde: which in all those which professe his name, in all times, in all places, in all people, God required as the true marke of religion. VWherefore, when he called *Abraham* from the idolatrie of Mesopotamia, to the true seruice, religion, and worship of himselfe, God required this as an effect of his vnfeigned religion: Walke before me, and be perfect. When he had established a gouernement among his people, and taught them his true religion, he requireth holinesse, innocencie, integritie in them, as the effect of their religion: Be ye holy, for I the Lord your God am holy. Our Sauour Christ, the author of Christian religion, calling his from the impuritie of the worlde, willeth them to be innocent as doves, and to be as babes without malicioussnesse, and so to testifie their religion. S. *Paul* prescribing a religious sacrifice vnto the newe people of God, forewarneth them to take heede of worldly corruptions, and not to fashion themselues thereunto: to which purpose that counsaile to *Timothie* serueth singularly, let euerie one which calleth vppon Iesus Christ, depart from

Innocencie
2. propertie or
effect of religion

Gene. 17.

Leuit. 11.
& 20. &c.

Mat. 10. & 18.

Rom. 12.

1. Tim. 2.

Chap. I. Sermon. 8.

1. Iohn 2

iniquitie. Saint *Iohn* exhorting men to shewe their vnfeigned religion by renouncing all worldly wickednesse, requireth them not to loue the worlde, nor the things therein. Finally, Saint *Iames* here describing religion by certaine inseparable properties and effects, against hypocrites who pretended religion, yet were carelesse of charitie, and innocencie of life, thereof sayeth in manner following: Pure religion, and vndefiled euen before God the father is this: to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

2. Cor. 11.

To bee cleare from the finnes and workes of worldlings, and wicked persons: to refraine from fleshly lustes and carnall desires wherinto men are naturally cast headlong: is to keepe our selues vnspotted of the world: which the Saints of God must do, that they may bee pure and holy in bodie and minde: in soule and spirit: in thought and worke: that as chaste virgins they may bee presented blamelesse before Iesus Christ.

Now the spottes wherewith men are stained, as they are all maner iniquitie and sinne, whereunto worldlings are giuen: so are they these, especially: 1 couetousnesse: 2 Vsurie. 3 Extortion, and oppression. 4 Drunkennes and surfetting. 5 Adulterie, and fleshly vncleannesse. 6 Pride, and arrogancie. 7 Ambition, and vaine glorie. 8 Contention, and enuie. 9 Malicioussnes, and hatred: with the like, vwherewithall, as mens liues are defiled, so their religion is corrupted: herewith who so is stained, their religion is not pure and vndefiled before God: for this is pure religion before God the Father, to visite the fatherlesse and vvidowes in their aduersities, and to keepe himselfe vnspotted in the world.

The spirituall man therefore, vwho vwill haue his religion to bee pure and vndefiled before God, must abstaine from all the vvorkes of the flesh: must be cleane from adulterie, fornication, vncleannes: void of riot, vvan-tonnes, excesse, luxuriousnes: far frō couetousnes, vwhich is worshipping of images: guiltlesse of murther, enuie, sedition,

dition, brawling: contentions; not geuen to pride, ambition, vaine confidence: but studious of chastitie, temperance, meeknes, gentlenes, curtesie, mercie, modestie, patience, long suffering, goodnes, and all manner of vertue, wherein true and vndeiled religion consisteth. Which thing God the father of our Lord Iesus Christ, the God of all grace and goodnes graunt vnto vs, that we walking in faith vnfeyned, in loue not counterfet, in innocencie vnspotted: may in all righteousnes, and holines of life, glorifie him in this present world, and after this life ended, may liue with Christ for euer in his eternall kingdome. To whom, with the holy Ghost, be all power, dominion, and maiestie, both now, and for euer. Amen.

The Analysis, or resolution of the seconde chap- ter of Saint Iames,

1. The proposition, and state of this place,
that the religiō and faith of Christ must not
be with respect of persons. v. 1.

1. is of not concern-
ing the poore in re-
spect of the rich, chri-
stian religion not ad-
mitting this respect of
persons, from ver. 1. to
14. where there are two
things noted.

2. the proof
of the propo-
sition, con-
taining 2 ar-
gumentes
Whereof,

1. Fro exam-
ple of such
as doe the
like: therein
3. things.

2. From the
nature of
the lawe,
which they
transgresse:
therein also
ar 3. things

1. The example
is selfe. 2. 3. 4.

2. The euil ther-
in condemned.

5. 6. 7.

3. The conclusi-
on. 8. 9.

1. Proposition.
v. 10.

2. Confirmati-
on. v. 11.

3. Conclusion.
v. 12. 13.

This secōd
Chap. con-
teyneth
two places:
Whereof

1. The proposition and state of the place:
That faith is vaine and dead, wherewith good
works are not ioyned. v. 14.

2. The prooffe of
the place, contey-
ning 4. reasons,
or arguments,
From

1. A similitude. 15. 16.
17. 18.

2. An absurditie. 19.

3. Abrahams example. 20
21. 22. 23.

Rahabs example. v. 25.

1. Made. vers. 24.

2. Repeated. ver. 26.

2. Js of good workes,
to be ioined with faith
Wherein there are 3.
things noted: Namely,

3. The conclusiō.



THE SECOND CHAP. OF S.
JAMES, THE FIRST VERSE,
THE NINTH SERMON.

Verse 1 My brethren, haue not the faith
of our glorious Lord Iesus Christ, in re-
spect of persons.



Efore wee come to the par-
ticular discourse of these
words, it may seeme conue-
nient that wee both rippe vp
the whole Chapter, and also
see the coherēce and depen-
dence thereof, with the for-
mer. This Chapter, as in the
table appeareth, may be deu-
ided into two places. The first
is against respect of persons, when the poore, being honest
and godly, are neglected, contemned and disdained, in re-
spect of the rich and wealthie of the worlde: which is a-
gainst charitie, proceeding from a true faith, which admit-
teth no such respect of persons in the faith and religion
of Christ. The second is concerning good works, which
in the saints of god, are ioyned with faith in Iesus Christ:
Whereof faith voide altogether, is vaine, dead, and
fruitlesse.

The first place is from the first verse to the four-
teenth: and consisteth of two particular and special brā-
ches. The first is the proposition, conteyned in the first
verse. The seconde, the prooffe and confirmation of the
pro-

Chap. 2. Sermon 9.

proposition. This prooffe conteyneth two reasons: the first from the example of such as doe thus respect mens persons: wherein three things are noted. 1 The example it selfe, 2. 3. 4. verses. 2 Is the noting of the euils which are condemned in those which thus haue the faith of Christ in respect of persons, 5. 6. 7. verses. 3 The conclusion, 8. 9. verses.

The second reason and argument of prooffe, is from the nature of the law: which law they transgresse, which haue the faith of Iesus Christ in respect of persons. And in this second reason there are also three things to be obserued. 1 The proposition, verse 10. 2 The confirmation, verse 11. 3 The conclusion, verses 12. 13. And this is the summe of the first part of this Chapter,

The second part of the Chapter is touching good works, which as signes, testimonies, fruits & effects of our faith are therunto to bee ioyned in the Saints of God. In which part there are three things set downe. 1 The proposition, and state of the treatise, verse 14. 2 The prooffe, containing foure reasons & arguments. The one from a similitude, 15. 16. 17. 18. Another from an absurditie which might grow, verse 19. 3. From *Abrahams* example, 20. 21. 22. 23. 4. From *Rahabs* example, verse 25. 3 The conclusion: which is first made, verse 24. the againe repeated, verse 26. And this is the summe of this second part: And in these two the whole Chapter is consumed and spent.

This being the resolution of the Chapter, wee must also see how it hangeth with the former. The dependence and coherence with the former chapter then is this. *Saint James* in the first Chapter, from the 21. verse to the ende, gaue out certaine admonitions, and (as it were) exhortations: which (as fruites or effects) flowed and rose out of the word of God, whereby we are regenerate: as, that we ought to receiue the word with meeknes: that we must be doers of the worde, not hearers onely: that the worde of God reformeth and bridleth our tongues and speach: that true religion, and pure seruing of God, consisteth in
cha-

charitie and innocencie of life: These foure proposed in the first Chapter, in this place the Apostle addeth the fifth, which is concerning respect of persons, which must not be in the religion and profession of the faith of Christ: Which is from the first, to the fourteenth verse. And 6. admonition, which is touching good works to be ioyned with faith: from 14 to the end. And these hang very well with the former treatise: For if true religion, and vndefiled before God, consist of two things, as in ver. 27. of the former Chapter appeareth, in charitie and innocencie: and respect of persons, being against charitie: and carelesnes of doing well against innocencie: the Apostle very conueniently falleth into the discourse of these things. And thus this Chapter hangeth very well together with the other, and hath a necessarie dependence therewith.

And as religion consisteth in charitie first, then in innocencie of life: so the apostle first forewarneth of that which is contrarie to charitie and loue; namely, respect of persons. Secondly, of that which is contrary vnto innocencie: carelesnes of good workes, and vertue, the fruites of faith and religion.

These things being thus premised, the first place or part of this Chapter, is concerning respecte of persons, which cannot stand with Christian religion, nor charitie: *5. Admonition,* And it is the fifth admonition geuen by the Apostle. In *1. part of this* which I haue noted two things. 1 The proposition. 2 The *Chapter.* confirmation. The former of these two; that is, the proposition, is contained in the first verse, set down vnto you: Wherein I obserue

Two things.
Namely,

1. The persons whom he admonisheth: the Saints, or the brethren.

2. The thing whereof he admonisheth: that they haue not the faith of Christ in respect of persons.

1 The

Chap. 2. Sermon 9.

1 The persons whom Saint *Iames* admonisheth here, are the brethren, to whom he geueth this attribute, and calleth them by the name of brethren: which thing hee doeth very conueniently, in as much as in the discourse he is to admonish them of a due tie of loue: whereunto they ought to be the more prompt, in that they are brethren: therefore saith he; My brethren.

1 Brethren in holy Scriptures are sundry waies taken. 1 They are tearmed brethren which are of the stock of *Adam*: of whom, as of one stock and bloud, the whole world, and all mankind was made: therefore in a generall acception and taking of brethren, all men in the whole world are brethren. Thus the poore and the riche, the noble and the base borne, the wise and the foolish, the learned and the ignorant, the master and his seruant, the Soueraigne and the Subiect, the teacher and the scholer, the Prince and the people, are brethren.

2 More narrowly and properly they are called brethren, who come of the same parents, who haue the same father and mother, or at the least one of them; as *Cain* and *Abell* were brethren, properly and fully: to whome *Seth* after the death of *Abell*, was also brother: for they were the sonnes of *Adam* and *Euah*, the same parents. *Ismael* & *Isaac* hauing *Abraham* for their father, were brethren, though the children of diuers mothers. *Iacob* and *Esaue* being the sonnes of *Isaac* and *Rebecca*, were brethren. *Ioseph* and *Beniamin*, the two sonnes of *Iacob* by *Rachel*, were properly brethren, in as much as they had both the same father, and same mother also. And they which haue the same parents, either both, or one at the least, are called naturall brethren, because they drawe their beginning, and naturall birth from one fountain, and from the same parents.

3 Besides these, after the manner of the Hebrewes, they are called brethren who come of one line and race, albeit in diuers degrees: So the Hebrewes called their consins and kinsmen, brethren: as *Abraham*, to appease & stay the debate and strife betwixt his hardinen and *Lot*, his

Acts 17.

Gen. 4.

Gen. 25.

Gen. 30.

Gen. 35.

Gen. 13.

his nephew, calleth *Loi* (his brothers sonne) brother: Let there be no strife betweene vs and our heardmen, for we are brethren.

Thus the cousins of Christ, after this phrase of the Hebrewes, are called his brethren. When our Sauour *Luke 8.*
Christ was preaching within the house to the people, *Mar. 12.*
there came newes to him, that his mother and brethren stood without, desirous to speake with him: & they which were there called his brethren, were *James, Ioses, Simon,* and *Judas* the cousins of Christ, and the sonnes of *Marie Cleopha*, sister to the blessed virgin: as in the next place & Chapter of the Euangelist is recorded, who reporteth, *Mat. 13.*
that the Iewes seeing the wonderfull workes and myracles which he did, in murmuring and disdainfull manner spake of him and his kinred, and said; Is not this the Carpenters sonne? is not his mother, *Mary*? are not his brethren, *James* and *Ioses, Simon* and *Judas*? These were not his naturall brethren, neither the sonnes of *Mary* the virgin, but his cousins germane, and the sonnes of *Alpheus*, the husbände of *Mary Cleopha*, the sister of the blessed virgin. *S. John* calleth Christes kinsmen, who in reproachfull manner willed him to depart from them, and to goe into *Iudea*, to shewe himselfe vnto his Disciples, by the name of brethren: wherefore he said; that in the feast of Tabernacles his brethren said vnto him; Depart hence, and goe into *Iudea*, that thy Disciples may see the workes thou doest: calling his kinsfolke by the name of brethren, according to the speech of the Hebrewes. *Iacob* comming to *Rachell* the daughter of *Laban*, telleth her that he was her fathers brother, and the sonne of *Rebecca*. *Rebecca* was sister to *Laban*, and *Laban* vncle to *Iacob*, yet when he properly speaking, should haue said; I am thy fathers nephewe, he saith; I am his brother: which was common to the Hebrewes. And *Laban* himselfe, beating a price with *Iacob* what he would take to serue him, calleth *Iacob* brother, after the same manner; though thou be my brother, yet shalt thou not serue me for nought. *Gen. 29.*
verse 15.

Thus both in the old, and also in the new testament,
the

Chap. 2. Sermon 9.

the holy Ghost vsing the phrase of the Hebrewes, call'eth such as are but kinsfolke, and of kinde, as cousins, by the name of brethren, vsing the word Brother, much more largely.

*Exod. 2.
Aets 7.*

Dent. 15.

Dent. 25.

4 To come nearer vnto the Apostle, in the whole booke of God, both the olde, and also the new testament, they are often called brethren, which were of the same religion; which serued the same true and liuing God; which were of the same profession. After which acception of brethren, the Hebrewes in the olde lawe, and the Christians vnder the Gospell, are brethren. *Moses* therefore, seeing two Hebrewes contend and strue together, to reconcile them, and to stay the contention, asketh them why they strove together seeing they were brethren: yet brethren onely in respect of their religion, wherein they agreeing, were called brethren. Which is also the meaning of the lawe, which willed the Israelites, when they came into the land of Canaan, if therein any of their brethren fel into pouertie and decay, they shoulde helpe him, releue him, succour him: whereunto almighty God respected, when for a time, for the hardnes of their harts, he forbidding the people to take of their brethren: suffered them to take vpon vsurie of strangers: accounting all the Iewes as brethren, because they serued the true and liuing god: but the Nations and people of other Countries, as strangers: because they agreed not with them in their religion. In which sence the lawe speaketh, when it either forbiddeth, or permitteth this or that to bee done vnto the brethren.

Aets 1.

The newe testament following the old herein, and the Apostles & holy men of God in the primitiue church, imitating the examples of the Saintes in the time of the law and Prophetes, call in like manner those brethren, which are of the same religion and profession of the Gospell. Wherefore Saint *Peter* (immediately after Christes ascension) speaking to the Disciples and professors of the Gospell, made this oration vnto them; Men and brethren, this Scripture must needs haue beene fulfilled, which
the

the holie Ghost by the mouth of *David*, had spoken before of *Judas*, which was guide to those which tooke *Iesus*. Men and brethren. Not long after speaking vnto the people, after the discension of the holy Ghost, wherewith they being replenished, were thought to haue bene drunk with new wine: in his sermon then made, he crieth out: Men and brethren. I may boldly speake vnto you of the Patriarke *David*, &c. The twelue Apostles ordaining Deacons in the Church, speaking to those which professed the Gospel, say in this maner: wherefore brethren, looke you out among you, seuen men of honest report, and full of the holy Ghost, and of wisdom, whome we may appoint to this businesse. Saint *Paul* in his Sermon at Antiochia in Pisidia, giueth this appellation to the professours: Men and brethren, children of the generation of *Abraham*, and whosoever among you feareth God: to you is the word of this saluation sent: and a litle after: Be it knowne vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of sinnes. Thus must we take brethren, when in their Epistles the Apostles call the Saints brethren: as *Paul* almost in euery Epistle: *S. Peter*, and *S. Iohn*, happily, not rarely, vse it: reputing them for brethren, who professe the same faith and religion of Christ. In which sense our Apostle is to bee taken also, who in this proposition noting the persons whom he admonisheth, calleth them his brethren: My brethren.

And this is the holy and spirituall brotherhoode, whereinto we are knit in Christ, in whom, and by whom, we are the lonnes of God, and an heauenly and holy brotherhood among our selues.

The Saints of God may well here be called brethren: 1 Because they haue one spirituall, ghostly, and heauenly father, which is God: who is father of vs all: of whom are all things, and we in him. Which *Paul* vseth as an argument, to pricke and prouoke vs vnto loue: there is one God and father of all, which is aboue all, and through you all, and in you all: therefore our Sauour maketh God his father

Acts 2.

Acts 6.

Acts 13.

Vorse 38.

1. Cor. 8.

Ephes. 4.

Chap. 2. Sermon. 9.

John 10.

father, and the father of all the Saints: I ascend to my father, and your father: my God, and your God.

Ephe. I.

2 As because we haue one spirituall father, we are brethren: so because we haue one spirituall mother, we are brethren: nowe as God is our ghostly Father: so is the Church our mysticall mother: that most chaste spouse of Christ, which hath brought vs forth by a newe birth: in whose sweete bosome we are nourished: into whose happie lappe we are gathered: with whose fruitfull breasts we are fed: who dayly cherisheth vs for hir owne, with the sincere milke of the worde: with the exceeding comfort of the Sacraments: and bringeth vs vp vnder the most wholsome discipline of Iesus Christ: that we might be holy & blameles before him through loue. Who if we agnize not, and recount as our mother, neither may we presume to thinke God to bee our father: for such mutuall conjunction there is betwixt God and his Church, as who so hath not her for his mother, cannot haue God for his father, as *S. Cyprian* very well writeth. Christians therefore, and the vnfeined professours of true religion, hauing the Church for their common & mysticall mother, are a mysticall and spirituall brotherhood among themselues.

*De simpli
prelato.*

James I.

3 Neither that onely, but they are also begotten with one seede of their new birth and regeneration: which is the immortall seede of the word. This the Apostle Saint *James* hath foretolde, and foretaught vs: when disputing of the causes of our new birth, he sayeth: of his owne will begate he vs, with the worde of truth, that we should bee the first fruits of his creatures. Saint *Peter* therunto subscribeth: being borne againe, not of mortall, but of immortall seede of the worde of God. Saint *Paul* thereunto agreeth, protesting to the Church of Corinth, that he had begotten the through the Gospel. VVherfore as men springing from the same seede of the same parents, are brethren in nature: so Christians in hauing the same seed of the word of God: whereby they are mystically begotten againe and regenerate, are spiritually brethren, & so reputed: so that the saints of God are to be counted brethren,

1. Pet. I.

1. Cor. 4.

because

because they are all begotten with the immortall seed of the word of God, the instrument of their regeneration.

4 If Christ vouchsafe vs the name of brethren, and so we haue him as a common brother: then are we therefore also brethren by right among our selues. For as those men, which haue one third for their brother, are brethren among themselues in nature: as *Iames & Iosef* hauing *Iude* for their brother: so that he being one third, & brother to both, they must therefore be brethren betwixt the selues: so all Christians hauing *Iesus Christ* as their elder brother, are brethren by grace among themselues also. Now that Christ is our brother, and so vouchsafeth vs, it is apparant: therof assuring vs, he telleth *Mary*, that she must go to his brethren, the apostles: & tell the that he was ascended to his father, and their father: to his God, & their God. Now that which in speciall was spoken vnto them, our Sauour applieth generally to all the Saints: who so shall doe my fathers will which is in heauen, the same is my brother, sister and mother. The author to the Hebrues auoucheth the same, out of *Dauid*: I will declare thy name to my brethren in the midst of the congregation will I praise thee. And a little after, inferring this as graunted, he sayeth: It became him in all things to bee like his brethren, that hee might bee mercifull, and a faithfull high Priest in things appertayning to God. Finally, *Saint Paul*: those whome hee knewe before, hath hee also predestinate, to bee like the image of his sonne, that hee might bee the first borne among manie brethren. Christians then hauing Christ as their elder brother, are therefore called brethren by right, among themselues.

5 Finally, inasmuch as the Saints diuide the same inheritance among them, therefore are they called brethren. For brethren they are, as *Aristotle* writeth, among who the same inheritace is diuided: yea they which diuide the same lands, liuing, patrimony, possession, goods or riches are commonly reputed brethren: the sons & saints of god, communicate the same inheritance, diuide the same kingdome of

Mat. 13.

Iohn 20.

Mat. 22.

Psal. 22.

Heb. 1. 2.

Rom. 8.

Ethico. 9.

Chap. 2. Sermon 9.

Ephe. 4.

2. Pet. I.

*Frater fere
alter: almost
another: e-
quall, of like
condition.*

*2. The thing
it selfe.*

their heavenly father among them: are coheires, & ioint-heires of the heavenly patrimonie, eternall life, therefore brethren. *S. Paul* exhorting Christians to vnitie & loue, draweth his reason from the inheritance of the Saints; we haue all one hope of calling: we all cōmunicate the same inheritance of eternal life; we all looke for the same kingdome: therefore must we liue in concord and vnitie. *Saint Peter* sheweth in like manner, that there is one inheritance, one common kingdome, the same promises of life to all the Saints of God: wherefore he saith, that they all are by the same promises made partakers of the same heavenly nature. In regard therefore of their inheritance, which is one to all the Saints, they are also brethren.

And this diuine and heavenly brotherhoode is violate and broken, when either by erroneous doctrine, or corruption in religion, or dissention in opinion, or disdainfull contempt, the poore and true Saints, are disquieted and troubled.

The diligent consideration of this holy brotherhood greatly nourisheth amitie, and cherisheth loue among the Saints, whereunto respect of persons is opposed: and therefore, the more effectually to mooue them to loue, whereof hee afterwarde speaketh: the Apostle in the first place noting the persons, calleth them brethren: which brotherhood carefully remembred, shall both remoue respect of persons from them, & cherish loue in their hearts and bosoms, whose condition & calling is like & equall.

The Saints whom he calleth brethren, being the persons whom he admonisheth, in the next place commeth the thing it selfe whereof they are admonished: that they haue not the faith of Christ in respect of persons: where-with, true loue, true charitie, true religion cannot stande nor consist: wherein the Saints are giuen to vnderstand, that they must not professe Christian religion in respect of persons: as reuerencing, regarding, respecting the rich and wealthy men of the world: and neglecting, disdainning, contemning the poore: but rather in their publike meetings and assemblies, brotherly and louingly to embrace

one

one another, without disdainig the poore brethren, who being of the same heauenly and holy brotherhood, whereby they are of equall condition before God: ought not then to be contemned or neglected of men: haue not the faith of our Lord Iesus Christ in respect of persons.

1 What is here ment by faith? Christian religion, the true seruice of Christ: the profession of the Gospel: whereunto respect of persons is contrarie. For if pure religion and vndefiled before God, be this, to visite the fatherlesse and widowes in their aduersities, and to regarde the poore in their miseries, as before was taught vs: then contrarie hereunto is the contempt of the poore, and preferring of the rich, which respect of persons is here condemned.

2 Christ is called the glorious Lorde in this place: sometime to like purpose is he called the Lord of glorie, by S. Paul to the Corinthians, when he sayth, that none of the Princes of this world did know Christ: for had they knowne him, they would neuer haue crucified the Lorde of glorie. 1. Cor. 2.

Christ may be called the Lord of glorie, 1 Because he is full of maiestie, power and glorie, at the right hand of God. Which glorie Saint Paul noting vnto men, affirmeth that God his father had highly exalted him, and giuen him a name aboue all names, that at the name of Iesus, every knee should bowe, of things in heauen, things on earth, and things vnder the earth: and euerie tongue should confesse Iesus Christ to be Lord, to the glorie of God. And in another place to like purpose, entreating of the same glorie of Christ at the right hand of God, auoucheth, that God had raised vp his sonne Christ, and set him at his right hand in heauenly places, farre aboue all principalities, and might, and power, and dominion, & euerie name that is named, not onely in this world, but in the world to come. Which the author to the Hebrues calleth, the right hand of maiestie in highest places. Which glorious exaltation, S. Peter expressing, writeth that Christ is at the right hande of GOD, gone into heauen, to whom Philp. 2.
Ephes. 1.
Heb. 1.
1. Pet. 1.

Chap. 2. Sermon 9.

Heb. 1.

Isai. 53.

Zach. 9.

Mat. 24.

Luke 21.

Marke 13.

Mat. 25.

Jude v. 14.

1. Thes. 4.

the powers and angels, and might are subiect: this being a glorie farre above the glorious and most excellent condition of Angels, to whom the Lord neuer saide, Sit at my right hande, till I make thine enemies thy footstool: and this glorie being proper vnto Christ our Lord: hee may be called our glorious Lord, or the Lord of glory. 2 Christ is the Lord of glorie, because howsoever hee first came in basenesse & great humilitie: yet at his second appeaing and comming, he shall come in vnspokeable glorie: as the Scriptures haue auouched. The holy Euangelists with one mouth, as it were, describing the coming of our Lord Iesus Christ to iudgement: affirme that he should come in the clouds, with great power & glorie. *S. Mathew* setting down the maner of the general iudgement, the summoning & citing of all creatures before Christ, & the sentence of iudgement which should be pronounced to al: writeth that when the sonne of man should come in his glorie, and all his holy angels with him: then should he sit vpon the throne of his glorie, and all nations should bee gathered before him: & that he should diuide the one from the other, as a sheheard diuideth the sheepe from the goates, and set the sheepe on his right hand, and the goates on his left: and say to the sheepe, Come ye blessed of my father, receyue the kingdome prepared for you: but to the goats: depart from me ye cursed, into euerlasting fire, prepared for the diuell and his angels. *Saint Iude* the Apostle intreating of this glorie of Christ, which he proueth out of *Enoch*, writeth thereof in this wise: Behold the Lord commeth with thousands of his saints, to giue iudgement against al men, Accompanied with so glorious a troupe and traine of his saints: his comming is glorious. *S. Paul* painting out the same matter vnto vs, and shewing the glorious coming of our Sauiour Christ: auoucheth, that the Lord Iesus should descend from heaven with a shoute, and with the voice of the archangel, & with the trumpet of God. The archangel being the harmer, or the proclaimer of Christs coming: the trumpet of God sounding out the same to all the world, doth not a litle shew the glory of Christs coming.

His

His coming therefore being so glorious: he is the glorious Lorde, or the Lorde of glory, as the Apostle calleth him.

3 Christ, to conclude, is a glorious Lord, because he bringeth and aduanceth his seruants to immortall glory after his appearing in iudgement. For he exalteth and listeth them to his eternal kingdom of glory, as himselfe of himselfe witnesseth to the Iewes: whom he telleth, that when by death vpon the crosse, he should be lifted vp, & so exalted to his kingdom: he would draw all men, (all that beleue) vnto him, to the same glory. To which purpose, he praieth vnto his father: father I will, that they whom thou hast giuen me, be with me euen where I am, that they may behold, that my glory, which thou hast giuen me. Wherof he assureth his Church in the person of the disciples: as my father hath appointed vnto me a kingdom: euen so I appoint vnto you, that you may eat & drink in my kingdom, and sit & iudge the twelue tribes of Israel. Vnto the real possession wherof, he calleth all his saints, in the sentence of the general iudgement to them, by him pronounced: when with most comforable voice he crieth nowe vnto them: Come ye blessed of my father, possesse the kingdom prepared for you, from the beginning of the world. *S. Paul* subscribeth hereunto: We are dead, and our life is hid with Christ in God: when Christ which is our life shall appear, then shall we also appear with him in glory. Wherin the apostle assureth vs, that howsoever our glorious condition by reason of worldly miseries, calamities & afflictions wherunto we are here subiect, is, as it were, hid: yet shall we haue the accomplishment of our glory at Christs coming: when we shall be exalted to our glorie, which wee haue in Christ Iesus. *Saint Iohn* disputing of the glorie which we shall inioy by Christ, and the excellent dignitie and calling to that immortall glorie, wherunto at his coming, by him, the Saints shall be exalted, saith: dearly beloved, we are the sonnes of God: but it is not manifest what we shall be: and we know that when he shall appear, we shall be like him. So that albeit in this life we receiue not the perfect measure of our glorie: yet when he com-

John 12.

John 17.

Luke 22.

Mat. 25.

Col. 3.

1. Iohn 3.

Chap. 2. Sermon 9.

Rom. 8.

meth to iudge the worlde, our glorie shall bee reuealed, and we made like him, partakers of the like and same, though not of equall glory with the sonne of God, Christ Iesus. This is that glorious libertie of the sonnes of God, wherunto the saints are brought by Iesus christ our Lord: not onely himselfe full of maiestie and glorie, but appearing to the world in the last day, in excellent glorie: and then making all his seruants partakers of the like glorie: is for these and like respects in Scripture, called the glorious Lord, or the Lord of glorie. This glorie of Christ, yea this glory of his poore saints, if we would esteeme as we ought: there would not be such respect of persons as there is among men: to esteeme of the riche and wealthie, though prophane and wicked: and to contemne and disdainfully account of the poore, albeit vertuous and godly.

3. To haue this faith of Christ our glorious Lord in respect of persons, is to esteeme the faith, religion, and profession of Christ, by the outward appearance of men. VVhich this Apostle here condemning, saith: My brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persons. VVhich place giueth vs occasion to consider these foure things. 1 VVhat respect of persons is. 2 That respect of persons in all things, and all men, by the scriptures of God is coudemned. 3 How many waies respect of persons is had, and offence therby committed. 4 That respect of persons cannot stand with the faith, religion, and profession of the gospel, neither with christian charitie, & loue: of all those which call vpon Iesus Christ, especially to be nourished and cherished.

1. What is respect of persons? it is to respect anie thing, besides the cause and matter it selfe, which onely ought of vs to be considered: whereby we decline from the matter, to the man: from the thing, to the person: and swarue from equitie, righteous iudgement, and true estimation of things. VVhich thing may appeare more euident, by examples one or two set downe and considered. If then for example sake, two men labour in the Church or common wealth, for one and the same office, vpon a worthie man onely to be conferred: the one

verie

very worthie, and fitte for the place, but neither kinsman, friend, familiar, nor of acquaintance: the other, not worthy, yet near vnto vs by birth, linked with vs in league of loue, of our familiar and best acquaintance: to look vnto kinred, familiaritie, and acquaintance: and not to the worthines of the man, and necessitie of the place, whereunto we ought to haue regard: this is respect of persons: for we regard not so much the worthines which ought to be in him, whom we should thereunto promote, as we doe to his person whom we haue promoted. In like manner, if two men haue committed like trespassse, thereby deseruing either Bridewell, Newgate, or Tiburne, or any such like punishment: yet the one our friend, rich, honorable: the other a stranger, poore, miserable: to spare the one for his riches, honor, friendshippe: and to punish the other, is respect of persons, and falling from iustice. If two stand in need of our helpe, the one lewde, yet neare vnto vs: the other honest, yet further of: to haue regard to kinred, familiaritie or any such respect, and not to the commandments of Christ, Geue to euery one that asketh, & to him *Luke 6.* that would borow, turne not away: and to the rule of S. *Gal. 6.* *Paul*, while we haue time, let vs doe good to all men: but especially to those of the householde of faith: is respect of persons. in the assemblies and meetings of Christians, to regard one for his riches, another for his glorie, a thirde for his nobility, or for like respects: and to disdain others for their pouertie, basenes, and meannes of condition: is respect of persons here condemned: haue not the faith of our glorious Lord Iesus Christ in respect of persons.

Thus then to looke vnto, or respect any thing, beside the matter and cause it selfe onely to be regarded: is respect of persons. To which euill it apperteineth to haue consideration of kith or kinne: of sexe or kinde; affinitie or consanguinite; nobilitie or auncientric; friendshippe or familiaritie; condition or countrie; birth or parentage; pompe or riches; power or might, or such like: To fixe our affections vpon externall things, to esteeme according to the outward appearance of men; and in regarde thereof, either

Chap. 2. Sermon 9.

either to fauour, or to contemne them: to account of the, or to disdaine them: and in regard of like consideration, either to doe for fauour, or not to doe for feare, any thing against equitie, iustice, charitie, is respect of persons. When we see rich, mighty, honourable men, adorned with costly aray, decked with golde and pretious pearles, attended vpon with great traines of men: to iudge according to this outward appearance, and to haue them in account & admiration, with the contempt of the poor, which are religious, zealous, vertuous and honest: is to haue the faith of Christ in respect of persons: wherof to beware, the Apostle admonisheth the Saints.

Leuit. 19.

Deut. 1.

Deut. 16.

Psal. 82.

Pro. 18.

Pro. 24.

2 Which sinne, as pernicious and perillous in all causes, in all persons, at all times, the sacred Scripture condemneth as a thing most repugnant to equitie, iustice and charitie. God almighty ordeyning lawes whereby the commonwealth of Israel might most happely bee gouerned: commaundeth that they should respect neither poore nor riche: but haue a sound and simple eye to iustice. *Moses* in his informations to the Iudges and Magistrates of the people, chargeth them not to regard either Iewe or stranger: but to iudge equally betwixt man and man, the small and the great, neither to feare the face of man: which who so doeth, respecteth mens persons. And exhorting the officers not to wrest iudgement, requireth them to respecte no mans person: for thereby no doubt, the lawe, whose tenour is loue, is wroong and wrested of men.

The princely prophet, seeing how men swarue away from true iudgement, by partialitie & respecting the persons of men: crieth out against the Iudges and magistrats of his time therefore; How long will you iudge vniustly, and respect the persons of the wicked? whom *Salomon* his sonne following in that opiniō, condemneth the same as hurtfull and dangerous among men: It is not good to accept the person of the wicked in iudgement: and againe, it is not good to haue respect of any mans person in iudgement. If god forbid respect of mens persons in ciuil iudgements: shall it not much more be condemned in matters

of

of religion? Our Sauour therefore, to remoue al finifter *John 7.*
iudgement and respect of persons from the professors of
religion: willeth that men iudge not according to the out
ward appearance, but according to righteous iudgement:
geuing a most diuine and heauenly admonition to al mē,
to iudge according to the trueth of things, not to regarde
mens persons, leaſt thereby they were turned away from
righteouſnes in iudgement: as were the fooliſh Iewes, who *Mat. 13.*
ſeeing his baſenes, accounted him for an abiect of Galile,
the ſonne of a poore Carpēter, whoſe kinred was of mean
condition: and in reſpect of his perſon they condemned
him, not looking to the matter and trueth which he prea
ched among them. *S. Paul* ſeeing this reſpect of mens per
ſons, and eſteeming by the outwarde appearance of men: *1. Tim. 5.*
wiſely and wel forewarneth his Scholer *Timothie* to do the
duetie of a Miniſter, without preferring one to another:
neither to doe any thing partially. Finally, our Apoſtle in
this place agreeably to the Scriptures, admoniſheth the
brethren not to haue the faith of Chriſt in reſpect of per
ſons. Thus then both in the olde & in the new teſtament:
is this euil condemned as repugnant to iuſtice, cōtrary to
charitie, diſſonant and diſagreeing to the goſpel of Chriſt.

3 This euill is diuerſly committed, both generally and
particularly of men. 1. When in our meetings and Chri
ſtian aſſemblies, we account of men not for their vertue,
religion, honeſtie: but for their countenance they beare
the pompe they ſhewe, their riches wherewith they are in
dued. This ſeemeth to haue been cōmitted by mē in their
publique meetings in *S. James* his time; wherein they mea
ſured & eſteemed Chriſtian religiō & the faith of Chriſt, *James 2.*
according to the outward appearance of men: reputing
thoſe that caried greateſt pompe and ſhew, the moſt reli
gious: By which meane the poor which were religious in
deede, became vile, contemptible and diſdained. Which e
uil hath ouerwhelmed our church & countrey: for now in
theſe times, wherein Lady money & Queen riches raigne
ouer men, as it neuer did more in the worlde: euery man
is ſo much eſteemed and regarded, how much he is worth
and

Chap. 2. Sermon. 9.

and as he is great in honor, and so according to his riches and honor, so is his estimation: be they otherwise murderers, extortioners, oppressors, caterpillers, vlturers, couetous, adulterers, epicures, blasphemers, drūkerds, or what soeuer. Thus the wicked for riches and worldly pompe are regarded: the poore for their basenes are contemned, thrust to wall, ouerruled, be they neuer so honest. Whereby it commeth to passe, that seeing all thinges now are measured and esteemed by riches, glorie and worldlie pompe: and no regard of honestie, no rewarde for vertue, no place for religion: therefore all men geue themselves to heaping and hoording vp of riches, to brauerie of apparel, to hunting after honor and worldly preferment: that for the one, or the other, they may be esteemed among men. Thus couetousnes, pride, ambition, and vainglorie is fostered, nourished, and chearished greatly: vertue, religion, true honestie, is depressed and cast downe. Thus to measure & esteem the religion and faith of Christ, by outward appearance, and in Christian assemblies and publicke meetings, to preferre the rich, wealthie, honourable, and pompous persons, with the contempt and disdain of the poore brethren, is one way wherby the faith of Christ is had in respect of persons.

2. Cor. hom
18.

2 Moreouer, men haue the faith of Christ in respect of persons, when in the Sacraments of the Church we haue respect to mens persons: as, by ministring the Sacraments with greater reuerence and care, to the rich, then to the poore: when at the Lords table we disdain to ioyne the the poore and the rich together. The Sacraments equally belong to all: like reuerence ought to be vsed in ministring them to the poore, as to the rich: the Lords table is common to all, whereat (saith Saint *Chrysostome*) the subject differeth not from the Souetaigne and Prince: neither the Priest from the people. To parte them therefore in the administration of Sacraments, and to preferre the rich with the contempt of the poore, is also to haue the faith of Christ in respect of persons: which is here condemned. Thus the rich, mightie, and honourable, who disdain
here-

herein their poore Christian brethren, sinne: thus such ministers, as herein please and delight the humors of the wealthie, with discountenancing of the godly brethren, offend also.

3 Professors and hearers haue the faith of Christ in respect of persons, when they heare the word of God on-ly for the mans sake, not for the words sake: or when they heare it of this man, and not of another, because of his person. Wherein many grieuously offende in our dayes. Such as wil heare none but those that haue taken degrees of schoole. Which thing though it be worthely accounted of among all wise men, yet therefore contemning others which haue not like degrees, yet happely equall talents: is respect of persons. Such as will heare this man because he is formall, and not another because hee refuseth some ceremonies in the Church: or this man, because he refuseth, and not another because hee admitteth these in-different things: they also haue the faith of Iesus Christ in respect of persons. Such as heare this man because hee is euer inuicing against Bishops, pluralities: two liuinges, and contemne such as haue the liuinges, and therein labour as learnedly, as painfully, as fruitfully, as others: they in like manner haue the faith of Christ in respect of persons.

*Albeit they
scarce make
one.*

Thus they heare the word now, not for the wordes sake, but for the mans sake: thus they decline from the thing to the person, and so are partiall in their hearing. For the word is the word, whether a Doctot of diuinitie preach it, or a man learned, yet not graduat: whether one subscribing to ceremonies, or not subscribing, whether one with one liuing or with two liuinges, whether this mā or that man preach it. Wherefore, not indifferently to heare it of al, but for this or that respect to heare it of one not of another: is to haue the faith of Christ in respect of persons, and a sinne worthely condemned, euen in them, which in outward shew pretend greatest holines, perfitest religion, most seruent zeale to the word: which vnlesse they leaue, & therof vnfeynedly repent, I protest vnto the.

*As they term
small charges
or benefices.*

Chap. 2. Sermon 9.

Exod. 12.

in the feare of God, that they doe against duetie, that they flatter themselues in their owne follie: that their religion is not pure and vndefiled before God: that they haue the faith of Iesus Christ in respect of persons, and therefore are guilty of great iniquitie and vngodlines, beefore the Lord: euen of peeuishe curiositie. The Paschall Lamb was commanded to be eaten, the quarters, the head, the feete, the purtenance: it had been great peeuisshnes, and vaine curiositie for the people to haue said; Wee will chuse this peece, and we that: we the quarters, and we the head: wee the feete, and so euery one what him lusted: where all were commaunded to eate all: Euen so is it peeuisshnesse for vs to chuse what wee will heare, or of whom: when we must heare al the will of God, and that of all Preachers.

Heb. 13.

Acts 20. 28.

1. Pet. 5. 2.

Heb. 13.

Finally, in this kinde they sinne before God most horribly, who therefore will not heare their owne, or other Prechers, because they inueigh sharply against their pride, their brauerie, their flaunting ruffes, their coloured haire, their diuersitie of starches, their borrowed frilles, & such like vanities: against their vsuries, extortions, couetousnes, blasphemies, and all manner iniquitie. This is also a great point of vngodlines, a manifest token of counterfet religion, a plaine argument of halting hypocrisie, and the hauing of the faith of Christ in respect of persons by the Apostle no doubt, as other kindes, condemned. To heare one with disgrace of another: to heare straungers with disdainfull contempt of our owne Preachers: to run and hurrie after new men, and let our ordinarie Pastors, (whom the holy ghost hath placed ouer vs) to preach and speake to the walles: is not onely diseredite to them, and great discouragement, so that they labour not with ioye, but with great greefe, which is a thing vnprofitable to the people, but also disobedience to the lawes, rebellion against God, neglect of duetie, a point of resistance vnto the holy Ghost, by whom they are placed ouer vs.

4 Againe, we haue the faith and religion of Christ in respect of persons, when wee holde that onely for true religion, which hath succession of many Bishoppes, con-

fir-

firmation of diuers Councels, defence from sundry Princes, continuance of many yeares, regard had to these circumstances, not to the trueth it selfe, whereunto they must haue respect: Thus might and did the Iewes defend their idolatrie against the Prophet *Jeremie*, from succession of Priestes, authoritie of Princes, continuance of time: thus our aduersaries the Papistes, by the like means measure the religion of Christ, and therefore haue it in respect of persons: when they rather respect the succession of their Romish Bishoppes, the consent of Councels, called by themselues: defence of Princes, either bewitched with the enticing strumpet of Babylon, or ouerruled by the authoritie of the Pope himselfe: Continuance of time, which serueth for defence of all idolatrie and iniquitie of the heathen: then the worde it selfe, grounded vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the head corner stone. Thus haue they also the faith of Iesus Christ in respect of persons. *Jerem. 44.*

5 What, when for gaine and aduantage, wee can make the Gospell to serue mens pleasures, and do apply it to mens humors, which is making marchaundise of the gospel, reprooued by *Paul*, haue we not the faith of Christ in respect of persons? *Ephes. 2.* *2. Cor. 2.*

6 What, when either for feare or fauour wee spare some, and bitterly inueigh against others: not once touching some, and for the same or some lesse fault, cōdemne others to the bottomlesse pitte of destruction: are we not partiall in our selues? and haue we not the faith of Christ in respect of persons? The Apostle condemning all these, but specially the first kinde, exhorteth the brethren not to haue the faith of our glorious Lord in respect of persons.

4 This euill cannot stande with Christian profession: the Gospell teacheth that with God is no respect of persons: but that they all which feare God, & work righteousness, are accepted through the ioyfull tidings of saluation by Iesus Christ, in whome there is neither male nor female, bonde nor free, neither rich nor poore: but they are *Act. 10.* *Gal. 3.*

Chap. 2. Sermon 9.

I. Cor. 12.

are all alike vnto him. The sound of this Gospel went not to the noble, honourable, and mightie men of the world alone; but it was preached to the poor also. Hereby are we vnited into an holy brotherhood: and this brotherhood implyeth equalitie in this case, so that the rich may not be regarded, & the poore neglected, but the Spiritual brotherhood is violate and broaken. Through the Gospel we become all of vs members of one body: each of vs members of each other: and all members of Christ our head. If then for riches, honour, worldly pompe, we esteem and count of men, and not for their vnion with Christ, and their incorporation with him: we fall away frō Christian religion. Thus the respect of mens persons, and esteeming religion by outward appearance of men, cannot stande with the faith of Christ: which teacheth vs to embrace Christians with brotherly loue, and not to regarde one with the contempt of another: which as a thing vnseemely our calling, repugnant to loue, contrary to our profession, S. James in his proposition condemning, exhorteth the brethren not to haue the faith of our glorious Lord Iesus Christ in respect of persons. And these are the two things in the first place, & in the proposition or state of this Treatise, obserued: the persons whom he admonisheth: and the thing whercof he admonisheth. My brethren haue not the faith of our glorious Lord Iesus Christ in respect of persons.

Ephes. 5.
Tit. 2.

Now this glorious Lorde, euen our Sauour Iesus Christ, who hath loued vs, and geuen himselfe for vs, to be a sacrifice of a sweete smell vnto God: geue vs grace so to esteeme of our Christian brethren, as that wee preferre not one to the disgrace and contempt of another: but that we equally esteeming them all, as bought with the blood of the same Lambe immaculate and vndefiled; may haue a right estimation and iudgement of Christian profession: and that men without respect of persons walking sincerely, may glorifie God, & of him be glorified in the life to come; through our Lord Iesus Christ, To whom with the father &c.

James

Sermon 10.

2 For if there come into your companie a man with a gold ring, and in goodly apparell, and there come also a poore man in vile apparell.

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, sit thou here in a goodly place, and say vnto the poore, Stande thou there, or sit here vnder my footstoole:

4 Are you not partiall in your selues, and become iudges of euill thoughts?

5 Harken my deare brethren: hath not God chosen the poore of this world, that they should be rich in faith? and heires of the kingdome, promised to them that loue him?

6 But ye haue despised the poore. Do not the rich oppresse you by tyrannie, and doe they not draw you before the iudgement seates?

7 Doe they not blaspheme the worthie name, after which ye be named?

8 But if ye fulfill the roiall law, according to the scripture, which saith, thou shalt loue thy neighbor as thy self, ye do wel.

9 But if ye regard the persons, ye commit sinne, and are rebuked of the lawe, as transgressours.

Chap. 2. Sermon 10.



IN these wordes, and the rest to 14. verse, the Apostle confirmeth that which he before proposed, and proueth by two arguments, that to haue the faith of Iesus Christ in respect of persons is euill. The first reason is, from the example of such as thus accept the persons of men: the other is from the nature of the lawe of God, which by this meane is transgressed. The first argument is handled in these words, and verses set downe.

1 the example is selfe, verses 2, 3, 4.

*In which reason
fro their example
which respect mē
persons, there are
three things to be
considered.*

2 The euils in that
example condemned.
which are two.

1 Perversnesse of
iudgements, ver. 5.
par. 6.

2 Madnes. par. 6
& 7 verse.

1 What this law
is.

3 The conclusion v.
8. 9. In which there
are foure things.

2 Why called rei-
all.

3 What is wil-
lesh.

4 How it is ful-
filled.

*The example
of such as
haue the
faith of christ
in respect of
persons.*

1 Concerning the first: the example of men thus respecting the rich, with the cōtempt of the poore christian brethren, thereof thus saith S. James: For if there come into your companie, a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment: and ye haue respect to him that weareth the gay clothing, & say vnto him: Sit here in a goodly place: but say to the poore: Stand there, or sit here vnder my foote-stoole: are you not partiall in your doings, and become iudges of euill thoughts? The force of which place is, that such as in publike assemblies and generall meetings of men, preferre the rich and great men of the worlde, but disdain and reprochfully dispise the poore, offende, and are iudges of euil thoughts, do amisse, iudge and that corruptly:

truly: such therefore as respect mens persons do euill: respect of persons is therefore euill. To preferre a rich man for his gold rings sake, or for his apparels sake: and to contemne the poore for his vile rayment and pauerities sake, is sinne. To place the rich in worshipfull place, albeit vnworthie: and to disdaine the poore, neuer so veruious, neuer so honest, neuer so godly: is iniquitie before God, and a thing by the Apostle condemned. Wherein the rule of equitie is broken, the law of iustice is violate, which requireth that that be giuen to euerie one, which appertayneth to euerie one. VVhich Saint Paul also expressing, willet that we giue every one their dutie: tribute to whom tribute: custome to whom custome: feare to whome feare: honour to whome honour belongeth. *Rom. 13.* Now to whom belongeth greater honour, then to such as are vnfained professours of Iesus Christ? Honour and glorie, saith *Aristotle*, is giuen in token of vertue: and what vertue is greater then religion, then true faith in Iesus Christ? Such therefore as are religious, and professe the faith of Christ vnfainedly, albeit they be poore: are they, to whom honour belongeth. To haue the rich in account for their wealth & brauerie: and the poore in cōtempt for their basenesse and beggerie: is contrarie to equitie and iustice. Which thing who so doth, is partiall, and a iudger of euill thoughts: in following a false rule of difference, making riches the rule of difference, and deseruer of honour: when riches are not, but faith and religion: all such are worthily condemned, for that they are more moued with outward pompe, then true pitie; worldly countenance, then Christian calling; thinking (saith *Beda*) and iudging within themselues, that a mā is so much the better, how much the richer: which to thinke is great partialitie, and worthie to be condemned. *Vpon this place.*

This place taketh not away degrees of honour from men: neither denieth it honour or worship to be giuen to men of honour or worshippe, albeit wicked and vnworthie: neither preacheth the apostle disordered confusion, as the Libertines and Anabaptists in former times haue,

and now phantastica land vnbrideled spirites doe: who would remoue degrees of honour and calling, not onely out of the Church, but I feare out of the common wealth also. For the Scriptures haue taught vs: the Prophets haue confirmed by examples: our Sauour Christ hath willed: and the Apostles haue inioyned honour to be giuen, euen to the idolatrous, vnworthie & wicked persons. *S. Iames* here onely teacheth, not to esteeme or iudge of the faith and religion of Christ in men, by their outward appearance: neither in the publike meetings of Christians, to reuerence, honour, preferre the wealthy and rich men of the world, being prophane & wicked, with the disgracing, discountenancing, and disdainning of the poore which are religious, as the words themselues import: when to the rich, men say, sit here in a good and worshipfull place: and to the poore, sit there: or sit vnder my foote-stoole: which argueth disdainfull contempt of the poore Brethren. For if in spectacles, and theatrical sights, in election of officers, in parliaments: in assises and sessions, and in al well ordered assemblies and meetings of men, there is difference of men, and comlineffe of persons obseured: how much more in ecclesiasticall meetings, and christian conuenticles, ought there an order to be obserued? where of the primitiue church was carefull: appointing their place for the ministers: theirs for the laitie: theirs for the which were to be catechised: theirs for them which were to doe penance, and make open acknowledgement of their offences. The same was ratified by counsels: confirmed by fathers: and for the businesse of the Churches, or the reproving of mens vices, and correcting of them which fel: both *Tertulian*, and *S. Ambrose* writeth, that there were seuerall places for certaine persons assigned. the shadow whereof, and as it were the print and token in our Churches remaine, in the seates of Bishops, in consistories, and such like. So then all difference and degrees of men are not here forbidden: but in Christian assemblies to respect the rich, with the contempt and disdain of the poore, is condemned in this example. As such then as

preferre

Apolog. 39.
upon 1. Tim.
5.1.

preferre a man for his gold ring, or gay garments: but contemne the poore for his vile and miserable condition: making outward pompe, riches & glorie: when they should make, soundnesse of faith, the zeale of religion, the sinceritie of the heart, and care of Gods glorie, the difference of men, therein greatly offended. So when we haue the faith of Christ in estimation for the persons sake: and iudge of religion, by riches, wealth, honour: we offend in like maner, in hauing the faith of Christ in respect of persons; and by this example are here condemned.

By which it commeth to passe, that rich men, wealthie men, honourable men, oftentimes puffed vp, and swelling with pride, that euery where they are regarded, disdain and contemne all other: thus oftentimes vile men, unworthy, prophane & vngodly, are exalted: and those in whom vertue flourisheth, faith shineth, wisdom appeareth: are suppressed and not regarded: which is a thing intollerable in Christian profession. Hereby men are partiall in themselves, and become iudges of euill thoughts, being euill affected in so great a matter.

2 In which example the Apostle condemneth two euils. 1 The peruersenesse of their iudgements, which thus respect the persons of men. 2 Their madnesse. And for the first euill, which is the peruersenesse of their iudgement, thus saith the Apostle: hearken my beloued brethren, hath not God chosen the poore of this worlde, that they should be rich in faith, and heires of the kingdome? But you haue despised the poore. Their iudgement is naught and peruerse, who iudge contrarie vnto God: this men do which honour the rich which are prophane and wicked, & contemne the poore which are godly. For God condemneth the proud and wicked, be they neuer so rich, neuer so wealthie, neuer so noble, neuer so honourable: & regardeth the humble & godly, be they neuer so poore, neuer so miserable, neuer so base of condition. Thus god accounteth not of men for riches, wealth, honor, nobilitie: but for godlines, faith, religion, and vertue: then men iudging contrariwise hereunto, are peruerse in iudgement.

The euils in such as respect mens persons.

*Psal. 18.
1. Pet. 5.*

Chap. 2. Sermon. 16.

That God honoureth the poore, whom men contemne and despise, the Apostle teacheth: in that he calleth them to be rich in faith, and heires of the kingdome promised vnto those which loue him. To contemne the poore whom God accounteth of, and to disdain them whome God honoureth, is great perversnesse in iudgement. Our Sauour Christ shewing whom Almighty God hath called to eternall happinesse in his euerlasting kingdome: pronounceth the poore in spirit to be heires therof, wherefore he saith; Blessed are the poore in spirit, for theirs is the kingdome of heauen. So then such as by the miserable condition & pouertie of this life, haue their minds and spirites brought vnder, and tamed to obey God: are they whom God hath chosen to be rich in faith, & heires of the kingdome of heauen. This thing the blessed virgin acknowledging, affirmeth such as of whome no account is made in the world, and are altogether vile in the eyes of men, by God to be aduanced euen to heauenly dignitie: and therefore sayeth, that God had put downe the mightie from their seate, and exalted them of low degree. Saint Paul disputing of the calling of men to eternall saluation by the preaching of the Gospel, shewing that the poore of this worlde haue the chiefe rowme and place in the eternall election of the Saints: writeth thereof in this wise to the Church of Corinth: brethren, you see your calling, howe that not manie wise after the flesh: not manie mightie: not manie noble, are called: but GOD hath chosen the foolish things of the worlde, to confound the wise: God hath chosen the weake things, to confounde the mightie: vile things and things which are despised in the worlde, hath God chosen, and things which are not, to confound the things which are: that no flesh should reioyce in his sight. Such as were vile, weake, miserable, poore, base, hath God called to be heires of his kingdome. To these hath God made promise of good things, euen that he would be their God, & they should be his people. These are the Lords inheritance, and his portion for euer: these are a chosen generation,

Matt. 5.

Luke 1.

2. Cor. 1.

Leuit. 26.

Jere. 31.

1. Cor. 6.

Exod. 19.

1. Pet. 2.

tion, a holy nation, a roiall priesthoode, a peculiar people vnto the Lord. Though then their condition be miserable in the worlde, albeit they be implicate and inwrapped in basenesse & pouertie: yet are they replenished with spiri- tual treasure, and chosen of God to be rich in faith, and heires of his kingdome. Seeing God so regardeth, esteemeth, and honoureth the poore of this world, that in the inheritance of his heavenly kingdome, he preferreth the before the rich and proude of the people: then is it great peruersnesse of iudgement to preferre the rich, whom he reiecteth, and contemne those whom he honoureth with the glorie of his heavenly kingdome.

Which place, as it worthily condemneth the vanitie and peruersnes of their iudgment which preferre the prophane rich men of the world, to the poore which are godly & religious: so is it also full of singular consolation and comfort for the poore thus dispised of men. For if they haue an eye to the heavenly kingdom wherunto they are called by God: what is more excellent? If they regard eternall life, whereof they are heires by Iesus Christ, what is more glorious? If they looke vnto the immortal, & incorruptible inheritance, which is laid vp & reserued for them in heauen: what is more singular? If they record & recount with themselves, that they are chosen of God to be rich in faith: what is more comfortable? Which durifull consideration swalloweth vp, & as a bottomles gulfe deuoureth all the miseries, afflictions, calamities, of this world: while wee holde fast the principle of the Apostle: that all the afflictions and suffering of this life, are not to be compared vnto the glorie which shal be reuealed to the children of God: whose momentanie and light afflictions, cause vnto them a farre more excellent waight of glorie: while they looke not to the things which are present, but to the things which are to come: neither to those which are scene, but to those that are not scene: for the things which are scene, are tēporall: but the things which are not scene, are eternal. This consolation & incouragement patiently to endure the pouerty & basenes of their life, is hence

1. Pet. 1.

Rom. 8.

2. Cor. 4.

Chap. 2. Sermon 10.

ministred by the apostle, when to condemne such as haue the faith of Christ in respect of persons, of puerlesnes, of iudgement, he sayth: Harken my deare brethren, hath not God chosen the poore of this worlde to bee rich in faith, and heires of the kingdome, which he hath promised vnto those that loue him?

That the Apostle sayeth: hath not God chosen the poore of this world, that they should be rich in faith, &c, it followeth not, that therefore hee casteth off all rich men. But here is mention made of the choosinge of the poore: partly for their comfort, partly to beate downe the intollerable pride and insolencie of the prophane rich men: partly to teach that God chooseth not men to his eternall inheritance, for any thing whereof the worlde accounteth. Otherwise it is true, that God out of all estates of men, chooseth certaine whome hee will make rich in sayth, and heires of his kingdome: which consisteth of all estates, degrees, and conditions of men: seruants, and maisters: princes and people: rich, & poore; base, and honourable: for God would all men to be saved, and to come to the knowledge of the truth.

1. Tim. 2.

2. Pet. 3.

God hath chosen the poore to be heires of his kingdome, but you haue despised them: to despise them whom God hath chosen: to contemne them whom he accounteth of, is in iudgement to swaue from God, which is puerlesnes: for to oppose our selues to God in our iudgement, and therein to be contrarie vnto him: to preferre those whom he refuseth: & to refuse them whom god preferreth: to honour thē whom God reiecteth: to reiect those whom God honoureth: is waiwardnes & puerlesnes in iudgment: whereof they are guilty, which honor rich prophane persons, & dispise the poore which are godly: which is the first euil in these respecters of persons, by the apostle here condemned.

The second euil in them is madnes: it is a kinde of frantikenes & madnes for men to reuerence, honour and preferre those before the godly brethren, who they for many causes ought rather to account execrable & cursed. The prophane rich men for sundry causes ought to be held as execrable

execrable & curled; the to honor, prefer & exalt these, is a kind of madnes. This do the respecters of persons, who seeing a mā come in with a gold ring on his finger, & in goodly apparrell, say; Sitte thou downe in a good place: but to the poore in vile rayment, say with contempt; Sitte there, or here vnder my footstoole. The respecters of persons therefore, are not onely peruerse in iudgement, but mad after a manner also.

That the rich ought rather to be counted and helde as curled, then to be honoured and preferred before the poore brethren, the Apostle sheweth: and that for 3 great euils and sinnes which commonly raigne in the prophane rich men of this world.

The first euill for the which the prophane rich men are to be held as execrable, is their tyrannie: they oppresse the poore by tyrannie. Men are oppressed by tyrannie diuers waies. 1. When they are imprisoned, afflicted, persecuted cruelly by the rich and mighty men of the world: then are they oppressed by tyrannie. The poore brethren, the holy men, and Saints of God, for the profession of the faith, for the religion of Christ, for the defence of the word of trueth: by the mighty men of the world, any wise afflicted: are oppressed by tyrannie. Thus were the Apostles of Christ by the cruell Scribes, Pharisees, and princes of the people, by tyrannie oppressed: when for the gospels sake they were imprisoned, scourged, excommunicate and persecuted. Pylat & Herod conspired together to oppresse our Sauour Christ by tyrannie. Thus was Saint Steuen the blessed Martyr oppressed by the tyrannie of the Iewes, and for the religion of Christ persecuted vnto death. Thus the Prophetes by the tyrannie of their Princes, as Isai, Ieremie, Amos, and the rest haue been oppressed. Thus the holy men of God, the poore Saints and brethren, in Fraunce, in Flaunders, in Italie, in Spaine, are oppressed by tyrannie. Thus the renowned Martyrs in our own countrie and nation, not long since haue in like manner by tyrannie beene oppressed. After like manner, in the time of the Apostle, the poore brethren were op-

Tyranny.

Mat. 27.

Acts 7.

pres-

Chap. 2 Sermon 10.

pressed by the tyrannie of rich men: wherefore the riche ought rather to be accounted execrable and cursed, then with disdainfull contempt of the poore brethren to bee preferred, and honoured of men.

2 The rich oppresse the poore by tyrannie, when in the trades of this life they deale hardly, deceitfully, vncōscionably, extremely. This oppression God expressly forbade his people the Israelites in the law: When thou sellest ought to thy neighbour, or byest ought of him, you shall not oppresse one another. Saint *Paul* forewarneth of this oppression; Let no man oppresse or defraude his brother in bargaining, for the Lord is an auenger of such things. When the rich men haue gotten commodities into their hands, and make the poore pay therefore what themselues lust: when they make the poore pay deere whe they might affoord it cheaper: when rich men geue mean wares to the poore for the best; euill for good; putrified & corrupt, for sound & currāt, the they oppresse the poor by tyrannie. This oppression in all times, and in al commonwealths, in all coastes and countreyes of the worlde, is vsed: whereby the poore (through the tyrannie of the rich) are oppressed. For which the rich ought to be accounted accursed.

3 The poore are oppressed also by tyrannie of the rich and wealthie, when they wryng them by vsurie, forfeitures, exactions, impositions, and vll manner extortio. As the rich oppressed the poore by tyrannie, in the time of the Prophet *Isai*; whereagainst he crieth out and complaineth: What haue ye to doe, that ye beate my people to peeces, and grinde the faces of the poor, saith the Lord, euen the Lord of hostes? Almighty God in the Princely Prophet *Dauid* crieth out against this tyrannous oppression: Doe not all workers of wickednes knowe, that they eate vp my people as they eate bread? Thus were the people oppressed by the tyrannie of the riche, in the time of *Micheas* the Prophet, whereof he spake in this wise: They hate the good, and loue the euill: they pluck their skinnnes from them, and the flesh from their bones: and they eate

vp the flesh of my people, and flay off their skinned from them: they breake their bones, and choppe them in peeces, as for the potte, and as flesh within the cauldron.

Thus the Prophet condemneth their luges, officers, rulers, and rich men of the land, for their cruel extortions, exactions, oppressions: whereby they might be very well compared to Wolues, Beares, Lions, and sauage Beastes: which rent and teare the flesh from the bones, the skinne from the backes, the partes from the body: so outrageous is their crueltie. These cruel persons, for their tyrannous persecution and oppression, may be compared to the fish Sargus, which haunting the Ægyptian sea, oppresseth the little fishes, catching al their meat and reliefe from them. They are not vnlike the fish Scarus, which some take to be the Gilthead, or Goldenie: Which fish chaweth cud like a beast, and deuoureth all the little fishes which meete him.

Such are the rich men of this worlde against the poore: For like Sargus, they deuour the meat, sustenance and liuing of the poore, and eate vp the laboures of their hands, and the sweate of their browes; licking and wiping the fatte from the beard of the poore. Like Scarus, they deuour the poore of the land, and eate vp the people as it were bread. These growe rich of the pouertie, waxe fatte of the need, feed ful of the emptines, cloath themselves of the nakednes, house themselves by the vnharbouring, prank vp themselves by the penurie, make themselves mery by the miserie of the poore: and so oppress them by tyrannie: for which they should be held accursed.

4 Finally, rich men oppress the poore, when they weary and waste the bodies of the poore with toilesome labour vnrewarded: as the Landlord vseth the poore Tenant: the rich the poore, without hire: to whom they doe seruice, for whom they labour, toile and moile, for feare: afflicted and oppressed by their tyrannie. Herce is it, that in sundrie places of the land, the poore Farmer is compelled, to carte, to carrie, to plowe, to sowe, to fetch, to beare, to doe all manner busines for the tyrannous oppression

of

of the Gentleman. Thus and by like meanes, the rich oppressing the poore by tyrannie, ought rather to be accounted accursed: then with the contempt and disdain of the poore, to be preferred. Seeing therefore the rich by sundrie waies afflict the poore, for the which we should hold the as execrable: it is a point of madnes for men through partiall respect had to their persons, to honour them with contempt of the poore which are godly.

Vnmercifulnes.

Acts 5. 26

2 Another and seconde euill for which they ought to be helde accursed, is their crueltie and vnmercifulnes. For they drawe the poore before iudgement seates: either for their profession and religion, as in the time of the Apostle was vsuall. For, for the profession of Christian religion, the holy Apostles, the blessed Martyrs, the faithfull seruants of Christ, were drawn before seates of iudgement: as in the whole booke of the Actes of the Apostles, in the stories Ecclesiasticall, by *Eusebius, Nicephorus, Socrates*, and others written, is apparantly euident. Or els for their debts: they cruelly handle them: and other for matters of no great waight: or when loue would forgeue all, bring them before seates of iudgement, sue them in the lawe: wearye them with this Court or that, and shewe all vnmercifulnes against them.

Thus it is with men in our age: let a poore man owe ought to the rich, he shall forfeite his bande, he shall paye for the time, he shalbe sued for the debt with all vnmercifulnes and crueltie: he shalbe forced to satisfie to the vttermost farthing: which is a sinne for which the prophane rich men are to be accounted accursed. Or finally, when rich men pretende title to the right of the poore: and so wrongfully sue him, to take from him his right, patrimonie, purchase, or inheritance: partly by his owne countenance, partly by his riches: calling the poor before iudgements for his owne.

Not that it is now not lawfull for any rich man to sue the poore for his right: or that all rich men doe bring the poore before iudgement seates alwaies: for as it is lawfull for the rich to get his owne in some respectes: So

nei-

neither doth euery rich man sue euery poore man which is indangered vnto him: but because the prophane, couetous, and wicked rich men commonly so doe: and that then when they should forgeue for Christes sake: as when the poore is vnable to pay; when he is godly, and desirous to liue by his labour, and endeuoureth to liue out of debt and danger, and yet cannot. Now to call such before iudgement seates: to sue them for extremities: to sollicite and trouble such, and with crueltie to seeke the vtermost of them: is mercilesnes, and crueltie, for which the prophane rich men are to bee accounted execrable and accursed. These wicked, prophane, vngodly rich men, care not for wife nor children, household nor familie of their poore distressed brethren: they regarde neither vertue, religion, godlines, nor honestie: they turne their eyes fro their pouertie, vnablenes, carefull endeuour: they will be satisfied, they will cast them in prison, bring them to seats of iudgement, keepe them in durance: they wil make dice of their bones, but they will haue the extremitie of them: and the more godly men be, the more these tirannes rage against them: forgeuing rather great summes to the voluptuous, prodigall, lasciuious, wicked, and wanton persons: then to release small matters to the godly. Seeing then the rich vse such vnmercifulnes towards the poore, (for which we should rather account them cursed) it seemeth great madnes in men so partially to honour them, which are thus wicked.

3 The third sinne and euill in the rich men of the world, wherefore they are to be helde accursed: is their blasphemie against the religion of Christ: they blaspheme the worthie name whereby ye are named. You are named after Christ, Christians; this worthie name is by prophane rich men blasphemed: they blaspheme the worthy name which is called vpon you: that is, where after you are called or named. The Apostle according to the phrase of the Hebrewes speaketh; As the name of the father is called vpon by the child, that is, the childe is named after the name of the father. Which phrase *Iacob* vied when hee
blef

Chap. 2 Sermon 15.

Gen. 48.

Isai 4.

Deut. 28.

Dan. 9.

Amos 9.

bleſſed the two ſonnes of *Joſeph*: the Angell which ſiath deliuered me from all euill, bleſſe the children, and let my name be called vpon them, and the name of my Fathers: that is, let them be named by the name of my Fathers, and by my name. The name of the husbände is alſo called vpon by the wife: that is the wife is named after her husband, as the Prophet *Iſai* ſpeaketh; In that daye ſhall ſeuē women take holde of one man, and ſay; Wee will eate our owne bread, and weare our owne garments: that is, we will finde our ſelues: but let thy name be called vpon vs; let vs be called by thy name. In religion, & the true worſhippe and ſeruiſe of God, the name of God is called vpon the profeſſors of Gods ſeruiſe. *Moſes* ſpeaking of the preferment of *Iſrael* aboue all other people, that God was their God, and they his people, ſaith: Then all people of the earth ſhall ſee, that the name of the Lord is called vpon ouer thee. *Daniel* the Prophet of God, in his prayer and confeſſion of his finnes, and the finnes of the people, ſaith in this wiſe; O Lord heare, O Lord forgeue, O Lord conſider, and doe it: deferre not for thine owne ſake, O my God, for thy name is called vpon thy Citie, and vpon thy people: thy Citie & people are called after thy name, the citie of God, the people of God. *Amos* prophecying of vniing the *Edomites* and other enemies of the *Iewes*, with them in the miſticall bodie of *Chriſt*, in like maner ſpeaketh in the perſon of God; I will raiſe vp in that day the Tabernacle of *Dauid* which is fallen downe: and I will raiſe vp his ruines, and builde it, as in the daies of old: that they may poſſeſſe the remnant of *Edom*, and of all the heathen, becauſe my name is called vpon them, ſaith the Lord, that doeth this.

Vnder the Goſpell, Chriſtian religion and the name of *Chriſt*, is called vpon Chriſtians: that is, Chriſtians are named after the name of *Chriſt*, as here the Apoſtle ſpeaketh. The worthy name of *Chriſt* which was called vpon the Saints: that is, whereby the Saints were named: being Chriſtians, of *Chriſt*: by the wicked worldlings, and prophane men of the earth, is blaſphemed, and euill ſpoken of,

of. For rich men commonly are enemies vnto religion: and either openly they blaspheme it, or secretly scorne at it. So that as not many wise (according to the flesh) nor many noble, nor many mightie, are called thereunto: so neither many rich men, because their happinesse, trust, and confidence, is in their wealth, which withholdeth frō comming to the kingdome of G O D. For the which cause our Sauour pronounceth it easier for a Camell to *Mat. 19.* passe through the eye of a needle, then for a rich man to enter into the kingdome of God. Seeing then these prophane rich men dishonour God and his Gospell: it were madnes for you his children to geue honour vnto them.

The worthie name of Christ and his Gospell, as generally of all men, so specially of prophane rich men, may two wayes be blasphemed, dishonoured, and euil spoken of.

I When they deride, iest, scorne, and scoffe at Christian religion: speaking maliciously, disdainfully, against Christ and his profession. Thus the Scribes and Pharisees, with the Iewes, blasphemed the worthy name of our profession, when they called Christ Samaritan: when they saide hee cast out deuils by the power of *Beelzebub*, the prince of the deuils: when they called and counted his doctrine, deceite, heresie, newe and strange doctrine, not to be suffered. Thus *Iulian* the Apostata blasphemed this worthie name, when in contempt he called Christ Galilean, Carpenters sonne, the man crucified. Thus *Porphyrus* the Philosopher, *Lucian* the scorner, blasphemed the worthie name whereby we are called, when they reuiled, reproached, spoke euill of, and scorned the Gospell. The Heathen Philosophers, and *Galen* the famous Physicion, calling and counting it follie, blasphemed it. All men which by vile speeches, disgrace, discredite, reproach, or speake euill and maliciously of Christian religion, as diuers and sundrie wise prophane rich men offend, blaspheme the worthie name whereupon we are called: and whereby we are called.

John 8.
Mat. 12.

Tripert hist.
lib. 6. c. 6.
Cyril contra
Jul. &c.

Chap. 2. Sermon 10.

2. Kings 12.

Isai 52.

Rom. 2.

2 As by their speech, so by their liues men blaspheme and dishonour the Gospell, when they which professe religion: walke not, neither liue thereafter: by which meanes the Gospell is flaunders, dishonoured, blasphemed. Thus *Dauid* blasphemed the worthy name whereby he was called, when by his adulterie he caused the name of God to be euill spoken of, and blasphemed by the wicked, the rulers ouer the people of Israel, causing them to houle, blasphemed the name of God in like manner, as is witnessed by the Prophet. The Iewes, which professed the selues the people of G O D, by breaking the law of God, (whereof they boasted) and liuing in all vncleannes, mischief and wickednes, caused also the name of God to be blasphemed among the brethren, as *Saint Paul* writeth. All men professing godlines, yet liuing disorderly, dishonestly, and otherwise farre then their calling requireth, blaspheme the worthy name whereby they are called: as, adulterers, fornicators, vncleane persons, couetous men, extortioners, oppressours, drunkards, vsurers, liars, deceauers, the malicious and enuious, the flaunderous and reproachfull persons, with such like, professing godlines, but practising wickednes in their whole conuersation: blaspheme the name whereby they are called. And thus the rich men oftentimes blasphem the Gospell in like manner.

Albeit both wayes the worthy name whereby Christians are called, be blasphemed by the wicked rich men of the world: yet the Apostle seemeth to haue spoken of the former kinde, whereby the Gospell is euill spoken of, and blasphemed; as by the spitefull, malicious, and vile flaunders, mockings, and reproaches of Christ and his religion. Which thing while the rich men of the world doe, they ought to be helde as cursed and execrable. To honour such as these are, what madnes is it?

And as in the Apostles time there were such harebraines and frantike fooles; so this madnes also remayneth among vs in these daies. For we cappe, we crouche, we bowe, we bende, we preferre, we honour, we esteeme,

we respect, and that with disdain of the poore brethren: vngodly men, mockers and scorers of religion: arrant papists: knowen adulterers: open blasphemers: dayly liers: luxurious and riotous persons: carnall professors: yea and professed enemies vnto the Gospell, and worthie name whereby wee are called: whose whole force is bent: whose whole labour is imployed: whose studie tendeth by all possible meanes, not onely in part to corrupt, but in whole to subuert Christian religion: to bring in idolatrie, restore superstition, and sowe the seede of scisme in the Church of Iesus Christ. What madnesse is this in our braines: what phrensie hath possessed vs: what lacke of sense and reason, what doting follie hath bewitched vs? These are then the two euils which in accepters of mens persons, are here condemned: peruerse-nesse of iudgement in preferring the prophane rich, who God abhorreth: and contemning the poore godly, whom he hath called: and their doting madnesse, in that they honour and preferre those, who for their tyrannie, vnmereifulnesse, and extreeme crueltie towards the Saints, and their horrible blasphemie, whereby they blasphemie and speake euill of the worthie name whereby we are called: are to be counted execrable and cursed. And this is the second thing in this first reason to be considered: the euils which in respecters of persons, in the professing of the Gospel of Christ, are here condemned.

3. The third thing in this first argument, is the conclusion, wherof thus saith the Apostle: but if ye fulfill the roiall lawe, according to the Scripture, you doe well: but if you regarde persons, yee commit sinne, and are reproued of the lawe as transgressours. In which wordes the Apostle concludeth, that charitie which by the lawe of God is prescribed: can not stande with this respect of persons: for the lawe requireth, that men shoulde loue their neighbours as themselues: without exception, counting all men our neighbours: therefore in the dueties of loue men must not regarde mens persons, but generally do their duetie to all, And this con-

The conclusion

Q

clusion

Chap. 2. Sermon II.

clusion seemeth to be inferred by the way of preuenting an obiection which might haue beene made by them which honour the rich with the contempt of the poore: for they might say: to honour is a point of loue: loue is the fulfilling of the law: therefore in honouring the rich, we fulfill the will and the lawe of God, and so doe well, and offend not.

Matt. 22.

Rom. 13.

Gal. 5.

1. Tim. 1.

Thereunto Saint *James* answereth: if in deede you loue according to the true meaning & tenour of the law, which willeth vs to loue our neighbour as our selues, and counteth all men our neighbour: and therefore inioyneth loue generally towardses all to bee extended: you doe well. But if you regarde in your loue, the persons of men, and loue, honour, & preferre men, because of their riches, pompe, glorie, and outwarde appearance; you sinne, and become transgressours of the law. If you loue euen the rich also as men, you doe well; but if you loue and honour them because of their riches, you doe sinne, and transgresse the law.

This conclusion in these two verses containd, ministreth vnto vs the consideration of foure things. 1 VVhat the royall lawe is, here mencioned. 2 Why this lawe is called a royall lawe. 3 VVhat this royall lawe commaundeth men. 4 Howe this lawe is fulfilled.

1 The lawe which here is called royall, is the lawe of loue and righteousness: prescribing what duetie to euerie one pertaineth: and it containeth that part of the lawe, which in the second table is deliuered: teaching vs to loue one without hating of another: to honour one, without contemning of another: to preferre one, without disdain of another: to regarde the rich, without neglect of the poore brethren. The lawe of loue therefore, which prescribeth what duetie is to bee performed to euerie one: is the royall lawe, by Saint *James* here mencioned. But if you fulfill the royall law, which sayeth, thou shalt loue thy neighbour as thy selfe, you doe well.

2 This

2 This lawe of loue here called the royall lawe, is therefore called the royall lawe: 1 Because it is from a King: not mortall but immortall: euen the king of kings and Lord of Lords, euen from God. This law then proceeding from this King, is called the kings lawe the royall lawe: the princely lawe. And that this lawe concerning loue, is from GOD, it is manifest: for God in the reforming of his people, among other things prescribeth this lawe vnto them: loue thy neighbour as thy selfe. Saint Paul agreeable thereunto sayeth: Concerning brotherly loue, I neede not to write vnto you: for you are taught of God to loue one another. The lawe of loue therefore comming and proceeding from God the king of all kings and kingdomes of the earth, is therefore called royall, kingly, princely. 2 Because it is the chiefe of all lawes, which concerne our dueties towardes our brethren, perswading men, and drawing them to the obedience of the seconde table, which in perfourming of loue, is fulfilled. Therefore is loue so often called the fulfilling of the lawe. Saint Paul sayeth, that the whole law is briefly contained in this: loue the neighbour as thy selfe. To like effect in another place, to another Church he sayeth: All the lawe is fulfilled in one worde, which is this: loue thy neighbour as thy selfe: And to his scholer *Timothie*, the end of the commandement is loue: out of a pure heart, and good conscience, and faith vnfeigned. Seeing then the lawe of loue is as the chiefe, head, and as it were, the Queene, ouer other vertues and duties, and the onely thing wherein all the lawe of the seconde Table is contained, complete, and fulfilled: it maye therefore not amisse bee called royall or princely.

3 This law furthermore is called royall: because it is like the kings high way: for as the kings high way is open for euerie man to passe therein, and bringeth men from place to place forth out right, without turnings: So the lawe of GOD, which is the lawe of loue, is open, plaine, without turnings, of

1. Tim. 6. 15. 1.
Reuel. 5.

Leuit. 19.

1. Thes. 4.
1. Iohn. 4.

Rom. 13.

Gal. 5.

1. Tim. 1.

301 (chap. 2. Sermon 10.

all men to bee gone in, trauailed, past through, not turning either to the right hande, or to the left, through respect of persons: whereunto who so respecteth, declineth, turneth out of the high way, and wandereth:

3 The law of loue being this roiall law, and for these causes so called: enioyneth men to loue their neighbours as themselues. In which, three things may here briefly be obserued. 1 What this law requireth: loue. 2 To whom: to our neighbour. 3 How? as to our selues.

That Gods lawe requireth loue, who readeth the Scriptures, and seeth not? who peruseth the word of god, and is ignorant? God himselfe in the verie lawe, expressly commaundeth, that men should loue one another. Our Saviour Christ, the very expounder of his fathers will vnto men: exhorteth all the Saints thereunto, as to the cognizance and liuerie, wherby they should bee knowne to be his seruants. The Apostles the interpreters of this lawe, enfourmed and taught by the holy Ghost, the spirite whereby they were ledde into all truth: haue thereof bene carefull. Therefore Saint *Paul*: owe nothing to any, but that ye loue one another. And againe: be yee followers of God as deare children, and walke in loue, euen as you haue Christ for example. And againe: And aboue all things put on loue, which is the bonde of perfectnesse. To whom Saint *Peter* subscribeth: aboue all things, haue feruent loue among your selues, for loue couereth the multitude of sinnes. Saint *John* in his three Epistles, therein laboureth especially to perswade the Saints to follow loue. Of which in the time of his preaching he was so carefull, that as Saint *Ierome* recordeth, being verie aged, and not able without helpe to ascende into the Pulper: preached still of loue, vntill his auditours were wearie of the same: to whom he answered, it was the thing that the whole lawe required, and enioyned of God: which who so hath, hath all things. VWherefore if we looke, either into the olde Testament, or the newe: wee shall finde that the royall lawe of God en-

ioyneth

Leuit. 19.

Iohn. 13.

Rom. 13.

Ephes. 5.

Col. 3.

1. Pet. 4.

Vpon 6. to Galath.

ioyneth loue. Whereof we are forgetfull, when enuie and malice: hatred, and rancour: debate, and contention: couetousnesse and vsurie: flaundering and backebiting: lying, and deceite: separating our selues from the brethren: respect of riches, honour, glory, worldly pompe: not of religion, pietie and godlinesse, reigneth in our hearts.

The persons whom we must loue, are our neighbors: thou shalt loue thy neighbour as thy selfe. But who is our neighbour? Our Sauour Christ by the parable of the man falling into the handes of the theeues, betwixt Hierico and Hierusalem: telleth the lawier who questioned with Christ to tempt him: that all men which neede our help, or to whom any dutie belongeth: are our neighbours, whether neare at hand, or farre off: whether friends or enemies, rich or poore, one or another. Wherehence Saint *Augustine* concludeth, that all men are our neighbours, to whom either dutie should bee shewed, if it bee needfull: either remaineth due, if it be required. And citing that place of Saint *Paul*, thou shalt not commit adulterie: thou shalt not kill: thou shalt not steale: thou shalt not beare false witnessse against thy neighbour: and if there bee any other commaundement, it is briefly contained in this: thou shalt loue thy neighbour as thy selfe: by neighbour (saith he) must wee vnderstande all men, vnlesse we will say: it is lawfull to commit adulterie with the wife, or some: or to kill some: or to rob some, or beare false witnessse against some. But seeing these cannot lawfully be done against any, therefore vnder neighbour, euerie man is comprised. In his worke of true religion, reprobuing men, for louing men, not because they were men, and the creatures of God: but because they were allied, or affianced vnto them, sayeth: it were discourtesie: not to loue in respect they are men: and to loue in respect they are fathers, or children, &c. Thereby teaching vs to loue all men, because all men in that they are men, are our neighbours. The lawe teaching vs to loue all men, and to doe duetie vnto them, as vnto

Leuit. 19.

Luke 10.

*Lib. 1. doctrinae
Christ. c. 30.*

De vera religione.

Chap. 2. Sermon II.

neighbours : for to respect the persons of the riche, and preferre them, with neglect of the poore : is agaynst this lawe, whereof in so doing, wee are transgressours.

The manner howe wee must loue, is, as our selues. And euerie man vnfeignedly, feruently, continually, loueth himselfe : so must wee also loue our neighbours : albeit straungers, albeit enemies, who are all our neighbours,

4 This then being the summe and substance of this royall lawe, to loue our neighbours as our selues : who finally may be saide to fulfill this lawe ? They fulfill the royall lawe of loue : who through faith, working by loue, obey this lawe of God. And this faith of Gods Saints looketh not to the outward appearance of mens persons : but to the vnfeigned profession of Christian religion. Of this fulfilling of the law, the Apostle may seeme to speake : if ye fulfill the royall law, according to the Scripture, which faith : Loue thy neighbour as thy selfe, you do well. The obedience of Gods children is accepted, albeit vnperfect, for Christs sake : whose righteousnes imputed vnto vs, we are by faith through imputation, saide to fulfill the lawe. As before vpon the 1. Chap. ver. 22. hath beene said.

The obedience and fulfilling of Gods law, is accepted according to the measure of faith, distributed to euerie one seuerally, according to the purpose and pleasure of God. In this wise if you do fulfil the royal law saith *James*, you do well : but if you accept persons, you sinne, and are become transgressours of the law : for that law commandeth to loue all and disdaine none. If men therefore regard the persons of men, they sinne, and transgresse the lawe of God. And this is the first argument why wee should not haue the faith of Christ in respect of persons : and the things therein contained : the example of them which so doe : the euils in which men in so doing commit, and the conclusion. Let vs beseech almightie God, for his sonnes sake, to remooue all partialitie of Iudgement farre from vs : that neither for fauour nor for feare,

we

Gal. 3.

Ephe. 4.

Rom. 12.

1. Cor. 12.

we honour the prophane men of the worlde, to the disdain of the brethren: but that we hauing speciall care of holinesse and righteousnesse, of faith and religion in our esteeming and iudging of men, may so nourish and foster loue in our hearts: that thereby God may be glorified, who is our onely Lord and God, to bee blessed for euermore. Amen.

James Chap. 2. verses 10. 11. 12. 13.

Sermon 11.

10 For whosoever shall keepe the whole lawe, and yet faileth in one point, he is guiltie of all,

11 For he that said, thou shalt not commit adulterie: said also, thou shalt not kill. Now though thou committest none adulterie: yet if thou killest, thou art a transgressour of the law.

12 So speake ye, and so doe, as they that shalbe iudged by the law of libertie.

13 For there shall be condemnation mercilesse, to him that sheweth no mercie: and mercie reioyceth agaynst condemnation.



He second reason and argument, why men preferring the rich to the poore, with contempt, do sin, & offend: is drawne from the nature of the law of God: flowing and following out of the former conclusion: & it is this. They greatly offend the law of god, who honor some ambitiously, & disdain other cōtemptuously: this they do,

which honor the rich which are vile, prophane, & wicked: & disdain those poor which are honest, vertuous, & godly: therefore such as respect the persons of me, esteeming faith and religion according to the outward appearance: siane and doe against the lawe of God. Of which law, euerie part, member, branch, and point, is so vnited and knit together: as that if we keepe all the rest, and yet faile in any one: as that we obserue all other partes of the lawe: yet regard the outward appearance of men, and so haue the faith of Iesus Christ in respect of persons, we are guiltie of the whole: and so transgresse the law of God. Which reason in these verses is contained.

In the which wordes and verses, containing the secynd argument why respecters of mens persons do sinne: three things are to be noted.

namely:

1 The proposition: he that keepeth the whole law, yet faileth in one point, is guiltie of the whole. ver. 10.

2 The confirmation of the proposition: he that said, thou shalt not commit adulterie, said also, thou shalt not kil. &c.

3 The conclusion, in which are so be noted 2 things

1 The conclusion is selfe. v. 12.

2 The reason of the conclusion. v. 13

1 Of these three, the first is the proposition, the state of the matter, the setting downe of the thing which is in handling: and it is this: Whosoever keepeth the whole lawe, yet offendeth or fayleth in one poynt thereof: hee is guiltie of all. Therefore that man which keepeth all the rest of the lawe, and yet respecteth the personne of the prophaine riche man, and contempteth the poore, godly, religious, and honest: is guiltie of all the whole lawe. Men cutting off from the lawe what seemeth them good, and keeping not the whole lawe indifferently; transgresse the law, and offend

offend against it. Such are they, which being by Gods law charged indifferently to loue all men, and count the their neighbours: and in token of loue, honour some with contempt of others: as men reuerencing the wealthy though they be wicked, and disdaining the poore Saintes and brethren. These men therefore are guiltie of the whole lawe.

But how is this true? Surely in as much as the law is so vnited and knitte together in euery part, as that who soeuer offendeth in one iote, is guiltie of all in the sight of God.

How is he guiltie of the whole lawe, that faileth but in one point or part thereof? Two waies, 1 Who so obserueth all the whole law, yet by respecting the persons of me, offendeth against loue, he is guiltie of the whole law: For loue is the fulfilling of the law. Who so offendeth against that which conteineth all the rest, and is the accomplishment of the whole, is guiltie of the whole. Now the Scripture teacheth, that loue is the fulfilling of the lawe: *Rom. 13.* For this, Thou shalt not committe adulterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnes against thy neighbour: or if there bee any other law, it is briefly contained in this; Thou shalt loue thy neighbour as thy selfe. Our Sauour Christ teacheth the saucie and malapert Lawier, which asked him a question, not to learne of him, but to tempt him; That on those two precepts of loue, thou shalt loue the Lord thy God with all thine heart, with all thy soule, with all thy minde: and thy neighbour as thy selfe, the whole law and the Prophetes dependeth. Albeit then one obserue all other parts of the law, yet offend against the law of loue, wherein the whole law is cōprised, he is become guiltie of all, sinning against that which conteineth all, which is loue. *Mar. 22.*

2 A man obseruing the whole law, yet offending against one point or parte thereof, is guiltie of the whole: because no man can perfectly keepe any part of the lawe, as it should be kept, which keepeth not the whole: therefore in failing in one iote of the law, men faile (as it were) in

Chap. 2. Sermon II.

in all, and are guiltie of all. For all the parts and precepts of the law are so knitte and vnited together in an inseparable coniunction: as that who so keepeth any one perfectly, keepeth all: who so offendeth against any one, offendeth against all, and is guiltie of all.

Dent. 27.

And is not this agreeable to *Moses* doctrine, who holdeth all men vnder a bitter curse, which obserue not all the whole lawe of God? denouncing that curse against euery particular offence, which is denounced against the breach of the whole lawe: and holding them vnder the same condemnation, that offended against any iote of the lawe: whereunto they are subiect which are guiltie of many transgressions. To shew that men are counted guiltie before God of the whole law, which are found faulrie in any part thereof? Wherefore denouncing a curse against many particular finnes, he concludeth his terrible curse with these words; Cursed is euery one that perseuereth not in all the words of this law, to doe them. Wherefore, how so euer men obserue many parts of the lawe, yet if they obserue not the whole: they are guiltie of the whole: and vnder the curse and malediction which to the general breach of the law is threatened.

Mat. 23.

Doth not our Sauour teach, that vnlesse we obserue his whole doctrine, when we professe him, and are baptized in his name: that it preuaileth little to obserue some? when he bindeth all his seruants to the obedience of all that which he commaunded the Disciples? Would not almighty God geue vs so much to vnderstand, when in his lawe hee bindeth vs so often to the obseruation of the whole? Which thing to intimate vnto vs, the Apostle affirmeth, that whosoever obserueth the whole law, yet faileth in any point, is guiltie of all. A man therefore keeping all the whole lawe, beside that one thing wherein he offendeth: is guiltie of the whole: and that no lesse in respect of the breach of the law it selfe before God: then if he had offended in many points thereof: albeit he more greuously (no doubt) offendeth, that offendeth in more precepts.

Where

Wherefore, as when a Prince enioyneth his Subjects the obseruing of all his lawes and ordinances which he geueth them: if any one obserue all the rest, saue onely one, wherein he offendeth: the same is a breaker of the kings commaundement, and hath transgressed the law of his Prince, and is subiect to the penaltie which is threatened the transgression of the whole lawe: Euen so, God enioyning vs sundrie precepts, & willing vs to obserue them all: If any man obserue nine of the commaundementes, yet offende in the tenth: hee is a transgressor of the lawe, and is guiltie of the whole law: Whereunto full and perfect obedience is enioyned.

Thus they which obserue all the rest of the law, and yet offend in any one point: are held as transgressours of the whole lawe, whereof they are guiltie: for the law is as wel broaken in one, as in many offences: though not so greuouslie in one, as in many. And as a iudge, hauing twelue malefactors deseruing like sentence, to be punished in like manner, all whom the law requireth to be executed: if he hang eleuen, and let the twelue escape for fauour: he is an vnjust, a wicked and corrupt iudge in that action, euen as if he saued foure, fixe, or more: euen so, when men offend in ~~one~~ point of the lawe, though they obserue all the rest: they are guiltie of the whole: in as much as in one, as well as in many, it is broaken. Whereof the Apostle Saint *James* admonishing such as wil be counted iust, and obseruers of the lawe, and yet haue the faith of our Sauour Iesus Christ in respect of persons: protesteth vnto them, that if they keepe all the rest of the law of God, yet in this one thing, which is against loue, they fall away from ductie: they are guiltie of all.

If he that keepeth the whole law, beside that one thing wherein he offendeth: and in that one offending, be guiltie of the whole law: then it may seeme, that it is all one to offend in one, and in many precepts of the lawe: that it is like sinne to transgresse in any one tittle or iote, and in the whole lawe: equall sinne to breake one, and all the precepts and commandements of the law of God: and

Chap. 2 Sermon II.

So all finnes may seeme alike and equall, as the Stoicall Philosophers were of opinion.

Hereunto be it answered, that the Apostle saith not; he that keepeth the whole law, and offendeth in one point thereof, is guiltie of the whole, in like manner, or alike, as if he had offended in the whole, and euery point thereof; but he is guiltie of the whole. Guiltie he is of the whole, who offendeth in one: but not so guiltie, nor so greuously offending, as if he offended in euery point of the lawe. So that the Stoicall equalitie of finnes (that all finnes are like) may not herence be gathered, nor auouched.

Which opinion of those blockish, not Philosophers in deede, but meere fooles rather, is hissed out of the Schoole of Christ. And as it may not herence be gathered: so may it diuersly be confuted,

1 All finnes not to be equall it appeareth manifestly, if that we looke into the causes, the beginnings, and the affections from whence finnes rise in men. These considered, one sinne shalbe seene greater or lesse then another. For who seeth not, that finnes proceeding of malicious wickednes, are greater then such as be committed of infirmitie, weaknes, ignorance? This the holy Prophet *Dauid* that man of God knew, who looking into the causes of finnes, reputeth the sinne of maliciousnes much greater then other finnes: therefore he praeth to GOD not to forgeue such. Saint *Iohn* measuring finnes by their causes, beginnings, and affections, accounting that sinne which is from wilfulnes, whereby wee sinne vnto death, farre beyonde all comparison the worst: willeth that the Saints should pray for such brethren as sinne, but not vnto death: As for such as sinne vnto death, by vniuersally, and wilfully falling away from the knowe truth, he would no prayers to be made for them. Our Sauour Christ iudging and estimating finnes from their causes, promiseth mercie, fauour, grace, and pardon, to such as ignorantly receaued him not; if at length they would come vnto him: but such as maliciouslie resisted the truth; wilfully fought against the gospell; obstinately opposed them
selues

Psal. 59.

1. Ioh. 5.

Mat. 11.

Mat. 12.

selues against the holy Ghost, who offered them grace, & they refused: and so blasphemed the spirite of Christ, hee protesteth should neuer be forgeuen. Saint *Jude* distinguishing of finnes, whereof some are done of infirmitie, and simple ignorance: some of stubbernes and peeuishnes: measuring them by their causes, willed that such as sinne in the former kinde, should be pittied: but such as sinne in the second, should seuerely be corrected and chastened. *Iude 22. 23*

Saint *Paul* in two most worthie places to the Hebrewes, disputing of Apostasie, and sliding away from the knowen trueth, which commeth of a malicious obstinacie, and wilfulnes of mind, measuring that sinne from the cause: the maliciousnes and wilfulnes of their hearts: denieth all pardon thereunto, as to a sinne irremissible, and which cannot be pardoned, as other finnes are. Saint *Paul* writing of himselfe and his owne finnes, in afflicting and persecuting the Church of Christ, measuring finnes according to their causes: reputeth finnes done of ignorance lesse then finnes of wilfulnes: Wherefore he offending ignorantly, obtained mercie; whereas the Scribes and Pharisees, and other Iewes opposing themselves to the Gospell, were subiect to the eternall iudgement of God. In another place pronounceth he the greater iudgement to them which wilfully and impenitently despised the long sufferance and patience of God. *Heb. 6. & 10*
1. Tim. 1.
Rom. 2.

Finally, Saint *James* this our Apostle, in this his Epistle, esteeming finnes from the affections and fountaines from whence they come, iudging that sinne which is of knowledge, greater then the sinne of ignorance; concludeth thus; Wherefore he that knoweth to doe aright, and doeth it not, to him it is sinne: that is, the greater sinne. Our Sauour in like manner condemneth the Iewes of greater sinne, because hee came in person to them, and spoke vnto them, yet they vterly refused him and his doctrine: which had they not done, their sinne had been the lesse. Thus their sinne of wilfulnes by Christ is iudged the greater: their sinne of ignorance the lesser. If men there-

Chap. 2 Sermon II.

therefore weigh the causes, beginnings, affections of me, from whence sinnes spring: that some are of wilfulnes, others of ignorance; some of malice, others of infirmitie. Therence may we easilie see the inequalitye of sinne.

2 As of their causes sinnes are iudged: so also they are iudged of their euent. sinnes of malicious wickednes, thrust out and expell the holy Ghost, and Spirit of God: so doe not sinnes of infirmitie. Therefore sinnes of malicious wilfulnes, are greater then sinnes of infirmitie. Sinnes of wilfulnes abolish all faith from the hearts; and all repentance from the liues of men: and so consequently all hope of pardon and forgeuenes. So doe not sinnes of infirmitie or ignorance. This was and is manifest in *Cain*, in *Saul*, in the Pharisees, in *Iudas*, in *Julian* the Apostata, & backslidar, in *Lucian* the mocker, and such like. Whereby it appeared that their sinnes were greater then the sinnes of other men. And thus also may we iudge the inequality of sinnes.

3 If we looke into the inequalitye of punishments, they also argue inequalitye of sinnes: for it were against equitie and right to punish like sinnes, in one more sharply, in another more slenderly. Wherefore seeing almighty God, (the righteous and iust iudge of the whole earth,) doeth punish some sinnes with greater, some with lighter punishments: it argueth vndoubtedly, a manifest difference of sinnes. When *Adam* and *Euah* had sinned, God layeth vnlike punishments vpon them; lesse vpon *Adam*, greater vpon *Euah*: whereby it may appeare, that the sinne of *Euah* was greater then the sinne of *Adam*. *Salomon* in his booke of wisdom, in the difference of punishment, intimateth the difference of sinnes. Wherefore, to shew that the sinnes of Princes are greater then the sinnes of the people, he saith; They which are most lowe, are worthe mercie, but the mightie shalbe mightely tormented. Our Sauour Christ, the eternall wisdom of God, by inequalitye of punishments witnesseth inequalitye of sinnes vnto men. To which purpose that serueth in the Gospell; That seruant which knoweth the wil of his master, and doeth it

not

Heb. 6. 16.

Heb. 10. 26.

Heb. 12. 17

Gen. 18.

Gen. 3.

1. Tim. 2. 14.

Wisdom 6

Iuke 12.

not, shalbe beaten with many stripes: but he that knoweth not the will of his master, yet committed things worthie of stripes, shalbe beaten with fewe stripes. That sinne therefore which is punished with many stripes, is the greater: that which with fewer, is the lesse sinne. In another place he setteth downe degrees of punishments, wherence degrees of sinnes may be gathered. He (saith Christ) which is angrie with his brother vnaduisedly, is worthie of iudgement; he that calleth him Racha, is worthie of a counsell; who so calleth him foole, is worthy to bee punished with hell fire. As then a counsell is greater then iudgement, and hell fire then a counsell: so is contempt (signified by Racha) greater sinne then vnadvised anger: and flaunders and reproachfull speach (by foole signified) greater then the signes of contempt. Herence may it appeare, that the sinne of Sodome was lesse then the contempt of the Gospel, because our Sauour auoucheth, that it should be easier in the day of iudgement for the men of Sodome and Gomorrha, then for that Citie which receaued not the Gospell.

Mat. 5.

Mat. 10.

Thus hee sheweth, that the sinnes of Corazin and Bethsaida are greater then the sinnes of Tyrus and Sydon: the sinnes of Capernaum greater then of Sodome, by the punishments which should be greater and heauier vpon Corazin and Bethsaida: then vpon Tyrus and Sydon: vpon Capernaum, then vpon Sodom. Wherefore he vpbraideth them, and denounceth horrible vengeance against them. Woe to thee Corazin, woe to thee Bethsaida: for if the myracles done in thee, had been done in Tyrus and Sydon, they had long agoe repented in sackcloth and ashes. Verely I say vnto you, it shalbe easier for Tyrus and Sidon in the day of iudgement, then for you. And thou Capernaum, which art lifted vp to heauen, thou shalt be brought downe vnto hell: for if the great workes which haue been done in thee, had beene done among them of Sodom, they had remained vnto this day: But I say vnto you; it shalbe easier for thee of Sodome in the day of iudgement, then for thee.

Mat. 11.

In

Chap. 2 Sermon II.

In that he therefore denounceth heauier iudgement against these Cities, then against Tyrus, Sydon, and Sodom: it appeareth that their sinnes were the greater; & so they were indeede, in respect of their knowledge of Gods will, and the manifolde myracles they had shewed them, to prouoke them, which were not done vnto Tyrus, Sidon, or Sodom, the famous Cities. To like purpose, the threatning of greater punishment to the blaspheming of the holy ghost, then to the blaspheming of the sonne of man, intimateth greater to be the sinne of blasphemie against the holy ghost, in wilfully and maliciously resisting the trueth, then the sinne of blasphemy against the sonne of man, in taking offence at his basenes and humilitie. And in reprobuing the great hypocrisie of the Scribes and Pharisees, for deuouring poore widowes houses vnder pretence of long praier: Christ sheweth that their sinne is greater then the other sinnes of men, in that therunto he denounceth heauier condemnation.

Saint Paul maketh difference of mens sinnes by the difference of the punishments thereunto threatned or inflicted: wherefore in that men by contemning the long patience of God, heape and treasure vp vnto themselues the greater punishment. Therence it appeareth, that the contempt of Gods great mercie and patience, is a sinne greater then the common sinnes of men. Saint James, to signifie that vsurping authoritie ouer our brethren, in curiouse and rigorouse condemning them, when we our selues are likewise guiltie and faultie, is a greater sinne then other sinnes among men: declareth that by the punishment, because it prouoketh God to punish vs therefore more seuerely: therefore hee dissuadeth the Saintes therefro; My brethren, be not many masters, knowing that we shall receaue the greater condemnation. The lawe it self (to teach an inequality of sinnes by the inequality of punishments) willet that punishments should be according to the hainousnes of the sinnes: implying inequality of sinnes, by inequality of punishments.

Salomon the wise man, shewing that theste is not so abho-

Mat. 12.

Mat. 23.

Rom. 2.

James 3.

Heb. 10. 28.

Deut. 25.

Pro. 6.

abominable in the sight of God, as whordome is; by the punishment of both (for theft might be redeemed; but adulterie was a perpetuall infamie, and death by the lawe of God) saith: men doe not dispise a thiefe when he stealeth, to satisfie his soule when he is hungrie: but if he be found, he shall restore seuen folde, or he shall giue all the substance of his house: but he that committeth adulterie with a woman, he is destitute of vnderstanding, and hee that doeth it destroyeth his owne soule. *S. Augustine* no doubt therefore, measuring sinnes according to their punishments, and seeing that inequalitye of paines, doe growe of the inequalitye of offences and sinnes: writeth, that hell fire shall bee greater or lesser, according to the wickednesse of men. Whose sinnes therefore are greater, their punishment shal be sharper: whose sinnes are lighter, their paines shall bee easier. So that inequalitye of punishments, doth rightly argue inequalitye of offences. God almightie, in his word and law, partly inflicting, partly threatening greater punishment to one sinne then to another: doth thereby sufficiently teach vs the inequalitye of sinnes, by men against him committed.

*Lib. 21. c. 16.
civ. Dei.*

4 Neither this onely, but euen mans owne conscience, when he hath committed sinne, sheweth and testifieth inequalitye of sinne: in that he is more vexed & troubled in mind, for some one, then for another sinne: more inwardly tormented for committing adulterie, in breaking the promise, which he made before God and his holy Congregation: then for theft: more in minde disquieted for the committing of murther: then for oppressing his neighbour in bargaining: more burthened in conscience for slaying his owne father and mother, then any other man or woman: more grieued in spirite for horrible blasphemie against GOD, and his Sonne Christ, whose soul men slay, as it were: whose bodie they rent: whose sides they pierse: whose flesh they teare: whose heart they wounde: whose bloud they shedde: whose name they prophane by cursed, execrable, cruell, and vngodly othes: then for slaunder or backebiting

Ry

of

Chap. 2. Sermon II.

of their brethren. Hauing this testimonie of our conscience, which by the instinct and light of nature is imprinted, and impressed in mens hearts: it is euident that there is great difference and inequalitye of finnes. Which thing wee may see in *Cain*, whose finnes were many: yet no one so much touched his conscience, as the shedding of the innocent blood of his brother. *Esau* had manie finnes, for which he was worthily condemned for a prophane person: yet none of his finnes troubled him so much, as that for one portion of meate, he had solde his birth-right: wherefore afterward when hee woulde haue inherited the blessing, he was reiected, and found no place of repentance, though he sought that blessing with teares, as the Scripture recordeth. *Iudas* the traitour, was an euill man euerie way: couetous, mercilesse, and guiltie of great wickednesse: yet none of these, troubled and disquieted his minde so much: as his treason and shedding of innocent blood: where-with he was so touched, as that through conscience thereof, hee brought the money backe againe to the rulers, which for his betraying Christ he had receiued, and went out and hanged himselfe.

This wee finde and knowe to bee most true, both in hystories sacred, and also prophane: in common vse and practise of our times: that some one sinne so much more then others, haue disquieted mens mindes: as that some therefore haue fallen phrentike: others become desperate: some haue beene dayly disquieted, and haue languished away: others haue beene the butchers of their owne bodies: whereby appeareth euidently inequalitye of sinne.

5 Moreouer, not onely Gods lawes, but ciuill lawes acknowledge inequalitye of finnes: in that they doe not onelie set downe greater punishment to one sinne, then to another: but also giue more sharpe charge for the anoyding of one sinne, then of another. As Gods lawe chiefly forbiddeth idolatrie, which is spirituall fornication: mans lawe chiefly forewarneth to be-

ware

Gene. 4.

Gene. 27.

Heb. 12. 27.

Mat. 27.

ware of disloyaltie, rebellion, and rising vp against their princes: wherby it appeareth that these are greatest sins, both before God and men: and so an equalitie of sinnes.

6 The verie Scriptures of GOD, the woorde of trueth witnesseth, that one sinne is greater then another: therefore vndoubtedly sinnes are vnequall. Almighty GOD comparing the sinnes of Hierusalem with the sinnes of Samaria and Sodome: auoucheth that Hierusalem had done worse then they both: and had corrupted her wayes, more then eyther Samaria or Sodome: and had farre exceeded them, and iustified them, in the abomination which shee about them, had committed. Our Sauour auoucheth in plaine maner, inequality of sinne, when he tolde *Pilate*, that *Judas* in betraying him, had the greater sinne. Saint *John* plainly auoucheth inequality of sinne, in that he sayeth: There is a sinne not vnto death, for which we must pray in the brethren: Another; vnto death, for the which hee would not haue praier made. Saint *Paul* preferring adulterie and fornication before other sinnes: putteth a plaine marke of difference betwixt sinnes: therefore hee saith, Flie fornication: euerie sinne that a man doth, is without the bodie: but hee that committeth fornication, sinneth against his owne bodie. Finally, S. *Peter* maketh an euident difference and inequality of sinnes, when hee speaking of backesliding: affirmeth, that it had beene better for men, neuer to haue known the worde of righteousness, then after they haue known it: to turne from the holy commaundement giuen vnto them.

7 As one vertue is more excellent then another: so is one sinne & vice worse then another: but S. *Paul* maketh charitie more excellent then either hope or fairh: therefore it must so fall out in sinnes, that one be woorsse then another. Seeing therefore that all sinnes came not from the same roote and originall: seeing the like euent, follow not all sinnes alike: seeing some sinnes are punished more sharpely, others more sleightly: Seeing

Ezech. 18.

Psal. 1. 1.

John 19.

1. John 5.

1. Cor. 6.

2. Pet. 2.

1. Cor. 13. 13.

Chap. 2. Sermon. 11.

Some finnes more trouble the consciences of men then others do: seeing not onely Gods lawe, but mans also, forwarneth of one more then of another: seeing the verie Scripture of God affirmeth one to be greater then another: then is the Stoicall opinion false, which holdeth an equalitie of all finnes. Neither is it the meaning here of the Apostle, to make all transgressions alike: as if it were al one to sinne in one, and in many precepts: but to shew that the whole lawe is so vnited in euerie point, that who so breaketh one iot, breaketh all: and that no man can perfectly fulfill any one commaundement, which fulfilleth not all. And finally that the Maiestie of God the lawmaker is offended in the breach of euerie commaundement, whose will and pleasure is vnaccomplished, as well in one part of the lawe, as in manie: therefore saith he, who so euer keepeth the whole lawe, and yet faileth in one poynt, he is guiltie of all: and this is the proposition.

2 This proposition of the Apostle, is in the seconde place confirmed: that hee that transgresseth in any one point of the lawe, is guiltie of the whole. And his reason or prooffe is fetched from God, the authour and maker of the lawe: who, as he is alwayes like himselfe, and one; so hath hee vnited euerie part of the lawe in so narrowe and streight coniunction: as that hee that offendeth in anie one poynt, breaketh all, and is guiltie of the whole. For one and the same God, which forbiddeth committing of adulterie, forbiddeth also the committing of murther: So that if we commit not adulterie, yet if wee commit murther, we haue transgressed the lawe. He that forbiddeth theft, forbiddeth also false witnessse. If wee steale not, yet beare false witnessse agaynst our brethren, wee haue transgressed the lawe. The same God forbideth drunkenesse, which also forbiddeth wantonnesse: If therefore we be not wanton, yet bee drunken, we are transgressours of the whole lawe. To be short, the same God which commaundeth one thing, commaundeth al-

so

so another : hee that forbiddeth one sinne , forbid-
deth also another : So that if a man seeme to keepe
the whole lawe , that onelie part wherein hee offen-
deth excepted , and therein fayleth : hee is guiltie
of all.

Wherehence then it followeth, that if men keepe all
the rest of the lawe, besides this one thing : that hee re-
specteth the persons of men, and so offende agaynst the
lawe of loue : hee sinneth agaynst the lawe, and is guil-
tie of all the whole lawe : because hee that commaun-
ded the other partes of the lawe, commaundeth this also :
so that his will is broken in one , as well as in many
poynts of the lawe. Thus the Apostle reasoneth from the
authour of the lawe, who willeth that euerie part thereof
be obserued.

VWhat sayeth some man : is hee that preferreth the
prophane rich man, before the poore godly person,
and therein offending , guiltie of the sinne of adul-
terie, murther , blasphemie , vnlawfull lust , concu-
piscense , couetousnesse and the rest ? Or committeth
he all the sinnes in the lawe forbidden, which committeth
one onely sinne, and therein offendeth ?

No assuredly. But because the breach of one title
of the lawe, is the turning away from the will of GOD,
the lawe maker : whose will is transgressed in the neg-
lecting of anie one duetie : therefore hee which offen-
deth in one poynt, is helde as guiltie of the whole lawe.
Such therefore as regarde the persons of the rich , with
disdainefull contempt of the poore : transgresse the
lawe therein , and are guiltie of the whole lawe : if wee
respect the Maiestie of God , which is hurt as well in the
breach of one, as of many precepts, albeit (as hath beene
said) not so grieuously.

VWhich is here set downe by the Apostle , least
anie shoulde seeme to flatter and excuse himselfe , or
vaunt himselfe for guiltlesse , when hee obserueth all
the rest of the lawe ; yet in anie iot thereof offen-
deth.

Chap. 2. Sermon I I.

Wherefore (as if the Apostle shoulde say) let vs graunt that in manie things you obserue and keepe the lawe, and therein offende not: yet can you not denie, but that in preferring the wicked wealthie rich men before the godly poore brethren: you haue the fayth of Iesus Christ in respect of persons: in doing whereof, his will is broken, who hath commaunded the rest of the lawe: and so you are guiltie of the whole lawe. For hee that commaundeth one thing in the lawe, commaundeth another: he that commaundeth we should not commit adulterie, commaundeth also, that wee shoulde not kill: whereof, in whether soeuer we offende, his lawe is broken: his will and pleasure transgressed: therefore therein offending, wee are guiltie of the whole lawe of God. Thus the Apostle by this reason drawne from example of the partes of the lawe, vvhich are all enioyned by the same law-maker vvhich is God: proueth the former proposition: vvhich so euer keepeth the vvhole lawe, and fayleth in one point, is guiltie of all. For hee that saide, thou shalt not commit adulterie, saide also, thou shalt not kill: vvhich if thou commit not adulterie, yet if thou kill: thou art a transgressour of the lawe. These things beeing so manifest, vve need no further to dilate this matter: this for the prooffe of a thing so plaine, being sufficient.

3 The thirde and last thing in this seconde reason, is the conclusion, in the 12. and 13. verses contained. In vvhich conclusion there are two things to bee noted. 1 The conclusion it selfe. 2 The reason of the conclusion.

This conclusion, is as an exhortation: so speake, and so doe, as they vvhich shall bee iudged by the lawe of libertie. VVhereby vvee are aduertised, that such as vwill be exempted and cleared from the curse of the law: must both so speake and so doe, as they vvhich hope to bee iudged by the lawe of libertie: In all our doings, in all our sayings, in all our actions, in all our speeches, so to conforme our selues to the nourishing of loue:

as they which hope thereby to bee absolued from death and damnation. Wherefore it is good to bewarie and charie both in our doings, and in our sayings also: that neither in the one, neither in the other, wee fall away from perfourming of duerie of loue one to another: which care who so euer neglecteth: shall not taste of the grace of God, who hath in singular loue, and tender mercie deliuered vs from the curse of the lawe: especially vpon condition, that as thereby wee are partakers of his vspeakable loue: so wee should in like manner cheerish and maintaine charitie among our selues, wherunto this partiall preferring of persons is contrarie.

By the lawe of libertie, some vnderstand the law of loue: which therefore is called the lawe of libertie, because through loue wee are deliuered from sinnes: for that our sinnes and iniquities are couered before God, *1. Pet. 4.* when we shewe the manifest tokens of loue towards our brethren. And by this lawe men are saide to bee iudged, because in the generall iudgement, sentence shall be giuen eyther with vs, or agaynst vs, by the fruites of our loue. *Pro. 10.* If wee shall shewe vntaigned loue towards Christ in his afflicted members: in feeding them, hungry: in refreshing them, thirstie: in harbouring them, straungers: in clothing them, naked: in visiting them, sicke: in seeing them, imprisoned: then shall we heare sentence of comfort: Come yee blessed of my father: receyue the Kingdome prepared for you from the beginning of the worlde. But if we shewe no loue by these: then shall wee heare sentence of condemnation: Go you cursed of my Father into euerlasting fire, prepared for the diuell and his angels. Thus according to these testimonies of faith, and fruites of loue, wee shall bee iudged. *Mat. 15.* Howsoeuer this bee true: yet the lawe of libertie maie rather heere signifie the Gospell it selfe: or the mercie of GOD, in the Gospell preached vnto men: and the Gospel or mercie of God, may therefore be called the law of libertie because

Chap. 2. Sermon 11.

Rom. 8.

they which are effectually partakers thereof, are thereby deliuered from the curse of the lawe: from dreade of death; from power of Satan; from slauerie of sinne; and translated into the glorious libertie of the sonnes of God.

And here to bee iudged, is to bee discharged, quitte, deliuered, and absolued from death and damnation: as the place it selfe may import vnto vs; so doe, and so speake, as they which shall bee iudged by the lawe of libertie: that is such as trust by the mercie of God to be deliuered from death and damnation.

The reason of this exhortatorie conclusion is: there shall bee condemnation mercilesse vnto him that sheweth no mercie; and mercie reioyceth agaynst condemnation. Such as in disdayning and contemning the poore, and preferring the rich, beeing prophane and wicked, shewe themselves mercilesse and voyde of loue: shall themselves taste, not of mercie, but of iudgement; not of loue, but of the wrath of GOD: but they which in this poynt fulfill the royall lawe of GOD, commaunding men to loue their neighbours as themselves; and so shewe themselves mercifull, euen towarde the poore brethren: they shall triumph ouer iudgement and condemnation, vwhereunto they shal not be subiect.

This thing, as in the proposed matter it is most true: so in other officices and dueties, it is no lesse manifest: for generally vwho so is of an hard heart, mercilesse, currish and cruell towarde men: shall finde God seuerer, rough, & sharpe against himself. For mercy shalbe restrained from those which shew no mercie, and iudgement, or condemnation mercilesse, shal be to them which shewe no mercie. If in Christian assemblies, men preferre the rich with mercilesse contempt of the poore brethren; Almighty God in the assemblie of his Saints, and in the meeting together of thousands and ten thousands of his angels: shal neglect & disdain the. In the works of mercy
who

who so is merciles. shall finde no mercie: for he that stop-
peth his eare to the crie of the poore, shall crie himselfe,
and not be heard. Wherefore the glutton in the Gospell,
neglecting the humble suite of poore *Lazarus*, onely for
the crummes which fell from his table: crieth in hell fire
for euer, to haue the tippe of his tongue onely to be coo-
led: and findeth no fauour.

Pro. 21.

Luke 16.

Almightie God in his prophet, sheweth himselfe an-
grie, not fauourable, to such as by their auarice, vsurie,
oppression, and extortion, fraud, deceite, and crueltie in
dealing, haue beene without pitie. *Dauid* the man of God,
protesting that God reiecteth them when they crie for
helpe, either in paine or in feare, who reiecte the crie of
the poore afflicted: saith; They cried, but there was none
to helpe them: euen to the Lord, but hee answered them
not. In mutuall pardoning and forgeuenes of sinne
when we our selues are harde and strait laced: wee finde
God harde and seuer toward our selues: for he shal find
vengeance at the handes of God, who seeketh vengeance
in his owne priuate quarrels, as *Sirach* recordeth; The
seruant who would not haue pitie vpon his fellow for one
hundred pence; is dealt withall in seueritie, til all the debt
of tenne thousand talents, be discharged, in the Gospell.
Who therefore (saith *Cyprian*) lost that fauour which be-
fore was shewed him: because he shewed not fauour to his
fellow seruant. In iudging of our brethren, and all other
dueties to be perfourmed vnto men: wee must looke to
receaue with the same measure, whereby wee haue deli-
uered.

Isai 1.

Psal. 18.

Eccles. 28.

Mat. 18.

Marke 11. 2

*Vpon the Lords
praier.*

If we geue by hard measure of rash and cruel iudge-
ment, wee shall reape, and receaue againe by the like.
Wherefore our Sauour Christ exhorteth men not rashlie
to iudge or condemne: least they be likewise iudged and
condemned: for with what measure we meate vnto other
men, it shall bee measured with the like vnto vs againe:
which is the iust iudgement of God against men, in the
whole course of their liues.

Mat. 7.

Such then as are mercilesse, and nourish not loue,
shall

Chap. 2 Sermon II.

shall not only not obtaine mercie, but cannot aske mercie at the hands of G O D or man. For with what face, what looke, what countenance can they aske that, which they haue denied to others? Yea, experience and vse of things doe plentifully teach vs, that mercie shalbe denied the mercilesse: and condemnation without pittie, shewed vpon them which shew no mercie.

Haue we not seene many pinched with pouertie, bitten with famine, eaten with noysome diseases, spoiled of their wealth, robbed of their riches, vexed in their mindes, tormented in their bodies, afflicted on euerie side: who in the daies of their flourishing wealth, in the soundnes and health of their bodies, and quietnes of their mindes, haue beene merciles towards such, as in this wise were afflicted? Hath not condemnation, execution, punishmēt, been merciles towards them, for that they shewed no mercie? This is therefore generally in al things, particularly true, in hauing the faith of our glorious Lord Iesus Christ, in respect of persons, that there shalbe condemnation merciles shewed vnto them which shew no mercie,

The opposite and contrarie member hereunto is, mercie reioyceeth against condemnation: for they which are mercifull, shall finde fauour, grace and mercie, before the iudgement seate of God, and reioyce ouer condemnation, which through the grace of God they shal escape: in as much as by their loue, and fruites of mercie, they shewe themselues truely inserted and ingrafted into the body of Iesus Christ, whereby they are exempted and freed from condemnation: For there is now no condemnation vnto those that are in Iesus Christ, which walke not after the flesh, but after the spirite. These being made by the mercy of God, the liuely members of the body of Iesus Christ: these being the children of the resurrection: these beeing the heires of the grace of god: these being the iointheires with Iesus Christ: these (by their vnfeined loue) shewing themselues the faithfull and vndoubted Saints: shall not come into condemnation, neither see death: neither feare they the seueritie of Gods iudgements, (as doe the wicked)

Rom. 8.

ked, but reioyce and triumph ouer condemnation.

Wherefore, seeing that iudgement shalbe mercilesse towards them which shewe no mercie, and that mercie reioiceth against condemnation: let vs not respecte the outward appearance of men, and regarde the riche, with disdainfull contempt of the poore, and so appeare mercilesse: least that we fall into mercilesse condemnation: but let vs haue a right iudgement of the brethren, that wee serue one another in the feare of G O D: And so geuing testimony of the mercie wherof we are partakers through Christ: by him may triumph, and reioyce ouer condemnation. This the G O D of all might, maiestie, and mercie, graunt vnto vs: To whom, with the sonne and the holy Ghost, be all praise, honor, and glorie, both now, and for euermore. Amen.

James Chapter. verses 14. 15. 16. 17
18. 19. Sermon 12.

Verse 14. What auaieth it, my brethren,
though a man saith he hath faith, when
he hath no workes? Can his faith saue
him?

15 For if a brother, or sister, be naked, and
destitute of dailie foode:

16 And one of you say vnto them, Depart
in peace: warme your selues, & fill your
bellies, notwithstanding he geue them
nothing which is needful for the body,
what helpeth it?

17 Euen so the faith, if it haue no workes,
is dead in it selfe.

18 But some man might say: thou hast the
faith, and I haue workes, shew thou mee
thy faith by thy workes, and I will shew
thee my faith by my works.

19 Thou beleeuest there is one God, thou
doest well: the deuils also beleeue, and
tremble.



2. part of the
Chapter.

Ere now beginneth the second part of this
Chapter, and so is continued to the ende:
concerning good workes necessarilie to be
ioyned with true faith, in all the Saintes of
God whereof our faith destitute, is dead,
and not that liuely faith whereby men are iustified before
God.

In this part there are three things. 1. The proposition, 14. ver. 2. The prooffe, ver. 15. 16. to 26. verse. 3. The Conclusion, ver. 24. & 26.

These words red,
containe two
things.

1. The Proposition of the place: faith without good workes, is vaine and dead.

2. The 2. first arguments of proof in this place set downe.

1. Is from a similitude. In the which 3. things are to be noted.

1. The similitude it selfe.
2. The applicatiō therof
3. A preuensing of an obiection.

2. Is from an absurditie: It were absurd to professe no better a faith then the devils haue: So do men whose faith is void of workes

1 Now to proceed vnto these things as they lie in the Apostle. The first is the Proposition, whereof thus saith the Apostle; What auaieth it though a man say hee hath faith, when he hath no workes? Can his faith saue him? As if he would say; That faith which is void and destitute of good workes, as fruites, effects, and tokens of a faith: is not to be reputed and taken for a true, sauing and iustifying faith: but rather for a shew and shadow of faith, then for faith indeede: for that no man is iustified and saued by faith before G O D: whose faith in due time, and in conuenient manner, sheweth not it selfe in the fruites and duties of loue.

A doctrine most wholesome, most needfull, most necessarie, most profitable: cōteyring a most graue discourse of the fruites of sanctification in al the elect of god, against such as make shew of faith, without godlines: wherein men are taught that the very profession of Gods word, & christian religion, profiteth nothing: vnlesse it be ioyned with the studie of good workes, whereby our faith is made manifest vnto men.

This matter and argument is often vrged against the shamelesse hypocrites of all times, who pretend religiō

Chap. 2 Sermon 12.

1. Titus.

2. Tim. 3.

2. Pet. 1.

1. John 3.

Mat. 7.

in outward appearance: but practise not true holines, whereby their religion might be confirmed; as both in the former Chapter towards the end, and from this place to the knitting vp of this present Chapter. By Saint Paul; who inueyeth against their hypocrisie, who professe in words they know God, but in workes and deedes denie him: being abominable, disobedient, and to euery good worke reprobate: whereof the world shalbe full towards the ende thereof; as hee also foretolde his Scholer *Timothie*: euen of them which should haue a shewe of goodliness, but should deny the trueth thereof. To whom Saint Peter subscribeth: who requireth in the Saintes, that vertue, action and practise of good workes, be ioyned with faith: that there may be that golden chaine of all Christian ornaments in them, wherewith (aboue other thinges) their liues might be beautified. Whereof also Saint *Iohn* admonisheth, in calling men to the practise and doing of righteousness. And our Sauiour himselte in the holy Gospel, casting them off as workers of wickednes: whose whole religion is in words onely; Lord, Lord: and counting the for truely religious, who endeouour to doe the will of their Father which is in heauen. Finally, hereunto serue al the exhortations in holy Scripture, whereby the men of God moue vs to the practise of obedience, and studie of vertue in the whole course of our life: which is the onely & speciall drift in the Apostles discourse here set downe, as is manifestly apparant.

Albeit then men by their workes deserue not life, ne yet purchase their saluation by their deedes: but with god are iustified onely through faith in Iesus Christ, as the whole body of Scriptures, the examples of Fathers, the testimonies of the learned Doctors of the Church, confirme: yet are good workes so necessarie in those which are once iustified by faith before God: as that where they are not, faith is dead and fruitlesse: yea, a shadow of faith rather then faith it selfe, whereby men are iustified and saued before God. Which thing the Apostle Saint *James* to intimate, in his affirmance here auoucheth, What auai-

leth

leth it my brethren, though a man say he hath faith, when he hath no workes? Can his faith saue him?

That faith, the, which is without good works, is not such a faith, as whereby we are iustified and stand before God: but a fruitlesse, dead, and barraine faith, whereof we boast in vaine. For, outward profession without holy conuersation, is halting hypocrisie: and pretended religion without true reformation, is double iniquitie. This is the doctrine of holy Scripture, this is the state and proposition of this present Treatise: this is the thing carefully & continually preached by the Ministers and Preachers of the gospel now receiued: yet our aduersaries, to bring vs into odious and hatefull contempt with men, with bitter back biting, and reproachfull slander, say; We preach libertie to sinne: we lay loose the raignes in the neckes of men, to all iniquitie: we geue licence to all licentiousnes and impietie, when we preach that good workes are necessarie in all those which are iustified: partly to set forth Gods glorie: partly to shew and expresse our vnfeyned faith: partlie to winne others by vertuous example, to godlines: preach we liberty? when we teach, that faith voide of good works, when time, place, persons, and other occasions and circumstances serue: is vaine, fruitlesse, and barraine: Teach wee licentiousnes to sinne? when we crie against the vain profession of men, carelessse of the duties of loue: Laye wee the raignes loose in the neckes of men, to runne headlong into their owne destruction? when we auouch that euerie one which calleth vpon Christ, must depart from iniquitie: Geue we bitte and bridle to iniquitie? Finally, when we all with one mouth and one mind, crie out against verball religion, which is onely in word: and driue men to the practise of pure and holy obedience, if they will euer looke to inherite the kingdome of heauen: Doe wee (like heretikes) swerue from the trueth, and not rather agree & meet iust with Saint *Iames* his doctrine: who affirmeth, that men in saying they haue faith, when they haue no workes, auaille nothing: neither that such a faith can saue them

Chap. 2 Sermon 12.

The Proposition of the Apostle therefore is this. If a man say he hath faith, when he hath no workes, it preuaileth nothing, neither can that faith saue him. In which proposition, and Apostolick affirmance, is liuely set down vnto men, the necessitie of good workes, and fruites of sanctification.

1. Is the confirmation of the place.

This Proposition is prooued from the fifteene verse to the sixe and twentie, by foure reasons: Whereof two are in these words of the Apostle, to the nineteene, or rather to the twentie verse contained. The first from a similitude, in the fifteene, sixteene, seuentee, eightee verses comprised. The seconde in the nineteen verse deliuered.

1 Reason, why faith (bringing not forth good works) cannot saue men, neither auaieth any thing: is from a similitude. In which reason three thinges must be considered. 1 The similitude it selfe. 2 The application of the similitude. 3 The preuenting of an obiection.

The similitude in these words is expressed. If a brother or sister be naked, or destitute of dayly foode, & one of you say vnto them; Depart in peace, warme your selues, fill your bellies: notwithstanding you geue them not those things which are needfull to the bodie: what helpeth it? For a man to say to the hungrie, goe fill thy bellie: to the thirstie, goe drinke: to the naked, goe apparrell and cloath thy selfe: to the harborlesse, get thee lodging: yet geueth nothing at all whereby they may doe so: For hee neither geueth meate to feede him; nor drink to refresh him; neither cloath to couer him; nor houseroome to harbor him: This bidding the hungrie to fill his bellie; the naked to warme him; the thirstie to refresh himselfe; the harbourlesse to get himselfe lodging, is no true charitie, nor solid loue: but charitie in shew, loue in word, which Saint Iohn condemneth: My little children, let vs not loue in worde, neither in tongue onely; but in deede and in trueth: For Christian charitie, and pure loue, standeth not in wordes, but in deedes, and proceedeth from a pure and sincere affection.

1. Iohn 3.

For

For a man to say to him that hath purse penniless: bodie cloathlesse: scrippe meatlesse: remaining harbourlesse: go get thee meat: go cloath thy backe: go fill thy bagge: go lodge thy selfe, maketh shew onely of false liberalitie. If a Surgeon say to the wounded person, get thee salve and heale thy selfe: yet giueth him neither salve nor plaster, nor any thing whereby his sore may be healed: comforteth but slenderly. A phisitian bidding his cure and patient to waxe strong: to recouer health: to walke abroad: and yet applieth nothing, neither prescribeth any thing whereby strength may be gotten, health recovered, former state restored, by bare wordes profiteth nothing. He that meeteth a wayfaring man, farre from al path or high way, wādring; and saith, go aright: yet teacheth not which hand he must turne on, which way he must take, which path he must follow; helpeth the staier nothing towards his proposed iourney. To bid the hungrie go fill his belly, and yet to giue him nothing, is no charitie: to will the naked to cloath himselfe, and minister not whereby that may be accomplished, is no liberalitie: for the Surgeon to perswade the wounded man to cure himselfe, teaching not whereby he may do it, is no pitie: for the Phisition to exhort his patient, to recouer helpe and health, and prescribe not whereby the sicknesse may be repelled, and former state restored; is no remedie: to bidde a man keepe the right way, when hee is altogether out, and not to set him in the path hee must followe, is no courtesie. Thus by this similitude, the Apostle sheweth, that that is no faith which is in wordes onely.

2 The application of this similitude is the seconde thing in this first argument and reason: thus by the Apostle expressed: as to say to the hungrie: goe fill thy belly: and to the naked, goe warme thy selfe, and giue nothing whereby his hunger may bee slaked, and his nakednesse couered, and his bodie warmed; is no liberalitie in deede: so neyther fayth is to bee counted fayth in deede, when it is voyde of good workes. Euen so

Chap. 2. Sermon 12.

saith Saint *James*, the faith if it haue no workes is dead in it selfe. Such faith therefore as bringeth not forth good fruites, and is plentiful in good workes: is not true fayth, but an image of fayth: is not a liuely fayth, but a certaine deade thing, set out by the name of fayth: euen as to say to the hungrie, go fill thy bellie, is no charitie.

A true fayth, by the workes of loue is quickened, reuiued, and receyueth, as it were, life, in the sight and shew of men. Wherefore that fayth which is destitute hereof, is as deade, and not to be accounted of. For, as when we see our brethren naked, destitute of dayly foode: afflicted and distressed on euery side: and say to them, God helpe you poore men, God comfort you, go in the name of God, and prouide for your selues, yet wee giue them nothing: this our speach argueth not true liberalitie and charitie: euen so when we say wee haue fayth, and yet shewe no deedes, whereby our fayth may bee known vnto men: thus to boast of fayth: thus to say wee haue faith: thus to pretende that wee doe beleeeue, doth not argue true faith: for faith saith *Chrysostome*, without workes, is a figure, shewe or image without force or vertue. VWhereof to boast, is to boast of a dead thing, wherein is no quickenesse, no life, no profitablenesse to men: and to incurre iust reproofe, and open reprehension with the worlde.

The bare name and profession of faith, which hypocrites and the common sort of men count and call faith: which by a kinde of correction and graunting may be so called: when men pretende in wordes that they beleeeue, and in outward appearance professe themselves to haue faith, which we may graunt to bee a kinde of faith: being destitute and voide of good workes, is in deed vaine and dead: neither deserueth it the name of faith more then a dead man, deserueth to be called a man: yet so men call him sometimes: or the image of *Cæsar*, to be called *Cæsar*: or the picture of King *Henrie* deserueth to bee called the King. Which names, if we applie to these things,

*Hom. 8. upon
2. Tim.*

things, wee speake vnproperly, as to call a deade man, a man: or *Casars* image, *Cesar*; or King *Henrie* his picture, King *Henrie*: so when we call this dead faith, faith: wee speake vnproperly.

If a man (saith he) hath faith, and that he beleeueth: yet is mercilesse, cruell, couetous, reprochfull, blasphemous, riotous, vniust, vnrighteous, yngodly, an oppressour, extorcioner, vsurer, murtherer, drunkard, proud person, or caried away with any such like iniquitie and sinne, from the studie and practise of good workes: can that fayth saue him? Can that faith bee counted such a fayth, as whereby before GOD wee are iustified? Or may wee not rather say, that fayth quaileth, dyeth, and is decaied in him? Which men may graunt to bee fayth in a speach vnproper: but not such a faith as is accepted with GOD, through Iesus Christ. Euen as that was no liberalitie, neither is it, for a man to say to the hungrie, go fill thy bellie; and to the naked, go warme thy selfe: and yet to giue them nothing needefull for the bodie: but rather a mocking, both of the distressed, and of GOD himselfe: vppon whome the contumelies, reproches, iniuries, redounde, which are done to his Saints, afflicted in this world, and discussed.

For as the poore is after a manner mocked, when in wordes wee seeme to moane him, and for his case to bee mooued: when notwithstanding we shewe no fruites of compassion: so is God also after a manner mocked, when we pretende wee haue fayth, yet shewe forth no good workes, whereby our fayth in God might bee testified, and the afflicted Saintes comforted: and so our fayth is but deade in vs. For what the soule is to the bodie, that is Charitie and the fruites of loue vnto fayth. And wee knowe that the soule quickeneth and giueth life vnto the bodie, whereby it is discerned and knowne from a dead bodie: so charitie and the dueties of loue giue life vnto our faith, and maketh it knownen to bee liuelie, quicke and fruitfull. So then as the bodie is

Chap. 2. Sermon 12.

dead without the soule: so is faith deade without good workes which giue life, as it were, and quickeneth it, in the sight of men. And what health is to this bodily life, the same are fruites of charitie, and sanctification to the faith of each man and woman. Nowe health giueth strength to the legges, might to the armes, power to the bodie, conuenient abilitie to euerie member, for the perfourmance of actions in this bodie and present state of life, required: euen so vnfeigned loue, reformed life, the fruites of sanctification, the studie of vertue and good workes: maketh our soules nimble, and our fayth strong to perfourme those dueties, which of the Saints, iustified by faith in Iesus Christ: are expected, looked for, and required.

If fayth and workes in Gods Saints be so necessarily ioyned, and so inseparably vnited and knit together, as that without good workes, faith is here counted dead: and iustification before G O D bee imputed to fayth, as the Scripture teacheth: *Abraham* beleeued, and it was imputed vnto him for righteousness: howe shall not iustification be imputed to workes also, seeing they are inseparable?

It may be answered: that faith and good workes in the Saints of God now iustified, are inseparable, but to the obtaining of iustification, fayth without workes onely is required, and all workes excluded from the worke of iustification. Therefore Saint *Paul* sayth, that by the workes of the lawe no flesh is iustified in the sight of God: and that all haue sinned, and are deprived of the glorie of God, & are iustified freely by his grace, through the redemption that is in Iesus Christ, whom God hath set forth to bee a reconciliation through fayth in his blood. A little after making an Antithesis, and opposition betwixt faith and workes, so that they cannot any wise agree in the worke of our iustification: he sayth, to him that worketh, the wages is not counted by fauour, but by debt. But to him that worketh not, but beleeueth on him that iustificeth the vngodly: his fayth is

counted

Gene. 15.

Rom. 4.

Rom. 3.

Rom. 4.

Rom. 11.

counted for righteousness. In the same Epistle long after, hee reasoneth in like manner from things opposed one to the other, whereof both cannot be causes of the same effects, and so beateth flat to the ground all works, from being either in whole, or in part, cause of our iustification: if election (and iustification) be of grace, then is it no more of workes, for else were grace no more grace: but if it bee of workes, then is it not of grace, for then were worke no more worke. To the Church of Galatia: know that a man is not iustified by the workes of the lawe, but by the fayth of Iesus Christ. This doctrine hee published to his scholer *Titus*, the Bishop of the Isle of Creta: wherefore he saith in this wise: when that bountifullnesse of that loue of God our Sauour towards man appeared: not by the workes of righteousness, which wee had done, but according to his mercie hee saued vs. Finally, to the Church of Ephesus: By grace are you saued through faith, and that not of your selues, it is the gift of GOD: not of workes, least anie man should boast himselfe. Whereby it is apparant, that workes are excluded from the worke of iustification before God, which is by faith only without works, according to the scripture.

If our aduersaries replie, that *Paul* speaketh of the ceremoniall law, when he excludeth workes from iustifying vs: I answere: that hee speaketh not of the lawe ceremoniall onely, but of the morall lawe also: so that no workes iustifie vs, but all are excluded from that worke, before God.

And this may thus appeare. 1 When *Paul* would prooue that both Iewe and Gentile are vnder sinne, and so neither by their workes iustified before God: he alledgeth many testimonies out of the Prophets, *Dauid* and *Isai*: whereby all men are conuincd of sinne: as, there is none righteous, no not one: there is none that seeketh after God: there is none that hath vnderstanding: they haue all gone out of the way, they haue beene made altogether vnprofitable: there is none that doth good, no not one. There throte is an open sepulchre: they haue

Chap. 2. Sermon 12.

used their tongues to deceyte, the poison of Aspes is vnder their lippes: and so forth, from the 10. verse, to the 19. verse. In the twentieth verse vpon those former testimonies hee inferreth: therefore by the workes of the lawe shall no flesh be iustified in his sight. His conclusion must holde in the same workes, whereof in the prooffe and premises he spoke: but his testimonies are touching the morall law, not the ceremoniall law: & therefore speaketh he also of the morall law, when he excludeth workes from iustifying vs in the sight of God.

Rom. 3. v. 20

2 In that place: why we, nor any flesh, can by any meanes be iustified by the workes of the lawe: the reason of the Apostle is this: for by the law commeth the knowledge of sinne. Wherehence I draw this argument: by those workes of the law whereby we haue knowledge of sinne, no flesh is iustified before GOD. But by the works of the morall lawe we haue greatest knowledge of sinne: therefore euen the workes of the lawe morall, are excluded from the worke of iustification. And that the morall lawe bringeth knowledge of sinne chiefly, Saint Paul shewed to the Romanes. VWho in another place repeating the same, that knowledge of sinne commeth by the lawe: he giueth instance, not in the part ceremoniall, but in the part morall, of the lawe: I knewe not sinne (sayeth hee) but by the lawe: for I had not knowne lust, except the lawe had saide, thou shalt not lust. If the workes of that lawe, whereby the knowledge of sinne cometh, iustifie no flesh: and the chiefe knowledge of sinne come by the morall lawe: then doe not the woorkes of the morall lawe iustifie more, then the workes of the ceremoniall lawe of God.

Rom 7.

Rom. 4.

Deut. 27.

Gal. 3.

3 That lawe, whose workes Saint Paul excludeth from being meanes of mans iustification, causeth wrath: as in the same disputation is aouched: but to cause wrath is not proper to the ceremonies of the law, which were rather giuen to reconcile the people to God: but to the morall lawe, which thundereth out the fearful wrath of God against all transgressions. Therefore not onely

not

not the ceremonies, but neither the morall workes of the law do iustifie vs before God.

4 Finally, *S. Paul* to the Church of Galatia handling the same argument and question of iustification: *Gal. 3.* and therein prouing that vve art not iustified by the works of the lawe, he reasoneth from contraries: by the lawe vve are held accursed: therefore thereby vvee are not saued and iustified. His antecedent or former proposition he proueth by the lawe it selfe, vvherein it is thus vvritten: Cursed is euery one, that continueth not in all things, that are vvritten in the law to do them. Nowv this curse is not so much vnderstood of the breach of the ceremonies, as of the moral precepts: to the transgression, vvhereof, from 15. verse, to 26. verse, setting dovvne seuerall curses, as against idolatry, disobedience of children to their parents: remouing of land markes, vvhereunder he condemneth all iniuries and extortions: not counselling and helping our neighbour: hindering the right of the straunger, fatherlesse and vvidovv: incest, buggerie, priuy hurt, briberie. 36. verse, he concludeth: Cursed (saith he) is euerie one that abideth not in all things that are vvritten in this booke to do them. Citing therefore that place in the matter & question of iustification, vvvhich he applieth to faith: & altogether taketh frō works, speaketh not of the ceremonies of the law only, but of the moral precepts also: & so of all the vvorks of the law: vvvhich both in vvhole and in part are denied to iustifie vs before God.

Albeit this controuersie betvvixt the Iewes and the Apostles, began about circumcision, vvvhich the Iewes vvould haue annexed to faith & the Gospel, as necessarie to euery one which should be saued, as appeareth: yet the Apostle rising from the part to the vvhole: from circumcision to all the lawe of *Moises*: excludeth not only circumcision, but all the vvorks of the lawe, from iustifying vs before God. *Act. 15. 5.*
Gal. 1. 11.
Rom. 4. 9.

It follovveth not therefore because faith and vvorks are both in gods Saints together; therfore they haue the same effect, namely to iustifie before God. For albeeir

Chap. 2. Sermon. 12.

man hath at once, teete, handes, eares and eyes, yet followeth not that they serue to one vse, but to seuerall: the teete to walke: the handes to touch: the eares to heare: the eyes to see: so albeit in the Saints there is both faith and good workes: yet by faith, not by workes, are we saued and iustified before GOD. In the Sunne there are together both heate and light, yet is not the light, but the heate and influence, cause of the bringing forth of earthly creatures, and fruites of the ground: and by the light, not by the heate, it shineth vnto men. In the Element of water, naturally there is moysture ioyned with colde: yet to purge and wash is proper to the moysture, not to the colde: to coole, proper to the coldnesse rather, then to the moysture. So in like manner, albeit faith and good woorkes bee in the Saints at once, yet are men iustified by faith and beleefe, not by woorkes: which in deede are not good, but in as much as we are iustified by faith in Christ, from whence, as fruites from a tree, they spring vnto men, and are manifest to the worlde: by order and consideration faith going before as the cause, gendering good woorkes as effects in the Saints of God.

To applie iustification to workes as well as to faith, is a deceit and fallacie from the accident, in applying that to one, which is proper to another, because both are ioyned together. Saint *Origen* vpon the 3. *Rom.* sheweth that faith alone without works saueth, whereof he giueth the theefe for exemple, and the woman to whom Christ said, thy sins are forgioen thee, thy faith hath made thee whole.

Now that we say, faith and workes are ioyned together so inseparablie, as that faith without workes is dead, according to this infallible doctrine, in them which are already iustified it is true: not simplie. For in men to be iustified they are not: for in them, first faith is, whereby they are iustified, and afterwarde good workes follow. In the poore publican there were no good workes: but faith was in him, whereby moued, he humbled himselfe & said: O God be merciful vnto me a sinner: & so destitute
of

*Origen in
Rom. 3.*

Luke 18.

of workes, he departed iustified. The theefe, who through
 faith intreated our Sauour Christ, that he would remem-
 ber him when he came to his kingdome: thereby was iu-
 stified: yet had no good workes apparant, with his faith.
 Faith therefore in men to be iustified, is without workes;
 but being once iustified, workes (as soone as occasion is
 ministred) shew themselues in the Saints of God, accor-
 ding to this doctrine. Truly therefore saith Saint *Augu-
 stine*; When the Apostle saith: wee suppose, or conclude,
 that a man is iustified by faith without the works of the
 lawe: he doeth it not, that men professing and obtaining
 faith, should despise the workes of righteousness: but that
 every man might know, that by faith he may be iustified.
 And writing to *Sixtus* the priest, he saith; The Saints haue
 good works, in as much as they are iustified: but to bee
 made righteous, they haue none.

Luke 23.

*De fide & ope-
ribus. c. 14.*

*Epist. 105.
Sixto.*

To *Honoratus* hee speaketh in like manner; Good
 workes beginne after that we are iustified: but we are not
 therefore iustified, because good works went before iustifi-
 cation. Thus must we wisely distinguish times and persons:
 the time before iustification, when faith is alone: from the
 time when we are iustified, at what time, faith and workes
 are ioyned together. The persons to be iustified, in whom
 faith only is required: from these which are iustified alrea-
 dy, in whom, (besides faith) good workes must also shine
 and flourish. For they, together with faith, receaue also
 the holy Ghost, and Spirite of sanctification, as saint *Luke*
 recordeth to haue hapned the Centurion: and Saint *Paul*
 auoucheth to the churches of Galatia, Rome, Ephesus: &
 to his Scholer *Titus*.

*Epist. 120:
Honorato.*

*Acts 10. 44.
Gal. 3. 2.
Rom. 4
3. Tit. 5
Ephes. 1. 13.*

And this spirit receaued with our iustification, is not
 idle, but worketh so in the saints, as that he draweth them
 from sinne, and pricketh them forward to al good workes,
 that they may be filled with the fruites of righteousness,
 which are by Iesus Christ, vnto the glorie, and praise of
 God.

Herence is it that Saint *Paul* teacheth the Saintes, *Rom. 7.*
 that they are freed from the law, to serue God in the new-
 nesse

Chap. 2. Sermon 12.

Rom. 3. & 13

Mat. 7.

ness of the Spirit, and not in the oldnes of the letter. Whom afterwards he exhorteth to walke, not after the flesh, but after the Spirit: and thereby to mortifie the lusts of the flesh, that they might liue. Faith in these, is the good tree, which bringeth forth good fruite: in some thirtie, in some sixtie, in some an hundred fold: without which, the grace of Christ is voide; the holy Ghost queanched; the Spirit of sanctification expelled; iustification in vaine; profession fruitlesse; and faith dead, according vnto this doctrine: Euen so faith, if it haue no workes, is dead in it selfe: which is the application of his similitude, where by he prooueth faith without good workes to preuayle nothing.

After the similitude, and the application thereof, in the next and third place followeth an ironickall and mocking preuenting of an obiection: set downe of purpose by the Apostle, against those hypocrites, and counterfet professors, which so much brag and boast of faith: when as they haue no good workes at all in them: they might saye to *James*; What say you of vs? haue wee no faith? doe not we protest that we beleue in God? Is our faith a dead faith also?

Therunto the Apostle answereth with their iust reproofe and mockage; Some man may say; that is, euerie man may thus conuict thee of hypocrisie, and beat downe thine intollerable pride and insolency: thou hast the faith, and I haue workes: Shew me thy faith out of thy workes, and I will shewe thee my faith by my workes. Let a man say he hath faith, yet hath no workes: he may be iustly reproued for his hypocrisie: for faith must be shewed by workes, as the cause is shewed by his effect: the effectes of faith are workes. Good workes you haue none to auouch the vnfainednes of your faith: therefore haue you indeede no true faith. For if you haue faith, shew it by your workes, as I will shewe you my faith by my workes. If you cannot shewe your faith by your workes: then are you hypocrites, bragging of faith when you haue none. Thus therefore, may euery man beate downe your glorious boasting, and the

the pride of your hearts: Thou hast faith, & I haue works: shewe mee thy faith by thy workes, and I will shewe thee my faith by my works.

The force of this place is, that faith is an internall thing, and habite of the minde: impressed and imprinted in our hearts by the finger of God, and the power of his spirite: and therefore being a qualitie of the minde, cannot be knowen or made manifest, but onely by workes, as the signes and effects thereof. For as other gifts and qualities of the minde, as wisdom, knowledge, and learning: are not perceiued in men but by speech, practise, working or other like effects, whereby these qualities are expressed and vttered forth: euen so, faith (lyeng hidden secretly in the minde) is not knowen but by good workes, as frutes proceeding from it. And as the goodnes of the tree, whose sappe in winter season lieth lowe in the roote, is not knowen, but when in the Spring time it first geueth sappe to euery branch; then buddeth, blassemeth, and finally in her due time bringeth forth fruite: So faith lieth cloased in our breastes and bosomes, and is not knowen but by budding, blossoming, and bringing forth good workes in vs: the liuely frutes of righteousness: in some thirtie, in others sixtie, in some an hundred folde. This S. James knew: wherefore, to beate downe the insolencie & pride of these hypocrites, with mocking reproofe he saith; Some man might say; thou hast the faith, and I haue works: shew me thy faith by thy workes, and I will shewe thee my faith by my works: Hereby if we cannot shewe our faith, it is fruitlesse, it is dead, it is barren: for the inward affection is shewed by the outward action: and the outwarde action sheweth of what nature or qualitie the inwarde affection is.

Our Sauour would his outwarde actions to bee the witnesses of his pure affection; wherefore he saith to the Jewes: The works which the Father hath geuen mee to finish, the same workes which I doe, beare witness of mee, that the Father sent me. To like purpose willeth hee his to embrace loue, that thereby they might be known to be

John 5.

John 13.

Chap. 2 Sermon 12.

Mat. 7.

be his Disciples, by louing one another.

Ge. 22.

In another place, deciphering and discovering false Prophets, whose hypocrisie lyeth secretelye couered in Sheepes cloathing, when within they are rauening and deuouring wolues: he would their inward and secreete disposition, to be knowen by their outward actions: therefore he saith; By their fruites you shall know them.

Gal. 5.

The promptnes and obedience of *Abrahams* minde, was made apparant by his outward actions: Euery inward habite of the minde, must by outwarde signes and tokens be made manifest. Faith therefore being a qualitie of the minde, must appeare, either sound, or counterfet, by works proceeding from it: therefore worketh it through loue, as *Saint Paul* affirmeth. And *Saint James* thus much signifieth by these works: Shew me thy faith by thy workes; and I will shewe thee my faith by my works. If therefore we will make our election sure and certaine; if we will shewe the grace of Christ to be in vs effectually; if we will make it manifest that wee are sealed vp with the holy seale of Gods spirite, to the day of redemption; if we will make it knownen, that we are inwardly moued by the holy Ghost: Finally, if we will approue our faith for true and liuely faith in Iesus Christ; then must we be studious & zealous of good works, that thereby our faith may be shewed: least we incurre most iust reprehension, and for our hypocrisie bee worthely thus mocked; Shew me thy faith by thy workes, and I will shewe thee my faith by thy workes?

2. Pet. 1.

Rom. 8.

2. Cor. 1

Ephes. 4.

Herence it then appeareth, that good workes are tokens and argumentes of mens faith: Whereby it may be knowen, whether they haue true faith in Iesus Christ, or not?

If workes declare our faith, what shall we say of the workes of the Infidels, and mis-beleeuing heathen, whose workes were most glorious, most vworthie, most excellent, in the sight of men? What shall be said of the vworkes of the proud Pharisees, halting hypocrites, vwhose vworkes are often (to the viewv of men) more vworthy and more precious, then the vworkes of the very Saints?

Shal

Shall we thinke that their vvorks are expresse and liuely testimonies and arguments of faith? What shall we say to the vvorks of men before their iustification? Can they shewe faith, being before, and vvithout faith?

To these it may be answered; that no vvorkes, vvether vvithout faith, as in Infidels and hypocrites: or before faith, as in the Saints before iustification, can be accounted or called good.

Many things are done of many men, which haue the shewe and outvvard appearance of goodnes: yet proceeding not from faith, vvhereby they are sanctified: neither from the same causes, neither after the same manner, neither to the same end, Whence, howv, and vvhereunto the vvorkes of the Saints, come, are done, and tende; they are farre from good vvorkes. So that there is a great difference betvvixt the vvorks of the Saints and faithfull people of God: and the vvorkes of heathenish people & Philosophers: as betvvixt siluer and tinne; golde and copper; vvhich are like; yet not the same. The vvorkes of the heathen come from the lavv and force of nature only; vvhich is corrupt and vitiare: they are attained vnto by vse, custome, and exercise continuall: their ende is credite, glory, renoume, and estimation in the vvorld. But the vvorkes of Christians proceede from faith, growe of loue, spring out of the knowvledge of the Gospell, & tend to the profite of our brethren, and the glorie of God. These mens vvorkes shewe foorth and testifie their faith, but not the vvorkes of the heathen; Pharisees, or hypocrites, vvwhose vvorkes are not good, neither please God.

Faith maketh not only our selues, but all other things *Heb. 11.* vvhich we doe vvith the good liking of God, to be accepted and pleasant before him. Fro vvhich fountaine vvhat soeuer flowveth not, cannot please him; For vvithout faith it is impossible to please God. And be our vvorkes neuer so braue, or beautifull in our ovvne eyes, neuer so glittering and glorious in the sight of others: yet if they come *Rom. 14.* not from faith, they are not only nothing, but naught also: because vvhatsoeuer is not off faith, is sinne.

Saint

Chap. 2 Sermon 12.

*Contra duas
Epist. Pelag.
lib. 3. c. 5.
Bonifac.*

Saint *Augustine* therefore disputing against the Pharisicall pride and presumption of the Pelagians, saith very well; Our religion discerneth the iust from the vniust, not by the law of works, but by the law of faith: without which faith, whatsoeuer seem good works, are sinnes, and turned into sinnes.

*Epist. 120. &
105.*

The workes therefore of the heathen, Pharisees, and hypocrites, are not to be reputed for good: yea all workes, which are either before, or without faith, are not good: as *Tertullian*, *Apol.* 39. 46. Saint *Augustine* in the place cited, vpon *Psal.* 31. & 67. in his booke of the Citie of God, chap. 20. against *Julian*, lib. 4. chap. 8. of grace and free will, chapter 7. to *Sixtus* in his Epistles, *Epist.* 105. and other places infinite, sheweth. Who to *Honoratus*, and to *Sixtus*, and in his booke of the spirite and letter, chap. 26. affirmeth, that no workes are good; but in that they folow iustification by faith, through which they are reputed onely for good.

Wherence then it may be apparant, that all workes shewe not, ne argue true faith; neither is it here the mind and meaning of the Apostle, to conclude in this manner: Workes shew faith: therefore all workes shewe faith. Or thus. Good workes shew and argue faith; therefore euerie one that hath workes apparantly good: hath therefore true faith. But his scope and drift is, to shew that where there is true faith in deede there cannot be but good workes will appeare and follow: and that men boast of faith in voine, whose faith is not accompanied with good workes & christian actions: Seeing that there is no good tree, but in due time bringeth forth her fruite in conuenient measure: Whereof in summer time destitute, it is accounted naught, dead, fruitlesse, and rotten.

Which good workes, as they haue shewe, and do testifie of our faith, so that men gather probable: hee hath workes, therefore faith: but necessarilie from the negatiue, (which here is respected chiefly,) he hath no workes, therefore no true and liuely faith: So are these workes counted for good, and reckned pleasant vnto G O D, not for their owne sake, but for the faiths sake, wherence the budde,
spring

Spring out, and issue.

Moses therefore, to intimate thus much in *Abel* and his sacrifice, putteth *Abell* with his faith first, then afterward his sacrifice, when he saith; God had respect to *Abell* and his sacrifice: to shew, that because God accepted *Abels* faith, therefore he respected the sacrifice, proceeding from him: and not the man, or his faith, for the sacrifice. Saint *Gregorie* thereof in a certaine place speaketh to the same purpose; In the iudgement of almightie God there is regarde had, not so much what is done or giuen; as of who, and how. Herence is it, that God is said to haue looked vnto *Abell* and his gift: For *Moses* being about to say; God looked vnto *Abels* gift; he setteth downe carefully before: That God looked vnto *Abell*. By which thing it is manifestly shewed, not that the offerer hath pleased, for his gift; but the gift, for the geuer pleased God. For this cause the gifts of the wicked please not God, because they come from them with who God is not pleased. Thus workes are good in respect of mens faith, whereby they are accepted with fauour before God; and are such tokens of our faith, as without which wee boast in vaine of faith. Which thing in this place the apostle geuing vs to vnderstand, with a mocking quippe, beating downe the vayne pride of hypocrites, saith; But some man might say; euerie man might thus mock thee: thou hast the faith, and I haue workes: shewe me thy faith by thy workes, and I will shewe thee my faith by my workes.

And this is the first reason why true faith cannot be without workes: which reason is from a similitude: wherof, and of the other things in that reason, The similitude it selfe, the application, and the mocking and ironieall preoccupating and preuenting of the obiection: This is sufficient to be spoken.

The second reason why iustifying faith cannot be without good workes, is drawn from an absurditie: if that faith which is without workes, be that true faith wherby we are iustified; then the devils might be iustified: for they haue a bare faith, to beleue there is a God: albeit they

Gen. 4.

Heb. 11

Grego.

2. Reason

Chap. 2 Sermon 12.

they applie not themselues obediently to walke in his commandements. But it were an absurd thing to say the deuils be iustified; for, because they are not iustified, therefore they tremble at the iudgements of God: whereby it appeareth that their faith is not true, nor sufficient. Now to boast of such a faith as is common to deuils, what vanitie, what follie, what absurditie is it? This reason the Apostle in these words expresseth; Thou beleeuest there is one G O D, thou doest well: the deuils also beleeue it, and tremble.

It were an absurd thing to say the deuils are iustified: yet if thy faith be but a bare faith: in worde, without workes; in tongue, without trueth; in shewe, without substance; they may as well be iustified and saued as thou by thy like faith maist be saued: but by such faith which is destitute and voide of the workes of true sanctification, the deuils cannot be iustified: therefore neither cast thou (O man) be iustified by the like. The deuils beleeue, and tremble: yet not iustified, not saued.

Now that the deuils beleeue there is one God: yea and confesse Iesus Christ to be his onely sonne, yet tremble before his throne, and diuine presence, the holy word of God, and the most sacred scriptures do teach vs: when our blessed Lord and Sauour Iesus Christ was come into the land of the Gergesens, there mette him two men possessed with deuils, which came out of the graues, very fierce and terrible: so that no man might passe by that way. And these deuils possessing these two men, cried out vnto Christ with trembling and feare; Iesus, thou sonne of God, what haue we to doe with thee? art thou come hether to torment vs before the time?

In another Euangelist in like manner, when the people preaced about Christ to be healed: the vnclane spirits which were in them whom Christ then cured, seeing him, fell downe before him, and cried, saying; Thou art the sonne of God. The deuill possessing him, whom neither fetters could holde nor chaines could binde, nor bandes could bridle: seeing the Lord Iesus a farre off: running and

wor-

worshipped him, crying with a lowde voyce, what haue I to doe with thee, Iesus the sonne of the most high God? To this sense soundeth that also in the Euangelist Saint *Luke*: who writeth that the vncleane spirite possessing the man in the Synagogue of Capernaum in Galile, knew Christ, God blessed for euermore, and also confessed him openly. Whereof the Euangelist saith thus: In the Synagogue there was a man which had a spirite of an vncleane deuill, which cried with a laude voice, saying vnto Iesus Christ, Oh what haue we to doe with thee, Iesus of Nazareth? Art thou come to destroy vs? I know whom thou art, euen the holy one of God. These places nowe cited out of Saint *Matthew*, cap. 8. ver. 18. 19. of *S. Marke*, 3. cap. ver. 11. and cap. 5. ver. 2, 3, &c. of Saint *Luke*, cap. 4. ver. 33, 34. &c. and 5. 41. *Luke*, cap. 8. ver. 26. and many such like places, doe evidently shewe a kinde of beliefe to bee in the deuils: whereby they be perswaded there is a God. Their confessing also the sonne of God Iesus Christ to be God, euen the sonne of the most highest: and their prostrating and casting downe of themselves before his diuine presence: Finally their feare, least he should torment them, and their desiring of him, not to sende them into the deepe, the place of their punishment: confirmeth this truth: the deuils beleue also and tremble. The deuills then doe not onely beleue there is one God: but also confesse Iesus Christ to bee his sonne, and tremble for feare of his mightie power.

Luke 4.
item v. 41.
eius deus.
Luke 8. 26.

To conclude, this beliefe of the deuils and vncleane spirites, saint *Luke* in the Acts of the holy Apostles setteth forth most evidently, in the storie of the seuen sonnes of *Scena* the priest and Iewe. Which sonnes of his, being Exorcists, and taking vpon them, to call on the name of Iesus, whom *Paul* preached: coniuured therby the foule and vncleane spirites to come out of men: but the euill spirit by them thus coniuured in a certaine man, answered them and said: Iesus I know, and *Paul* I know: but who are you? Thus did the deuill, not only beleue, but confesse also, not

Act 19.

(Chap. 2. Sermon 12.

onely Christ the sonne of the most highest, but *Paul* also the seruant of the Lord, and of our blessed Sauour Iesus Christ.

Albeit these testimonies out of the newe Testament bee most cleare, to teach vs that the deuils beleue there is one God: yet let vs also cast our eyes vppon the former generations: and looke euen from the beginning: and in the succeeding ages, and wee shall see out of the olde Testament also this same confirmed: and so haue a most sweete and pleasaunt harmonie of them both together.

Gene. 3.

VWhen God Almighty had made man, and placed him in the most pleasaunt garden of Eden: and had giuen him commaundement, that he shoulde not eate of the forbidden fruite, which grewe in the midst of Paradise, euen of the tree of the knowledge of good and euill: Satan tempting man to disobedience, doth not denie that there was anie God, which had giuen such commaundement to man: but as beleeuing there was one God, and confessing the same vnto *Eua*, asketh her, whether God indeede had commaunded them not to eate of the tree of knowledge.

Iob 1. & 2.

VWhen the sonnes of God, the holie Angels, stoode all about the throne of God, and Satan himselfe coming from the compassing of the earth, and the worlde, presented himselfe also before his diuine Maiestie: and God had demaunded of him, whether he had considered *Iob* his seruant: The deuill, as beleeuing the heauenlie and diuine nature, confesseth the Godheade, in his accusation of *Iob*: hath *Iob* serued God for nought? Thus the deuill at that time also beleued.

3. Kings 12.

Finally, when the Lorde Almighty, sitting vpon his heauenly throne, and hauing all the hoste of heauen about him, as it were consulting and deuising to bring a iust plague vpon *Ahab*, the wicked and vngodly King of Israell: had but asked the question, who woulde entice *Ahab*, that he might perish in Ramoth Gilcad: Satan the deuill

deuill, as beleeuing that diuine nature, and excellent maiestie to be God, submitted himselfe to Gods will: offered himselfe to the execution of his iudgements, and sayd, I will entice him.

Thus then, both the testimonies of the olde, and the authorities of the newe Testament confirme the doctrine of our Apostle: the deuils belecue and tremble.

Nowe where the Apostle Saint *Iames* saith, thou beleuest there is one God, thou doest well: the deuils also belecue and tremble: this speach, thou doest well: may haue a double sense. For either it may be taken ironically, and in taunting wise: as iustly vpbraiding and reprouing them for their vaine ostentation of fayth, and their boasting in their beleefe, which is no better then the faith of diuels. VVherefore, as when men doe most wickedly, yet we, in reproouing, in taunting, in mocking and checking manner say: O, it is well done: and so reprove their iniquitie: So here Saint *Iames*: bitterly and sharpe-ly inueighing agaynst the wicked, and iustly reproouing their vaine faith, sayeth; Thou beleuest there is one God; thou doest well: the deuils belecue also, and tremble: and so condemneth their hypocrisie. As who should say: is it well done in deede, when thou doest belecue no better then deuils do?

Or else it may be spoken affirmatiuely, and to this sense: thou beleuest there is one God: thou doest well: for it is a good thing thus to doe: but yet is not this all: neither is it inough or sufficient, neither must thou rest in that degree of fayth, but goe on, and proceede, and growe from faith to faith: and then to belecue there is one God, is well. Otherwise thy faith shall not profite thee: for the deuils also belecue there is one God: yet tremble they in desperation.

VVherefore then, if a man shoulde describe vnto vs faith in this manner: it is faith, to beleue there is one God: this definition, declaration, or description of faith were altogether imperfect: neither is this the faith wher-

Chap. 2. Sermon. 12.

by a man may bee saued; for the deuils themselves haue as good a faith as this: and yet are not saued.

As then it were absurde for any to say, that the deuils shall be saued: which no man affirmeth, vnlesse hee be voide of knowledge, bereft of reason, enwrapped in error, doting through follie: so it is no lesse absurde for men to seeke to bee saued through that faith, which is common vnto the deuils also, yet can not saue them: which thing our Apostle here teacheth and telleth vs: thou beleeuest there is one God, thou doest well: the deuils beleeue also and tremble.

*Credere de-
um. Credere
deo. Credere
in deum.*

To make a plaine, euident and apparant difference, betwixt true faith and feigned: the faith of the Saints: and the shadowe of faith in the wicked, the holy auncient and reuerend fathers haue shewed, that it is one thing to beleeue that God is, and another thing to beleeue God: and another thing to beleeue in God.

*1. Lib. de na-
tur. deorum.
1. Tuscul.
3. de Legib.*

1 To beleeue that God is, is to beleeue there is a God, and the same the creator and the gouernour of heauen and earth: which the verie sight and view of the creatures, and the frame of the worlde, doth teach all Nations and people, be they neuer so rude, neuer so savage, neuer so barbarous, as the heathen man, and Orator of the Romaines, *Tullie* in sundrie of his bookes and workes hath confessed. And the verie deuils themselves: Seeing the wonderfulnesse of his woorkes: the omnipotencie of his power: the incomprehensiblenesse of his wisdom: the terrour and seueritie of his iudgements, and the excellencie of his Maiestie: are also forced, will they nill they, to beleeue and perswade themselves there is one God. This faith then is common to the heathen and to the Saints: vnto men and vnto deuils: and therefore therby can we not be saued.

Psal. 145.

2 To beleeue God, is to beleeue Gods worde to be true: to beleeue that God is faithfull in all his sayings and holy in all his workes. Which thing, albeit the wicked sometimes seeme to doe: yet simplic can they not be saide

saide to beleue God. For if they either beleued him to be true in his promises, or constant in his threatnings: then would they, neither so maliciously persecute vertue, neither so greedilie follow after vice, as experience doth teach they dayly do.

If they beleued God, then either the hope of heauen promised in mercie to the righteous: or dreade of damnation threatned in iustice to the wicked, would withdrawe them from wickednesse: but neither the one, neither the other doth perswade them: therefore do they not rightly beleue God.

3 To beleue in God, is not onely to beleue that God is, neither only to beleue all things in his holy word to be most certaine and most sure: but also particularly to embrace, and specially apply vnto our owne selues, all the promises made by God the father, in his son Iesus Christ, both concerning mercie, and also remission of sinnes, vnto the Saints: to relie, rest, and stay onely vpon his mightie power: to haue all hope of happinesse in his onely fauour: to perswade our selues of true righteousness, release of sinne, imputation of iustice, eternall saluation, onely through his deare sonne our Sauour Iesus Christ the righteous: who onely died for our sinnes, and rose againe for our iustification: who onely once suffered for vs, the iust for the vniust, to bring vs to God: who onely is the fulfilling of the law, for al that beleue; and therefore alone of god for vs, made wisdom, iustification, sanctification, & redemption: that according as it is written, he that reioiceth, let him reioice in the Lord.

Rom. 4.

1. Pet. 3.

Rom. 10.

1. Cor. 1.

This faith who so hath from God, doeth not onely beleue God is, neither alone acknowledge him as a most mightie Lorde, and most iust iudge, neither onely perswade himselfe generally the things in scripture contained to be true: which in some sort is common both vnto men & vnto deuils: to the Saints, and to the wicked: but also doth loue God, as a father full of all mercy: hope in him for pardon of sinnes, as in the onely fountaine of

Chap. 2. Sermon 12.

grace and goodnesse: and this faith is chiefly proper vnto the Saints: in whom also it bringeth forth the fruites of righteousness, that in them God in all things may be glorified through Iesus Christ.

To beleue therefore that there is one God, is faith more large and generall, then may be accounted sounde and liuely faith: whose proper marke and specifical difference is, to applie the sure promises of mercie by God made vnto the Saints; vnto our selues: which neyther the wicked of the world, neither the deuils do: therefore by that their faith, can they not be saued: yea rather as vtterly without all hope, through feare of endlesse damnation, they tremble.

Obiection.

Rom. 3.

Answer.

Isai 66.

Prou. 1.

Rom. 11.

Philip. 2.

Epist. 120.

Honorato.

Mat. 25.

But a man might say, that the faith of Gods elect seruants is not voide of feare: for to be voide vtterly of feare, is a thing most wicked. Wherefore *Paul* hauing in many wordes noted the wickednesse of the naturall and vnregenerate men: setteth downe this as the full measure of their iniquitie: the feare of God is not before their eyes.

True it is, there is feare in the Saintes: which God himselfe commendeth vnto vs, by his Prophet: to whom shall I haue respecte; but to such as are poore, humble in heart, and tremble at my sayings? This feare *Salomon* commendeth as the beginning of wisdom: and Saint *Paul* opposeth it to wicked presumption: be not high minded, but feare: and requireth it in the Saints, as a marke of saluation: worke out your saluation with feare and trembling. This feare proceedeth from loue, and care we haue to please God; loth in any thing to offende him, as our father most mercifull, most bounteous and louing: not so much for feare of receyuing punishment, as for care not to loose the benefite of mercie: as Saint

Augustine wisely hath obserued.

But as for the feare and trembling of wicked men and damned spirites: it is alwaies through remembrance of Gods iudgements: and their owne endles torments, which

which in hell they shall suffer; which are prepared for Satan and his Angels. They feare, because hee alwaies threateneth torments, neuer promiseth reconcilment: alwaies appeareth rigorous, neuer fauourable: alwaies dreadfull, neuer amiable: wherefore they carying daily in their breastes and bosomes tormenting furies: which holde them day and night vnder dread of endlesse destruction: when they see continually the countenance of God against them: armed with all the weapons of his vengeance to persecute them: when they see they can take no hold-fast of Gods mercie, for their intollerable pryde, and finall apostasie against his heavenly maiestie: they cannot but feare, they cannot but tremble.

Now if the Devils belecue there is one God: then the Epicures, the Atheistes, the wicked fooles of the worlde, vvhich say in their heartes there is no God: are worse then deuils. *Psalm. 14.*

If the deuils tremble before Gods presence, and throne of iudgement: then are many men and women, which iest at the day of iudgement, make a mocke at appearing before the tribunall seate of God, to receyue according to their workes: worse then deuils.

If then hypocrites haue no better faith then deuils haue: and it be a most absurde thing to say the deuils are saued; then is it no lesse absurditie to say, that wicked men by like faith can be saued: seeing they are destitute of all goodnesse: voide of all righteousnesse: farre from all fruites of sanctification. Which thing this holy Apostle teacheth vs in this place: thou beleuest there is one God, thou doest well: the deuils also belieue, and tremble.

Finally then, it may herehence appeare necessarie; that as men are truly iustified before God through faith in Christ: so they should by their workes, the liuely testimonies of true faith, shewe themselues before men to be in deede righteous: that as inwardly with God they are made iust by their beleefe: so outwardly with men, they

might be known to be iuste by their deedes: that so they might adde to their faith vertue: to their profession, sanctification: to their religion, holy conuerſation: which is the ſcope and drifte of this Apoſtles doctrine.

Neither is this doctrine, a doctrine, eyther rarely heard of, or vnusuall in other places of holy Scripture: for the whole bodie of the Scriptures teach vs, the neceſſitie of good wvorkes and fruits of ſanctification in the ſaints, without which all holineſſe, is hypocriſie: all deuotion, diſſimulation. And to this ende, not onely the Prophets in their bookes, but our Sauour Chriſt in the goſpell, and the holy Apoſtles in their ſacred writings, haue moued men profeſſing godlineſſe, to the fruits of righteouſneſſe, leaſt they otherwiſe doing, be iuſtly reprooued for their hypocriſie.

And for aſmuch as it is not onely a matter of moſt great account in all times, to haue this godly care of bringing forth fruites of true ſanctification vnto Gods glory: but is alſo the moſt lively teſtimonie of our election, who are therefore called of God, that we might be irreprehenſible through loue: and the ſure ſigne of our regeneration and new birth, whoſe chiefe end is to walke in good wvorkes, which God hath prepared for vs; as witneſſeth the Scriptures: we are the workemaſhip of God, created in Ieſus Chriſt, vnto good wvorkes, that we ſhould walke therein. Which thing alſo, Zacharie the father of S. Iohn baptiſt maketh the end of our redemption: we are redeemed by him from the power or handes of our enemies; that we ſhould ſerue him without feare, in holineſſe and righteouſneſſe all the daies of our life. Much more, not onely might, but alſo ought to be ſpoken touching theſe matters; but I hope this may ſuffice reaſonable creatures, touching the office of faith, and vſe or end of good wvorkes in the Saints of God.

Now God, which is the fountaine of all goodneſſe, the father of all lightes, the giuer of all ſpirituall grace, the ſender downe of all vertues into our heartes: powre downe

Ephes. 1.

Ephes. 2.

Luc. 1.

downe vpon vs that most excellent gifte of vnfayned faith, without vvhich nothing is acceptable, nothing pleasant in his sight: that, it in vs vworking through loue, and vve replenished with all fruites of righteousnesse, and abounding in all sanctification: may thereby giue infallible testimonie of our iustification; and in the whole course of our life, may alwaies through righteousnesse and holinesse, so glorifie God here, that by him vvee may be glorified in the life to come; not through our merites, but of his only mercie, through Iesus Christ

our onely Lord and Sauour: who with the father and the holy ghost, liueth and reigneth, one immortall, inuisible and onely wise God, both now and for euermore,

Amen.

James

James Chapter 2. verses 20. 21. 22.
23. 24. 25. 26.

Sermon 13.

Verſes. 20. But wilt thou vnderſtand, O thou vaine man, that the faith which is without workes is dead?

21. Was not Abraham our father iuſtified through workes, when he offered vp Iſaac his ſonne vpon the altar?

22. Seest thou not, that faith wrought with his workes? & through the workes was the faith made perfect.

23. And the Scripture was fulfilled which ſaith, Abraham beleeued God, and it was imputed vnto him for righteouſneſſe, and he was called the friend of God.

24. Ye ſee then how that of workes a man is iuſtified, and not of faith onely.

25. Likewise alſo was not Rahab the harlot iuſtified through workes, when ſhe had receyued the meſſengers, & ſent them out another way?

26. For as the body without the ſpirite is dead, ſo faith without workes is dead.

In these words of the Apostle there are two things to be considered, as appeareth. Namely.

1. The other part of his confirmation, concerning the

3. Thirde argument from the example of Abraham. 20. 21. 22. & 23.

4. Fourth, from the example of Rahab. 25.

2. The conclusion of the whole discourse,

1. Made and set downe vers. 24.

2. Repeated. 26.

The third reason why true faith is not without good workes, is drawn from the example of Abraham: who had no doubt, a true and liuely faith: for which cause hee is highly praised, both of Moses the Prophet, and Paul the Apostle of Christ: yet did this great and holy Patriarke, by offering vp his sonne Isaac, in whom the hope of his posteritie, and the truth of Gods promise consisted, shew what manner faith he had: not a dead, barren, and fruitlesse faith; but quick, liuely, and plentiful in all good workes, to the glorie of God. For which cause he receaued a true testimonie from Gods owne mouth, and it was set downe by Moses, for all posteritie for euermore, that he was righteous indeede, and the friend of God. Such a faith ought euery one of Gods Saints to haue therefore, whereby they may recete auestimonie from God & man, of their integritie, righteousness, and iustification.

3. Reason.

Gen. 15.

Rom. 4.

The force of this reason is this; what maner of faith Abraham (the father of the faithfull) had: such faith ought all his children, all the Saintes, all that rightly belecue in God, and his Sonne Iesus Christ, for to haue also: But the faith of Abraham was no shadowe nor shewe, but a substance and soundnes of faith. His faith was not in worde onely: but in worke also: not in tongue and talke alone,

Chap. 2. Sermon 13.

alone, but in truth and veritie: not a bare, barren, fruitel-
lesse faith, but a liuely, working and plentifull faith: such
faith therefore ought the faith of all Gods Saints to bee,
and not deade, without workes. Which thing Saint *James*
to insinuate & giue vs to vnderstād, he breaketh forth in-
to these words, but wilt thou vnderstande, O thou vaine
man, that the faith which is without workes, is deade?
was not *Abraham* our father iustified through workes,
when he offered vp *Isaac* his sonne vpon the altar?

Wherein first let vs with *Illeriscus*, see the annotation
and obseruation or note of Cardinall *Caictan*, one of the
Romish clergy, vpon these wordes: wilt thou vnderstand
O thou vaine man, that faith which is without workes is
deade? Marke reader (saith he) that *James* meaneth not,
that faith without workes is deade, because it is manifest
that we are iustified by faith even without workes, as ap-
peareth by infants baptized, and in olde folke also, baptiz-
ed, and forthwith deceasing and dying: but he meaneth
faith without workes, that is, faith refusing to worke, is
deade, vaine and not able to iustifie. Thus euen one of
their owne, (who would herence conclude the necessitie
of workes in the matter of iustification,) spoke that same
which we all speake and defende, and for which wee are
wrongfully condemned of them, that faith which is not
prepared to doe well, when occasion is offered, but then
refuseth to worke, is deade and profiteth nothing: for as
much as true faith worketh alwaies (when matter, occasi-
on, and opportunitie is offered) through loue, as Saint
Paul auoucherh. This sence of Saint *James*, if the Roma-
nistes would holde, if not with vs, yet with their owne
Cardinall, there should remaine out of this place no con-
trouersie at all betwixte vs and them, in the matter of
iustification.

This foretold, the words of the Apostle are plaine,
the storie euident, the matter manifest, therefore a
brieffe and paraphrastically running ouer them may bee
sufficient.

Wilt

Cardinall
Caictan.

Gal. 3.

Wilt thou vnderstand (saith he) o thou vaine man, that faith without workes is dead? Faith in men iustified, destitute of workes, or as *Caietane* saith; refusing to doe well when occasion is offered, is dead indeede: for that all the Saints shewe foorth their faith in the practise of workes, and vertue.

The apostle Saint *James* also here calleth hypocrites and men vaunting and boasting of faith, without the fruites of righteousness, emptie, or vaine: borrowing his similitude from barrells, or other like vessels: which the emptier they be, the more they doe sounde and rumble: so likewise these men, the voider they are of true faith, the more they prate and prattle therof: the lesse substance they haue of sound religion: the greater shewe and sound they geue, and therefore may bee well called vaine, or emptie.

Was not *Abraham* our Father iustified, when he offered his sonne *Isaac* vpon the Altar? was he not iustified through workes? *Moses* recordeth, that when *Abraham* had obtained a Sonne, according to the promise which was made vnto him by God, both when he talked with *Abraham*, and gaue him circumcision, the seale of the covenant, and also in the day of the destruction of Sodom and Gomorrha: he was commaunded to goe to the mount *Moriah*, and there to offer vp that Sonne, whom GOD had witnessed should be his heire: and in whom all the nations of the world should be blessed. Which thing *Abraham* willingly obeying, causeth his Assc to be saddled, wood to be prepared, fire, and a knife to be in a readiness: and the next morning, he, and his sonne, and two of his seruantes, tooke their iourney towards the mount *Moriah*, there to offer vp *Isaac*. *Abraham* a farre off seeing the place, commaunded his seruantes to stay, laide the wood vpon *Isaac*, tooke the knife, and fire in his owne hands, and so with his Sonne came to the place which the Lord appointed. Gen 17.
Gen 22.

Where hee taketh and bindeth his sonne, hee stretcheth out his hande for the knife to haue cut his throte:

This

Chap. 2 Sermon 13.

This his obedience the Lord seeing, sendeth his Angel, stayeth *Abraham* from touching the childe, and saith vnto him; Now I know that thou fearest God, in that thou hast not spared thy sonne, for my sake. This was the worke of *Abraham*, whereby he made manifest, and declared his liuely faith: for which work *S. James* saith he was iustified, that is, knowen to be iust.

This his faith wrought with his workes, and was effectuall and fruitfull through his obedience: and through that worke of his obedience, was his faith made perfecte, declared to be sound, shewed to be true, knowen to be liuely and acceptable before God and man. Who the more he by his obedience shewed his faith, the more was his faith thereby knowen to be perfect: not that his faith or any mans faith in this world, can be perfect and absolute on euery part: For we haue here no gift in the highest degree of perfection, which may not daylie be increased: and all men must learne in humilitie of their Spirites, dailie to praie with the most holy Apostles; Lord increase our faith. But in as much as by good workes our faith daily riseth, and groweth to greater measure of perfection, and is daily more and more thereby confirmed, and knowen to be perfect: as the more often the tree bringeth forth fruit, the more plainly is it knowen to be good: it is called perfect.

That Saint *James* here saith of *Abraham*'s faith, that it was made perfect by workes, wee may not therence conclude, that the beginning, and first rising, and springing vp of faith is from God, but the consummation and perfection thereof, from our selues, and our own workes: For what were this, but intollerable pride, in ascribing the lesse to God, the greater to our selues: the beginning of good to him, the consummation and accomplishment to our selues: to challenge and arrogate praise vnto our workes, and to derogate from his glorie? whereagainst the Princely Prophet *Dauid* prayeth, when he saith; Not vnto vs, o Lord, nor vnto vs, but vnto thy name geue the praise.

For

I. Cor. 13.

Luke 17.

Psal. 115.

For were the beginnings from God, but the perfection in our works; then looke how much more excellent the perfection and ende of euery thing is, then the beginning: and the consummation of faith, then the entrance or inchoation thereof: so much more praise shoulde belong to vs, then to God himselfe: Which thing to desire, were great vngodlines: to attempt, were horrible pride: boldly to challenge, were not onely shamefull presumption, but the full measure of all iniquitie.

Wherefore let vs learne a better profession, and ascribe all in all vnto God, who both beginneth, and also maketh perfect whatsoeuer is perfect in vs: hee it is that worketh in vs, both to will, and also to perfourme, according to his good pleasure. From whom we haue all our sufficiencie, who of our selues, as of our selues, are not able to thinke a good thought, much lesse to make perfecte any thing in our selues: but all our sufficiencie is from God, from whom euery good, and euerie perfecte gift proceedeth, as from the father of lights. So that not onely the beginning of faith, but the increase and perfection thereof, is from him. Philip. 2.
2. Cor. 3.
James 1.

For which cause as the Apostles prayed to Christ, (who is God, blessed for euer) for increase of faith; so S. Paul and Saint Peter, ascribing the perfection, establishment, and consummation of all things vnto GOD, haue therefore praied vnto God, as plainly appeareth in their Epistles; The God of peace, that brought againe from the dead our Lord Iesus, the great Shepheard of the sheepe, through the bloud of the euerlasting couenant, make you perfecte in all good workes, to doe his will, working in you that which is pleasaunt in his sight, thorough Iesus Christ, to whom be praise for euer and euer, Amen. Luke 17.
Heb. 13.

And Saint Peter; And the God of all grace, which hath called vs vnto his eternal glorie by Christ Iesus, after that ye haue suffered a little, make you perfect, confirme strengthen, and stablish you: to whom be glorie for euer and euer. 1. Pet. 5.

Thus

Chap. 2 Sermon 13.

Gen. 15

Thus then the beginning, continuance, and increase: yea the perfection and establishment of the very faith of *Abraham*, was onely from God, as the cause: yet is it known to be perfect, and declared so to be, before men, through workes, as the Apostle witnesseth: and the Scripture was fulfilled, when by his obedience it did clearely appeare, how truly it was written of *Abraham*, by the Prophet *Moses*, that *Abraham* beleeued, and it was imputed vnto him for righteousness. So that his worke is said in the Scripture, to haue made the testimonie of *Moses* true, cleare, and euident, that *Abraham* beleeued, and that his faith to that word of promise, (that one of his owne loines and bowels should be his heire) was imputed vnto him for righteousness.

The conclusi.
on made.

This being the argument of Saint *James*, from the example of *Abraham*, that what faith was in him, the like ought to be in all Gods Saints: and that as his faith was ioyned with the worke of obedience to God, when occasion was ministred: so ought the faith of euerie one of the children of God, to be bewtified, accompanied, & shewed foorth through good works: The conclusion is inferred; You see then how that a man is iustified of workes, that is, proued, and known to men, to be iust and righteous before God by workes, and not by faith onely: not of a colde, dead, bare, barren, fruitlesse, idle faith onely: such a faith as is in words, when we say we haue faith, though we haue no workes: Of which faith hypocrites so much glorie, and make boaste in vaine, as of that faith which is no true faith.

And this conclusion must agree in the same sence of termes, wherein the example was proposed: and the termes herein to be noted, are specially two: Iustified, and faith. Iustified, in the example proposed, signifieth to be known for iust: not to be made iust. Faith signifieth that bare profession, whereby in words we say we haue faith, and the religion of Christ. Such faith was not in *Abraham*, therefore neither is any other man by such a faith reputed for righteous.

And

And their wordes thus in the same and right sense taken, the conclusion is true : a man is not iustified by faith onely, but by workes : faith onely in wordes, maketh not men to bee knowne for righteous among men : but faith in workes and deedes.

These things thus set downe in the example of *Abraham* : the fourth and last argument, which faith in gods Saints is not without workes : is drawne from *Rahab* the vittailer, tauerner, hostesse, or harlot of Ierico : whose example teacheth the same that *Abrahams* did : that the faith of Gods Saints is not fruitlesse, or void of good workes : for she also was iustified through workes, when she receyued the messengers : and sent them out another way. The storie is recorded in the booke of *Iosua* : wherein it is set downe, that at what time as *Iosua*, by the counsell and commaundement of God, purposed the siege and sacking of Ierico the Citie : he sent before him two men, to spie out, and to view the land, and the Citie : which thing comming to the eares of the King of Ierico, that there were such men come to the house of *Rahab* : hee sent to her to send him the men : she seeing that, being perswaded they were the true seruants of the God of heauen & earth, and that the lande should bee giuen by God into their hands (wherin her faith consisted) she hid the men : and tolde the messengers of the King, that they were gone, and so sent them away : who being gone, shee came to the spies, and tolde them how their feare was vpon the inhabitants of the land : therefore desired she them, that as she had shewed them mercie, so they would shewe her mercie, when the Citie should be destroyed. This was promised : a signe and warning was giuen, shee sendeth them away : and so they escaped. This her facte Saint *James* commendeth, affirming that thereby shee also was iustified : euen knowne for righteous, and declared thereby to the spyes of *Iosua*, and to all *Israel*.

The force of this place then is this : as *Abraham*, through bare and naked faith deserued not the prayse
 V of

4. Reasons.

Iosua 2.

Chap. 2. Sermon I 3.

of iustice, righteousness, and iustification before men : so neither did *Rahab* : but as *Abraham* hauing occasion thereto, shewed his fayth by his holy obedience : so *Rahab* shewed the vnfeignednesse of her fayth, by her sauing and sending away safely the messengers of *Josua* : and so both of them were iustified before men, and in the vewe of the worlde : not by faith onely, that is bare faith : but by workes whereby their faith was shewed and made manifest.

In these two examples, all men are contained, whether Iewe or Gentile, whether righteous or prophane and openly wicked. *Abrahams* example containeth all Iewes, and all men of vertue and godlinesse. *Rahabs* example containeth all Gentiles, straungers from Gods people, all wicked persons, which yet through the grace of GOD are planted in the Church, and made members of the bodie of Christ : wherein the diuersitie of the argument consisteth.

Thus the holie Apostle culled and picked out two most diuerse and vnlike examples, the one of a man, the other of a woman : the one of Gods people, the other of a straunger : the one of one godly, the other of one wicked : to the ende that thereby he might teach men, that none, neither man nor woman, neither Iewe nor Gentile : neither of the people of GOD, nor straunger : neither godly, nor wicked : can bee reputed or reckened for iust and righteous before GOD in deede : whose praise appeareth not in the practise of vertue and good workes, by which they are shewed and knownen for righteous before men. So that in none, vwhat kinde or condition : what people or nation, what coast or countrie so euer they bee of, true faith can bee void and destitute of vworks : as by these arguments now appeareth most manifest.

*The conclusio
repeated.*

Nowe the Apostle againe repeateth the conclusion : that as the bodie voyde of the soule and spirite, is deade : so fayth vwithout vworkes is deade also. That vwhen the soule is out of the bodie, the bodie

is

Is voyde of office, of action, and all things which argue life: So sayth destitute of good workes, sheweth no duetie of loue: giueth no testimonie of life: hath no signe or force and efficacie: profiteth not: is like a deade carkasse: is but an idoll or shadowe of fayth. And this is the conclusion.

These things thus setdowne: howbeeit it maie plainly appeare, what the drifte and scope of Saint James was: onelie to beate downe the pride of hypocrites, who bragged and boasted of faith without the fruites of iustification and righteousness: and not to oppose himselfe agaynst Saint Paul, who in so manie places prooueth that wee are iustified by fayth without the woorkes of the lawe: and thereunto alledgeth the same Abraham for example of iustification by fayth, whome the Apostle vseth for iustification by workes: as our aduersaries oppose them, and set the one agaynst the other: as if the spirite of GOD in them were deuided: yet that all doubting and halting betwixt diuerse opinions may bee remooued: all controuersie which in apperaunce seemeth great betwixt these Apostles, may bee taken away: that the controuersie betwixt vs and our aduersaries may the better bee appeased: and all occasion of abusing this place for their iustification by works before GOD, secluded: there are foure things diligently to bee examined and discussed, wherein the whole matter consisteth. 1. What fayth Saint James meaneth, when in this place hee so inueyeth against it. 2. In what sense iustification is to bee taken in this controuersie. 3. VVhat woorkes hee meaneth, woorkes before or after fayth, when he ascribeth iustification to woorkes. 4. What manner of men and people he dealt withall, and to what persons he speaketh.

Rom. 4.
Gal. 3.

1. Touching faith: all men almost boast thereof, all men glorie therein: yet the hundred thousand person scarcely knoweth aright, what true, sound, and iustifying
Faith is
diuerse

381 Chap. 2. Sermon I 3.

faith meaneth: in respect whereof, and in regard that the sundrie signification thereof breedeth controuersie betwixt vs and our aduersaries, in the matter and argument of iustification: therefore may we profitable consider thereof.

The acceptions and significations of faith, vsuall and common, are chiefly five. 1. Is ciuill faith, consisting in vpright dealing, and keeping touch, worde and promise with men. Of which the Philosophers speake much: and *M. Cicero* giuing the deriuation of the name and worde, faith: that faith is so called, because that is done, which is sayde. The Prophet *David* seeing faithfulness to perish and decay in men, touching the trades and businesse of this life: complayneth thereof before GOD, Helpe Lorde, there is not a godly man left: for the faithful are perished from the children of men: and the decay hereof *Ieremie* lamenteth in like manner: let euerie one take heede of his neighbour, and trust not in anie brother: for euerie brother will vse deceyte, and euerie friend will deale deceytfully. This faith, is the truth and constancie which ought to bee in our deedes, and wordes, and the keeping of promise in matters of this life: and is therefore called ciuill faith, as being conuersant in ciuill things.

2. There is also faith, which is hystoricall: which is the knowledge and confession of the things to bee true, which wee reade in the olde or newe Testament. Thus in generall wee call the knowledge of these things faith. The knowledge of the Articles of our beleefe, is called Christian faith. The knowledge of things indifferent, is called faith. The knowledge of the storie, which the diuels themselves had, is called faith: the diuels beleue: they beleue the storie of the creation of the worlde, and other things therein contained: they beleue the storie of Christes life, death, passion; sufferings, miracles, to bee true: yet are not saued. This faith is hystoricall, because it beleueth onely the storie

written:

1. off.

Psal. 12.

Iere. 9.

Rom. 14.

Iames 2.

written : as they that beleeue the Chronicles of Eng-
 lande , Fraunce , Irelande , Italie , Germanie : that
 such Cities, Townes, Riuer, Mountaines, are therein:
 haue faith , and are sayde to giue faith thereunto. To
 beleeue that Carthage was destroyed by the Romanes :
 Numantia , by *Scipio* : Hierusalem by *Titus* and *Vespa-*
sian : the Kingdome of Israel to haue ended , when *Shal-*
manaser the King of Assiria ouercame them : the King- 4. King. 7.
 dome of Iudah and Hierusalem , by *Nabuchodonosor* of
 Babel , who caried them into captiuitie into Babylon :
 that the Babylonians were subdued by the Medes and 4. King. 25.
 Persians : that GOD made the worlde : that Christ
 was borne of a Virgine : that hee was conuersant vp-
 on earth thirtie yeares or thereaboutes : that hee was
 put to death by the malice of the Iewes , through the
 treason of *Judas* : that hee rose againe , and after-
 ward ascended : and so therein to go no further : is
 an historicall fayth , which is common to men and di-
 uels ; to Turks and Christians ; the godlesse and godly ;
 the righteous and the wicked.

3 Sometimes fayth is taken for the power which
 is giuen men , whereby they are able to worke and doe
 great miracles . That fayth which there about is con-
 uersant , is called a fayth myraculous : as occupied in 1. Cor. 15.
 doing miracles . Saint *Paul* so vseth it , when he saith ,
 to one is giuen the worde of wisdom by the same spi-
 rite ; to an other the worde of knowledge by the same
 spirite ; to another is giuen faith by the same spirit. Where-
 of *Theophilact* saith , not faith of doctrine , but faith of *Theophilact*.
 signes , which when they are wrought haue power to
 moue mountaines.

In which sense in the next Chapter *Paul* is to bee 1. Cor. 13.
 vnderstoode , where , intreating of the faith which con-
 sisteth in working of miracles , saith ; If I had faith , so
 that I coulde moue mountaines out of their places ,
 and haue no loue : I were nothing . Which kinde of
 faith Saint *Ambrose* affirmeth may bee euen in them *Ambrose*.
 which are wicked , and not of good conuersation. Which

Chap. 2. Sermon 13.

Mat. 7.

Luke. 10.

our Sauiour putteth out of doubt, when to manie which prophesied and wrought miracles in his name. hee sayde: Away from mee ye workers of iniquitie, I knowe you not. This fayth was euen in the traitour *Judas*, who with the rest wrought miracles, and did wonders among the children of men. This faith also, if it stay in working of miracles, profiteth nothing to saluation.

4 Moreouer, faith is applied to the outwarde pretence of men, when in wordes and shewe they seeme to beleeue in Christ, yet are carelesse of the fruites of sanctification and righteousness: whereby faith is known vnto the world. This is the faith of hypocrites: and therefore called hypocriticall. Saint *James* calleth it deade, fruitlesse, barren. This faith beareth great sway and swinge in the worlde: ruleth and reigneth in the most part of men, and in the common multitude of professors: whereof the number is infinit, which professe great faith, great holinesse, great religion; yet are carelesse to walke woorthie their profession: and indeuour not to bee fruitefull in the woorkes of righteousness, to the glorie of GOD: therefore is their faith vaine, idle, detestable and shamefull in the sight of God.

5 The last kinde of fayth is Christian faith: which is a sure trust in the mercie of GOD, through the merits of Christ: vndoubtinglie perswading our selues of remission of our finnes, by his righteousness: and of eternall saluauion by his passion: whereby hauing peace in our consciences with GOD, wee rest and walke in obedience vnto his commaundements. Whereof the Prophet speaketh: The iust shall liue by fayth. Saint *Paul*. Wee conclude, that a man is iustified by fayth without the woorkes of the lawe. Againe, being iustified by faith, wee haue peace with GOD, through Iesus Christ our Lorde. To the Church of Ephesus: VVee are saued by grace through faith: and that not of our selues, it is the gift of GOD: neither of woorkes, least any should boast. And againe:

by

Abac. 2.

Rom. 3.

Rom. 5.

Ephes. 2.

by Christ wee haue boldnesse and entraunce with confidence, by faith in him. Of this faith *Paul* alwayes speaketh, when hee entreateth of iustification: which wee obtayne onelie by this faith in Iesus Christ. And this is the fayth whereby *Abraham* vvas iustified before G O D: when it was auouched: *Abraham* beleueed, and it was imputed vnto him for righteousness.

Ephes. 3.

Gen. 15.

Rom. 4.

Gal. 3.

And this faith is neuer idle in the Saintes of G O D, hauing iust occasion ministred: but it woorketh through loue, and hath moste singular ornaments and vertues ioyned vnto it, as inseparable companions in all those that are truelie iustified: as inuocation of G O D: gratefull memorie for benefites receyued: patience and inuincible constancie vnder the Crosse: bounteous liberalitie, and louing mercie towards the distressed Saints in their necessities: obedience to the worde of truth, mortification of our earthly members: renouation of the spirite of our mindes, with the woorkes of sanctification, which as effectes of faith, make it shine and bee manifest in the sight of men.

Gal. 5.

There then being many acceptions of faith: whereof speaketh this Apostle? not of the last as *Paul* doth: but of the second, and of the fourth. That he speaketh of the second, it appeareth: in the 19. verse, hee speaketh of that faith which is common to men and to diuels: for hee sayeth: thou beleuest there is one God, thou dost well: the diuels also beleue and tremble. Now the diuels haue no true nor iustifying faith: that were absurd to graunt: for they beleue not in Christ, neither hope they for mercie: but tremble in despaire at the iudgement of God: but their faith is, to beleue there is one God: to acknowledge the things contained in the scripture of the old and new testament to be true: to confesse Christ to be the son of god: but neither Messiah nor mediator for the. That he meaneth faith in the 4. sense, which is the outward presence of faith: which is rather a shew & shadow, the any substance

Verse 19.

(chap. 2. Sermon 13.)

Verse 14.

Verse 19.

S. Thomas.

rather an imagination and conceyued opinion of faith, then faith in deed: as when we say we haue fayth, and in wordes pretende it. It appeareth also out of the Apostle. For Saint *James* speaketh of that faith, when men say they haue fayth: as himselfe in the proposition of this place speaketh. What auaieth it my brethren though a man (saith he) say he hath faith, whē he hath noworke? Can his faith saue him? The Apostle inuiceth against a bare pretence of faith: against that faith vvhich is in vvordes onely, vvhich is a verball faith. As also Saint *Thomas of Aquine* their angelicall Doctour confesseth: vho expounding the similitude, in the fifteenth and sixteenth verses expressed: followving the same sense of faith, saith: As liberalitie in vvordes helpeth not the poore, vnlesse meat and other necessarie things be giuen & ministred: so neither that faith vvhich is in vvords, can saue vs. Thus hee expoundeth Saint *James* of verball faith, vvhich in vvordes onely consisteth. Seeing then Saint *Paul* speaketh of a true, liuely, and fruitfull faith, vvhich by vve liue: & *James* of a dead, rotten, barren faith, vvhich by men are counted dead: they speake of faith in diuerse significations: and therefore are not contrarie, neither to bee opposed: neither can one and the same effect of iustification before GOD, bee applyed vnto both these kindes: yea the faith vvhich *Paul* speaketh, iustifieth before God, and the faith vvhich *James* speaketh dooth not: therefore speake they not of one kinde of fayth. For vvhich cause the conclusion of Saint *James* cannot be ment of the faith mencioned in Saint *Paul*, but of another: vvhich hee saith, ye see then that a man is iustified through vvorkes, and not of faith onely.

This faith then is the faith of diuels and hypocrites, not the faith of Christians. And so the place serueth nothing at all against the doctrine, vvhich vvee out of *Paul* preach, that vve are iustified by faith onely, by a liuely faith onely. But not by a bare, dead or fruitlesse faith onely: vvhich vvith Saint *James* vvee also preach vnto the worlde. Thus the aduersaries of the

Vpon 2. chap.
ver. 15. & 16.

the gospell play in the word faith, and make a doubtfull argument out of Saint *Iames*, from the manifold signification of faith: when they conclude, that faith onely doeth not iustifie vs.

2 Now as faith is manifolde, so iustification, or to iustifie, is double. There is iustifying before God, which is, to be reputed as righteous: to haue our sinnes forgeuen, and our iniquities pardoned in the sight of God: which is the righteousness and iustification mentioned of the prophet, and remembred of *Paul*: Blessed is that man whose vnrighteousnes is forgeuen, and whose sinnes are covered: blessed is that man vnto whom the Lorde imputeth not sinne.

Double iustification.
Psal. 32.
Rom. 4.

This iustification is by faith, as *Moses* confesseth in *Abraham*: and *Paul* by his example proueth in the rest of the Saints: *Abraham* beleeued God, and it was counted vnto him for righteousness. Of this iustification *Paul* to the Romanes, Galathians, Ephesians, Philippians, and in all other places speaketh: whensoever he affirmeth, that wee are iustified by faith: by which, men, onely are iustified before God.

Gen. 15.
Rom. 4.

As there is iustifying before God which is through faith: So is there iustification before men: which is to be shewed, declared, and knowen of men, to be iust and righteous. And this iustifying is by works, which onely shewe foorth our faith to the knowledge of men: and make it knowen to the worlde, that we are righteous and iust indeede. Thus by his obedience (as, the fruites of his faith) was *Abraham* iustified in offering his sonne: the offering whereof made him not righteous before God, but his faith: but it made him knowen to men, to haue beene iustified before God through faith: and so hee was iustified before men through works. Thus to be iustified by works with men, is to be shewed and knowen for righteous: or as Saint *Augustine* saith; To bring to passe that one be knowen and reputed for iust and righteous: as in the Gospell, the Pharisee falsly perswading himselfe of righteousness, sought to haue iustified himselfe: that is, brought to passe, that

Of the spirite
letter. c. 26.
Luke 18.

Chap. 2. Sermon 13.

Luke 16.

that he might haue beene reputed for iust, by fasting, paying of tithes, geuing of almes, and such like works which he did. Thus the Scribes and Pharisees by their pretended workes, and shewe of godlines, by the outward appearance and actions which they did in the knowledge and sight of men: thereby before men sought to bee reputed, esteemed, and reckoned for righteous: Which being done in singular and notable hypocrisie: our Sauour worthelie and sharply inueyeth against them: Ye are they which iustifie your selues before men. (How? by their workes, and outward life.) But God knoweth your heartes: for that which is highly esteemed among men, is abominable in the sight of God.

Seeing there is a double iustifying: one before God, through faith alone; the other before men, onely through workes: of which kinde speaketh Saint *James*? he speaketh of being iustified before men, not before God: which thing shall appeare euidently.

Gen. 22.

I Out of the storie it selfe: wherein it is recorded, that when *Abraham* was ready to haue slaine his sonne, the angell of God restrained him, and helde his hand, and saide to *Abraham*; Doe nothing vnto him: for now I knowe that thou fearest God, for that for my sake thou hast not spared thine onely sonne. In that the Angel saith; now I knowe: it must not be vnderstoode of the knowledge of God, as if then onely he knewe; but of the knowledge of men: now I know, now I make knowne to men; and so doeth *S. Augustine* expound it. This Angell was God: for it is said, that for the Angels sake he spared not his sonne: now I knowe thou fearest God, in that for my sake thou hast not spared thine onely sonne. Godly *Abraham* was not ready for any Angels sake, but for Gods sake, to haue offered. This angell being God, and God knowing all thinges from all eternitie: it could not bee vnderstoode of his knowledge, but of the knowledge of men: who by *Abrahams* obedience, whereunto hee was stirred vp by the commaundements of God: were now assured, and certified, that hee was truly righteous.

*So other fa-
thers. So Dio-
nysius Carhu-
sianus vpon
2. James.*

See

Seeing then it appeareth, that the very storie it selfe hath relatiō specially to the iustifying: and being reputed for righteousness in the sight of men, not of God: Saint *James* alleadging it, must speake in the same sence as the storie it selfe doeth of iustification: that is, of iustification before men, not before God.

2 Moreouer, *S. James* could not say in that actiō that was done which long before that time was not done on-ly, but also opely witnessed: But *Abrahā* before God was iustified before, and he had the testimonie of *Moses*, who said; that he beleued God, and that was imputed & reckoned for righteousness. Now this promise, for beleuing whereof, he was reckoned for righteous: was made thirtie Gen. 22. yeares before he offered vp his sonne. If hee were righteous before God thirtie yeares before his sacrifice: howe could his sacrifice be cause of his righteousness?

Then seeing *James* saith, that he was iustified by that obedience: and he were before God iustified thirty yeares before: then can he not be vnderstoode of iustificatiō before God: but of being iustified before men. The like reason from the circumstance of time *S. Paul* vseth: Who speaking of the same righteousness of *Abraham* before God, saith; That hee was counted for righteous before hee was circumcised. But he offered vp his sonne long after his circumcision. Rom. 4.

For when he was commaunded to be circumcised, hee receaued but the promise onely, of *Isaac*: and after- Gen. 17. warde it was repeated: and the destruction of *Sodome* Gen. 18. and *Gomorrah* beeing past, and hee hauing dwelt a Gen. 19 time in *Gerar*, receaued the promise made vnto him: in Gen. 20 the twentie chapter of *Genesis* it is recorded, that *G O D* Gen. 22. visited *Sarah*; and shee did beare him a Sonne, and they called his name *Isaac*. Who then being borne, growing vp, and being now about thirteene yeares olde, his father was by God commaunded to offer him vp in Mounte *Morah*.

By the circūstāce of time *Abrahā* being proued to haue
beene

Chap. 2 Sermon 13.

speake of diuers works. Saint *Thomas*, their holy Doctour, expounding those wordes, His faith wrought with his workes: and, by the workes his faith was made perfect; faith; Faith wrought through workes: that is, faith whereby he was iustified before, led and brought him vnto the workes: and by workes, (namely, following faith) was his faith made perfect; that is, augmented, declared, and shewed.

Heb. 11.

Thus he also affirmeth, that *James* spoke of workes following faith. The authour of the Epistle to the Hebrewes, shewing that that obedience, and sacrifice of *Abraham*, was a worke following faith, ascribeth and applieth it to faith, & faith; that *Abraham* by faith offered *Isaac* vp. If therefore *S. James* speake of workes following faith, as he must needes doe, alleadging this example, which as the truth is in God: & as it is also confessed, both by *Thomas*, and the ordinarie Glosse also: then can he not speake of iustification before God: for that cannot be accomplished by workes following faith and iustification,

Acts 15.

Philip. 3.

Gal. 3. & 5.

Rom. 4.

4 Finally, we must diligently consider, and carefully weigh, with what people, hearers and persons, these two had to deale withall. *S. Paul* (as appeareth in many places of the new Testament) had to do with such as perswaded men, that vnlesse they obserued the lawe of *Moses*, they could not be saued: whom he confuteth, out of the law it selfe, out of the Prophets, *David*, *Abacuk*, & others: out of the Gospell, and true ende and vse, both of it, and of the lawe of *Moses*: to which purpose hee setteth downe a doctrine quite contrarie thereunto: that men are iustified by faith in Iesus Christ, without the works of the law of *Moses*. To the establishing of which assertion, affirmance and opinion, the Epistle to the Romanes, Galathians, Ephesians, and Philippians, seemeth to haue beene penned and written. In proceesse of time, this assured doctrine was wroong and wrested by some: gathering that it was not needefull for such as by faith in Iesus Christ were iustified: to be followers of good workes: but that to beleue onlie barelie, without care of holy conuersation, was sufficient.

Which

Which to prevent, as *S. Paul* in those forenamed Epistles oftentimes ioyneth exhortations to manners: so *S. James* seeing the carnall professors greatly to abuse the gospel, to the libertie and loosenes of the flesh: in this Epistle encountereth with them: testifying and protesting to all mē, that faith in men pretending iustification, without works: is but as a dead carcas. And thus hee writeth not against *Paul*, but with him, against such as perverted his doctrine, and abused their libertie and free iustification, to the warrantnesse of the flesh, as men now do also: who hearing iustification by faith onely, thinke themselves thereby discharged, and set at libertie from the practise of holines: which is their errour, in that they conceiue not, that as we are freely iustified before God through faith, without the helpe or respect of our works: so are we knowen to be iust by workes before men: whereby God for his mercie is glorified: and therefore ought to be perfourmed of vs.

Thus *Paul* disputeth against those which attributed too much to works, as helping causes of saluation. *Saint James* reasoneth against such, as making too vile account of workes, vtterly neglected them. *S. Paul* had to doe with pharisaical hypocrites, who swelled with the pride of their owne workes and righteousness: *S. James* with Epicuricall professors, who boasting themselves of their historicall and bare faith and profession: refuse to bring forth the fruites of righteousness. Seeing then these two speake of diuers kindes of faith; seeing they speake in diuers sence of iustification; seeing they speake of workes diuersly: and contend finally against diuers persons; seeing *Paul* establisheth true, Christian, liuely faith: *S. James* condemneth bare, fruitlesse, idle faith: Seeing *Paul* speaketh of our iustification with God: *James* how we are knowen for righteous before men: Seeing *Paul* speaketh of workes before faith, denying them for causes of saluation: *James* of workes following faith, allowing them for effects and fruites thereof: Seeing *Paul* denieth good workes to goe before men, to be iustified: *S. James* confesseth them to follow men being iustified: Seeing *Paul* contēdeth against such as too much

pre-

Chap. 2 Sermon 13.

preferred works: S. James against those which too much neglected them: therefore no controuersie, but a perfect consent and harmonie in their doctrine. Whereby it appeareth more cleare (I hope) then the Sunne at noon day, how shamelesly our aduersaries abuse this place, against free iustification by faith: for the establishing of workes, as causes of saluation and iustification with God.

And thus much of faith and works; the cause and the effects, necessarilie ioyned together in all those that are iustified in Iesus Christ: To whom, with the Father and the holy Ghost, three persons in Trinitie, one eternal and euerliuing God in Vnitie, be rendered all praise, dominion and maiestie: now and for euer. Amen.

The Analysis or resolution of the thirde Chapter of Saint Iames.

3. Chapter of S. Iames hath three parts.

1 Is of not vsurping authoritie to iudge & censure other men rigorously. v. 1. and part of the second, wherein there are two things.

1 The exhortation is selfe: Breshren be not many masters. verse 1.

1 From the iudgement of God. vers. 1.

2 The reason thereof and it is double.

2 From our owne infirmitie. ver. 2.

1 The proposition of the place. verse. 2. and part of 3.

2 Is of refraining the tongue. From 2. ver. 10 13. vers. Wherein two things are handled. Namely

2 The handling & tractation, which is double: partly

1 From the profits thereof: sette down in two similitudes. 3. 4. part 5. ver.

1 Of horses.

2 Of the rudder of a ship.

2 From the evils.

1 Generally 2 part 5. v.

1. 10. 6.

2 Particularly. 2. part. 6. 7. so 13.

3 Is concerning gentlenesse and meekenesse of wisdom 13. to the end. In which discourse 4. things are handled

1 An exhortation to gentlenesse and meekenesse of wisdom. v. 13.

2 An opposing of the contrarie, which is contention. v. 14.

3 A distinguishing of wisdom, whereby the doore and gate is shut to many evils and mischiefs. v. 15. 16. 17.

4 A reason from reward, why gentlenesse and meekenesse of wisdom is to be followed. v. 18.



THE THIRD CHAP. OF S.
JAMES, THE FIRST VERSE, AND
PART OF THE SECOND.

THE XIII. SERMON.

- 1 My brethren, bee not manie maisters,
knowing that wee shall receyue the
greater condemnation.
- 2 For in manie things we sinne all,



HIS thirde Chapter of Saint James, as by the Analysis and resolution appeareth, containeth three places or principall matters. The first is, Let no man vsurpe authoritie ambitiously to iudge and censure his brother in sharpenesse and rigour of iudgement: in the first, and part of the second verse containd. In which there are two things to bee noted. 1 The exhortation it selfe: My brethren, bee not manie maisters. 2 The reasons of the exhortation: first from the iudgement of GOD, secondly, from our owne imbecillitie and weakenesse. who our selues in manie things offending, we ought not to be too seuerer and rigorous against others.

The

The seconde place of this Chapter, is concerning the gouernement and refrayning of the tongue: beginning from the latter part of the seconde verse, and continued to the thirteenth verse hereof. In which part there are two things. 1 The proposition it selfe. 2 part. 2. verse. If anie man sinne not in his tongue, or in worde, he is a perfect man, and able to bridle the whole bodie. 1 The tractation and handling of the matter concerning the tongue, which is double: first from the commodities of moderating the tongue: which Saint *James* expresseth by two similitudes: the one of horses, who are gouerned by the bitte and cheeke of the bridle. 3. v. Then by the similitude of a Shippe, which is guided by the sterne or rudder. 4. 5. v. Then he handleth the matter of moderating the tongue, from the euils of the tongue: which hee setteth downe, first generally: in the seconde part of the fourth verse, and in the first part of the sixt: then particularly: from the seconde part of the sixt verse, to the thirteenth verse, wherein he noteth three particular euils of the tongue, 1 That it defileth the whole bodie. 2 That it is a thing vntameable, and vnbrideled. 3 That it is reprochful, contumelious, and giuen to cursed bitteresse.

The thirde part and place is, from the thirteenth verseto the ende: concerning gentlenesse and meekenesse of wisdom. In which discourse foure things are touched. 1 An exhortation to meekenesse, verse 13. 2 The opposition of the contrarie, which is contention, condemned and spoken against by the Apostle. verse 14. 3 The distinguishing of wisdom, which is either earthly, or heauenly: by the which the way to manifold mischiefes is precluded and shutte vp, 15. 16. and 17. verses. 4 The last is a reason drawne from rewarde, why the Saints of GOD shoulde embrace and followe meekenesse of wisdom, verse 18. Because such as are peaceable, gentle and meeke, shall in the harvest of the worlde, reape the fruites of righteousness, which they haue sown in peace. And this is the Anatomie

Chap. 3. Sermon. 14.

of this place or chapter. These wordes in the first, and part of the second verse of this third Chapter, concerne the first part and place, which is of not vsurping ambitious authoritie to iudge and censure the brethren sharply, and rigorously: and why wee should not so doe, as shall appeare.

1. An exhortation, or admonition: that the Saints of God, do not ambitiously or rigorously censure their brethren.

1. And part of the 2. ver. 3. of S. Iames, being, concerning not vsurping authoritie of cōdemning the brethren, containe two things.

1. From Gods diuine iudgement, which shall bee the heavier ouer vs.

2. The reasons of the exhortation: which are two.

2. From the imbecillitie and frailty of our nature, which are subject to sinne as well as others.

1. Touching the exhortation it selfe: it teacheth vs, not ambitiously as commonly men doe: neither to rigorously and austerely to iudge, censure and condemne our brethren. Which exhortation the Apostle inferreth vnder this forme of speach and wordes: My brethren, bee not many maisters: that is, let not the Saints vsurpe authoritie ambitiously to iudge and censure their brethren, with sharpenesse and rigour.

Wherein, by maisters are not vnderstoode such as are called to publike place and office of reprobuing: but such as being priuate men, or as priuate men: chalenge and arrogate to themselues, in the ambition of their minde: an absolute authoritie, as it were to iudge, giue sentence of, and censure their brethren, in rigour and authoritie of iudgement. A vice and euill common to all times, and with hypocrites in Saint Iames his dayes most vsuall.

Whose

Whose steppes men in our dayes most neerely and narrowly following, take vpon them to iudge all other men, and to search, sift, boult out to the verie branne, the manners, liues, actions of their brethren: altogether carelesse of their owne offences. This euill the verie heathen haue condemned, counting it great follie in men, to iudge of the liues of other men, which wee alwayes carie in sight, and set before vs: and to be carelesse of our selues: whose vices to forget, wee cast alwayes behinde vs. *Horace* the Poet seemeth to checke men in his time for this euill: for that they being purreblind in the view of themselves: would notwithstanding bee so sharpe of sight, and seuer in iudging of others. *Talli* the Romane orator affirmeth, that it is an intollerable thing for men, not onely seuerely to iudge, but sharpely to reprove other men, when themselves are likewise faultie. Our Sauour Christ, willing men to take heede of reproofing and condemning their brethren, rashly, rigorously, ambitiously: thereby to seeme holier then all others: exhorteth them not to iudge, least they be iudged: neither to condemne, least they bee condemned. Not forbidding all reproofe, finding of faultes: condemning one another: but the ambitious hypocrisie of such, as without cause, to appeare holier then other, vsurpe authoritie to iudge, condemne, and censure their brethren.

Lib. 1. Sermonum.

2. Oration against Verris.

Mat. 7.

This thing is meere phantasticall: for men ambitiously to challenge authoritie to iudge other men at their owne pleasures. For so did that proude Pharisee, who censured the poore Publicane, euen to God himselfe, when in his praier to God, he said: I thanke thee O God, that I am not as other men, extorcioners, vniust, adulterers, or as this publicane. *Elephas* the Themanite vsurped authoritie ouer *Iob*, and rigorously condemned him as wicked. The wicked Iewes, whose liues were full of all hypocrisie and iniquitie, challenged authoritie ouer the Gentiles, to censure and iudge them at their owne pleasures: which as singularly faultie in them, the Prophet

Luke 18.

Iob 4.

Isai 65.

Chap. 3. Sermon 14.

reprooueth: they say, Stand a part: come not neere me, for I am holier than thou: these are as smoke in my wrath, and a fire that burneth continually.

Mat. 7.

Luke 6.

Christ in the Gospel murthering against the ambition and hypocrisie of such as winke at their own horrible and haynous sinnes: yet are too curious to spie out, and too rigorous in condemning the faultes of their brethren: cryeth out agaynst them in this manner: while seeest thou a moate in thy brothers eye, and considerest not the beame in thine owne eie? Saint James the holy Apostle in like manner, dissuading from the same euill, and teaching the Saints not to challenge ambitiously authoritie to iudge their brethren, saith: My brethren, let there not bee many maisters: or brethren, by ye not many maisters.

Such haue all times and ages brought forth: and our time is not voide thereof. Wherein manie are so austere, so seuer, so rigorous and sharpe: as that they condemn all men, all women almost, beside themselves. A presumptuous, proud and superstitious sort of men, whom nothing pleaseeth, which themselves doe not: and by whom all are condemned, which daunce not after their pipe: which walke not after their rules: which liue not after the order of their liues. Who hunting after the opinion of holinesse, and seeking the estimation and account with men, of greater precisenesse then is commonly in others: too rashly in their wordes: too rigorously in their deedes: too ambitiously in their conuenticles and assemblies: censure their brethren. Which as a thing vnlawfull in the Saintes of God, vnseemely in the seruants of Christ, vncharitable in the fellowe members of the same bodie of the Church: Saint James dissuadeth, My brethren, be not manie maisters. Howe great soeuer our holinesse be: howe singular soeuer our pietie: how perfect soeuer our profession: howe vpriight soeuer our conuersation: howe sounde soeuer our faith be: how vnblameable soeuer our behauiour: howe ample soeuer our measure bee: howe manifolde soeuer
our

our graces: howe large soeuer our talents be: how rare soeuer our giftes receiued: yet must we learne Christian humilitie, and shewe charitie to the brethren, and holde fast the exhortation of the Apostle, that we bee not many maisters, in vsurping ambitiously authoritie, to censure others rigorously. Thus condemneth the Apostle, that censure-like arrogancie of the proude, challenging authoritie to themselves to iudge others as they lust: and forbiddeth, that euerie one should thinke himselfe a fit reformer and censurer of the life of his brethren. My brethren, be not many maisters.

2. This being the exhortation, in the next place *Reasons* the reasons are to bee considered: whereof the first is drawen from the feare of Gods iudgement: which shall be the sharper and heauier against them, which are too hard and seuerer towards others. Whereof Saint James: Brethren, bee not many maisters, knowing that you shall receiue the greater condemnation. The force of this reason is: they which are rigorous and streight-laced towards others, shall finde God seuerer and straight towards themselves. Whose maner is in all things to meet to men, as they haue measured vnto other: whether it bee in cruelty of deedes, or rigorousnesse of iudgement: for that of Christ is generally true in both: what measure you meete vnto others, by the same it shall be measured vnto you againe. And first in the cruelty of our actions wee prouoke God to repay vs with seuentie. VVhich thing *Adonibesech* cōfesseth of himselfe: who being taken of them, ouer whom *Iudah* was captaine: and his handes and feete being cut off. he acknowledged it the righteous iudgement of God against him, for the cruelty of himselfe towards others: therefore he said: seuentie kings hauing the thumbs of their handes and their feete cut off, gathered bread vnder my table: as I haue done, so hath God rewarded me. His cruelty was punished from God by like cruelty. *Samuel* telleth the same tale to *Agag*, king of the Amalakites: whē he cut his bodie in peeces in Gilgal, as thy sword hath made women childles: so shall thy mother be child.

Reasons

Mat. 7.

Judges 1.

1. King 15.

Chap. 3. Sermon 14.

Ezech. 35.

Reuel. 16.

Mat. 7.

Rom. 2.

childlesse aboue other women : and so he slue him , and cut him in peeces before the Lorde : thus crueltie with crueltie : bloud with bloud, was repaid from the Lord. And this is the thing which God by his Prophet threatneth against Mount Seir , for their crueltie against Israel the people of God : therefore, as I liue, saith the Lorde God, I will euen do according to thy wrath, and according to thine indignation and hatred, which thou hast vsed against them : euen as thou hast dealt cruelly, euen so shalt thou be cruelly handled. The Angel cōmendeth the righteous iudgement of God, in executing the seueritie of his wrath against them, who were sharpe, seuer, and cruell against his people ; Lorde thou art iust and holy , because thou hast iudged these things. For they shed the bloud of the Saints, and Prophets : and therefore hast thou giuen them bloud to drinke : for they are worthie. Thus haue they the heauier iudgement from God, whose deedes are cruel and seuer toward others. Neither is this true onely in the crueltie of mens deedes : but also in the rigour of their iudgement against others : who incurre so much heauier wrath and iustif condemnation from God : how much the sharper they are towards their brethren in iudging & censuring thē : according to the apostles doctrine.

Our Sauour Christ had respect and regard to this, who dissuaded men from rash , ambitious, and rigorous iudgement : iudge not, least you bee iudged : condemne not, least you be condemned. For they incurre the worthier iudgement, and shall assuredly find the heauier condemnation, which offend themselues in iudging and condemning their brethren. S. Paul maketh those mē subiect to the greater cōdemnation, who being themselues faultie, yet ambitiously censure their brethren. therefore (saith he) thou art inexcusable, O mā, whosoever thou art, which cōdemnest : for in that thou condēnest other, thou cōdemnest thy selfe. Wherby the apostle S. Iames dissuadeth men from vsurping authoritie of rigorous iudgement of others : My brethren, saith he, be not many masters, knowing that we shall receiue the greater condemnation.

By

By which it euidently appeareth, that how much the more rigorously we iudge others: so much the heauier condemnation we heape against our selues: but most especially being guiltie of the same sinnes, or as great, as we rigorously condemne in our brethren. If wee condemne a theefe to the bottomlesse pitte of hell (as vnworthie life) yet our selues steale, be oppressours, vsurers, or extortioners of the people: if we condemne without fauour or pittie, the adulterous person, and yet our selues breake wedlocke: if we condemne lying, and vse our tongues to deceipt, slander, and horrible blasphemie: if we condemne drunkenness with austere seueritie, yet geue ouer our selues to riotousnes, banquetting, and faring deliciouſlie every day: if we condemne couetousnes, yet bee raniſhed with loue of money; making our golde our god; our siluer our safegarde; our substance our succour: if wee reprocue anger in our brethren, and burne and boile in irreconciled hatred, and deadly malice of heart: if finally, we be rigorous against our brethren, and vsurpe ambitiously the authoritie to iudge and condemne them: we prouoke the greater wrath, we heape vp the seuerer iudgement, we receiue the iuster condemnation against our selues. Which Saint James here vseth as his first reason, why wee should not so doe; My brethren, be not many masters: knowing that we shall receiue the greater condemnation.

Luke 16.

1. Tim. 6.

Ephes. 5.

The seconde reason why men ought not to vsurpe this authoritie ouer their brethren, is from the viewe of our owne weakenes, the consideration of our owne condition, the facilitie in our selues to fall, through naturall frailtie: therof the Apostle thus: In many things we offend all: therefore we must not be too rigorous against other men: seeking, and looking rather into our owne readinesse to sinne.

2. Reason.

Let vs take the view of all states & degrees of men: Princes and people; masters and seruants; fathers & children; husbands and wiues; rich and poore; learned and ignorant; high and lowe; wise and foolish; preachers and hearers: all, all (I say) are subiect to the same imbecilitie, and frailtie

Chap. 3 Sermon 14.

frailtie of nature: in many things we fall all.

Prov. 24.

Is there a bodie without a blemishe? is there a day without a cloude? is there a man without offence? is it true that *Salomon* saith; the righteous and iust man falleth seuen times a day, and riseth vp againe? are wee not all subiect to sundrie infirmities, and offend in many thinges euery one of the sonnes of *Adam*? shall not the remembrance of this our common condition, remove so great seueritie & rigor of iudgement from vs? This ought then to make vs lesse secure, and more remisse and gentle towards the offences of the brethren.

Horatius.

The very Heathen knew that all men are subiect to this condition: wherefore one of their owne Poets saide;

No man liueth without crime or sinne.

The continuall meditation thereof, should induce vs to follow gentlenes, and not to vse too great rigour towards others.

Lib. 6. c. 13.

Men fall and sinne (as *Lactantius* hath noted) three waies: in deedes; in speeches; in thoughts and cogitations; and there is no man which doeth not fall through euerie one of these, sundriwise. In deede men sinne be they neuer so holy: for who is he whose life is incorrupt; whose seete haue neuer slipt; whose whole life is cleare from all sinne? Shew him me, and I will praise him; tell mee where he is, and I will honour him; let me see him, and I wil worshippe him as a mortall god. He shalbe (in my iudgemēt) holier then *Abraham*; he shalbe more renowned then *Moses* and *Aaron*; he shalbe more pure then *David* or *Daniel*; he shalbe more perfect then *Iob* the righteous; hee shalbe more glorious then *Paul*, the elect vessel of Iesus Christ: for all these in action haue sinned.

Prov. 20.

In wordes, whereof in the next place our Apostle shall speake, who offendeth not? Who, leither in anger moued, or in mirth pleasant, or in pastime delighted, or by importunitie of men/pricked forward, hath not fallen, either to cursing, or to flander, or to swearing, or to loosenes or vanitie of his talke? that he hath not in respect therof, iust cause

cause with *David* and *Sirach*, to pray to haue the dore of *Psal. 141.*
his lips kept and a seale of wisdom set before his mouth, *Eccles. 22.*
that he offend not in his words.

In thought, our falles are so many, as that it passeth the strength of man, by cogitation not to admit the thing which is either wicked in deed, or euil to vtter. In so much as righteous and holy men, who abstaine in many things from wicked actions: yet oftentimes (through infirmity of nature, are caried by cogitations, to euil thoughts: so that there is no mā, vnlesse he be trāslated (as it were) into the nature of God, who sinneth not in cogitation. So that the Apostle, in respect of these, hath here truely auouched, in many things we fall all. Which thing men considering, shall the better refraine their seueritie of iudgement, and rigor in censuring their christian brethren.

Three respects there are in men, wherby their rigor towards others should be abated. 1. To recount what in former times themselves haue beene. 2. To thinke what hereafter they may be. 3. To remember what presently they are.

1. If we consider what our selues haue beene in former times, it shall mitigate greatly the seueritie of our iudgements and rigorous censuring of our brethren. Saint *Paul* exhorting men to patience, and gentlenes towardes other, and not to be seuer against their offending & weak brethren, thus reasoneth; They now are what you in former times haue beene: call therefore to minde your former condition, and be patient; shewe all meeknes therefore to all men. For we our selues were in times past vnwise, disobedient, deceiued: seruing lustes and diuers pleasures: liuing in malicioufnes and enuie, hatefull, & hating one another.

Tit. 3.

The recounting therefore of our former condition, must assuage the seueritie of our iudgement, and make vs more moderate toward such, as now are what we haue beene. Wee our selues once were ignorant; wee once went out of the way; wee sometimes haue beene ouertaken with naturall infirmitie: whereby we haue committed things

Chap. 3 Sermon 14.

things not conuenient. Let vs not feuerely iudge, and rigorously condemne such as are subiect to the comon infirmities, and frailties of nature.

Gal. 6.

2 As to record our former state, shall abate our sharpnes: so to thinke with our selues whereunto wee may fall: being compassed about alwaies with these infirmities. S. Paul (to perswade men to shew meeknes, & not sharpenes of iudgement towards such as fall through occasion) reasoneth from the frailtie of our state, whereby we are subiect to like falling: to which purpose he thus speaketh to the Saints of Galatia; Brethren, if a man be sodenly taken in any offence; ye which are spirituall, restore such a one in the spirite of meekenes: considering thy selfe, least thou also be temptred. Wherein he wisely condemneth importunate rigour; and worthelie reproveth those, which are commonly most seuerer iudges against their brethren; when they altogether forget their owne infirmities, whereby they may fall into like offences.

Now there is no infirmity; no iniquitie among men; finall impenitencie, and the sinne vnto death, or against the holy Ghost, excepted: whereinto, euen the best men, may not fall. Which if they consider, it will easilie moderate their rigour and seueritie against their brethren, and make them take heede, least ambitiously they vsurpe this authoritie against others.

And how true it is, that euen the best may fall, euident examples, and wofull experience may teach vs. Who knoweth not, that lying is a sinne against the ninth commandement, condemned by God and his Prophets: yet holy and faithfull Abraham; godly Isaac, fell thereinto, as the storie beareth record.

Gen. 12.

& 26.

Gen. 20.

Murmuring is a great sinne against GOD, arguing impatiencie; yet Moses was thereof guilty, as it appeareth. Idolatrie seemeth to be sinne in the highest degree; yet that, by Aaron, the Saint of God, was committed. Adulterie, a grieuous euill, whereof God in his lawe hath forewarned, and in sundrie people, men, and Nations, punished; yet David (the man of God) was tardie therein. To
denie

Exod. 32.

Exod. 20.

2. Kings 11.

denie Christ, with execrable cursing, banning & swearing, *Mat. 26.*
is great iniquitie; yet *Peter* the blessed Apostle therein of-
fended. To persecute the church, to blaspheme the trueth,
is horrible impietie; yet *Saint Paul* (the chosen vessell of
God) committed both. As these examples shewe that the
best may, because these haue done, with whome none are *1. Tim. 1.*
now, or haue been since to be cōpared: So daily experiēce
conuinceth the same: While we see daily before our eies,
men of farre greatest excellencie to fall into sundry infir-
mities.

Out of whose falles a triple profit insueth. 1. Ther-
by the glorie of God, his power and mercie, is made ma-
nifest, in making them vessels of glory: who by their sinnes
deserued his eternall displeasure: for which cause *S. Paul* *1. Tim. 1.*
crieth out; that in his conuersion Christ shewed all cle-
mencie. Secondly by the falles of great persons, both
themselues haue cause to humble themselues before god,
and not waxe proud of any thing: and others seeing the
most excellent men subiect to infirmitie, are therence to
be admonished of their greater infirmities: for if the great
oakes of *Basari*, and the mightie and tall Cedars of *Liba-
non* fall: what is to be looked for of the lowe trees of the
forrest? if the righteous bee hardly saued: what shall be-
come of the wicked? *1. Pet. 4.*

Thirdly, all men may thereby gather the frailtie of
their nature: and so pray to God, when they stande, that
they fall not. *1. Cor. 10.*

Now seeing all men are subiect to this condition,
that they may fall, if they be not vpholden and supported
by the helpe of God: it ought to qualifie our hasty iudge-
ment, and to moderate the seueritie of the same against
the brethren.

3 Finally, we shalbe more temperate towards other
men: if we consider whereunto wee are presently subiect:
which is the reason here vrged. The conscience of our
owne sinnes, and the diligent view of our owne weaknes
and wickednes; maketh vs more gentle towards others:
which men then forget, when they are too seuerie iudges
of

Chap. 3 Sermon 14.

Eccles. 8.

of their brethren. To this purpose *Siracides* exhorteth me not to despise such, as hauing sinned, turne therefrom: neither to cast it in their teeth; but rather to remember, that we are all worthy of blame. When we consider our owne selues, we shall see there is in vs many things to be amended. This diligent consideration will make vs more carefull of not rigorously and rashly iudgeing our brethren. Are we not couetous, as they are? yet are wee proude and disdainfull. Are we not proud? yet are we fleshely & wanton. Are we not wanton? yet are we slanderous and reproachfull. Are we not reproachfull? yet are wee enuious and malicious. What, are we not malicious? yet are wee riotous and intemperate. What, are we not intemperate? yet are we prodigall and wastfull. If not prodigall, yet lyers and blasphemers: if not blasphemers, yet extortioners and oppressors of our brethren: Or finally, geuen to these and these iniquities; so that it is as cleare as the sunne in his brightnesse, that in many things we offend all. Which who so considereth, and pondereth in equal ballance: shal thereby be counterpeized, and brought to a moderate censure and iudgement, of the sinnes and liues of others: and taught effectually, not to vsurpe authoritie, rashly to iudge and condemne the brethren.

This I would to God our sharpe censurers, and seuerer iudgers would weigh, who geue definitiue and peremptorie sentence of al men; who challenge a chiefe power, and absolute authoritie ouer all their brethren; who condemne without charitie, whatsoeuer doeth not please them selues. Would God they would but turne ouer the leafe, wherein their owne infirmities are registred, and turne the other ende of the wallet before them, to fixe their sight vpon their owne blemishes, and blottes of corruption: then would their pride be abated, their heate aswaged, their chollor cooled, their iudgements moderated, their arrogancie delaied and qualified: and the selues brought to a temperature: not so ambitiously to vsurpe and arrogate to themselves, the censuring of their brethren.

Which

Which to effect and compasse in the Saints, the Apostle useth this reason also; My brethren, be not many masters, knowing that we shall receiue the greater condemnation: for in many things we sinne and fall all.

Of our manifold fallings, many are the occasions, sundrie are the causes. 1 The original corruption which lieth couched in our bosomes, wherby we are led captiue vnto sinne.

2 The snares of Sathan, which he laieth to take vs, and intangle vs in the pitfold of iniquitie.

3 The euil examples which are presented before vs, whereby we are drawn to all vngodlines euery day.

4 The lenitie of the gouernours of discipline, who (according to the rule of iustice) take not execution vpon sinne: whereby others are pricked forward to like sinne. For, whereas punishment is not executed (saith Salomō) speedelie, there are the hearts of men set vpon mischief. Therefore David saith, hee would betimes destroy all the wicked of the land, that he might cut off all the workers of wickednes from the citie of God.

Eccles. 8.

Psal. 101.

5 Finally, the fearefulnes and flatterie of the Ministers of the word: who either for feare, or for fauour, tell not men of their manifold offences, wherby they are occasioned sundrie waies to fall.

The reason of the Apostle is this: Seeing all men are subiect to many falles and infirmities, therefore must they not be too seuerer against their brethren: be not many masters (saith the Apostle) knowing that we shall receiue the greater conderation: for in many things we offend all.

Now the fall of man is double: either particular, or generall. Particular, as to fall into any one sinne, or more: as theft, dronkennes, adulterie, murther, couetousnes, vsurie, extortion, slaunder, lying, blasphemy, and the like. Into some, or many of these, euen the most holy Saintes haue, may, and doe daily fall. Generall falling, is when men fall away, not in one onely sinne, but generally in all: & resist the grace of God offered. This is apostacie, this is the sin vnto death, this is the sinne against the holy Ghost: euen a

Heb. 6.

1. Iohn. 5.

Mat. 12

ge-

Chap. 3 Sermon 14.

Heb 6. & 10. nerall, and vniuersall falling away frō the knowen trueth.
2. Pet. 2. Whereof the authour to the Hebrewes affirmeth, that who so doeth so sinne, cannot be restored by repentance.

And *S. Peter* auoucheth, that it were better for me not to haue knowen the trueth: then after that they haue knowen it, to fall away from the holy commaundements. Thus doe not the Saints fall, but onely the reprobate. Of the former kinde the Apostle speaketh; for al men fall particularly in many things: which we ought alwaies to consider: that it might teach vs, not to vsurpe authoritie ambitiously to censure and iudge our brethren: whereunto this place and exhortation serueth; My brethren, be not many masters, for we shal receiue the greater iudgement: for in many things we offende or fall all.

2. Tim.
Ephes. 6.

1. Tim. 6.

1. Pet. 2

Whereas Saint *James* willet, that wee be not many masters: doeth it take away the authority of masters ouer their seruāts? No assuredly: for then would neither *S. Paul* so carefully, nor Saint *Peter* so diligently, haue geuen precepts concerning obedience of seruantes to their masters. Saint *Paul* exhorteth seruants to be subiect to their masters, and to please them in all things; to be obedient to them which are their masters according to the flesh, with feare and trembling, in singlenes of minde, as vnto the Lord. In another place in this wise he counselleth them; Let as many seruants as are vnder the yoke, count their masters worthy all honour: that the name of God, and his doctrine be not euill spoken of. To whom Saint *Peter* subscribeth: Seruants (saith he) be subiect to your masters with all feare: not onelie to the good and courteous, but also to: he froward. Seeing these Apostles haue enioyned this obedience to seruants towards their masters; and the same spirite spoke in them, and in *James* our Apostle: it followeth then, that the authoritie of masters is not here abandoned.

If we must not be many masters, neither be iudges ouer our brethren; shall we thinke that power is taken away hereby from Princes, iudges, and magistrates, ouer their Subiects, and such as are vnder them? Neither. For
 then

then woulde not the Scriptures teach what magistrates should be in common wealthes, neither enioyne obedience to be performed vnto them. *Moses* being wearied with the gouernement of the whole people of *Israel*, is taught by *Jethro* his father in law, the priest of *Midian*, to chuse more officers and gouernours vnder him, whose qualities are foure. Men they must be, 1 of courage: 2 fearing God: 3 dealing truly: 4 hating couetousnesse. *Moses* according to this counsell ordained officers and iudges ouer the people, taught them their dueties, and set downe the qualities in them required. To whom obedience by the law of God is to bee performed. Which God contained in the ~~fourth~~^{5th} commaundement: where it is said, honour thy father and thy mother: not onely the parents of our bodies, but the parents and fathers of the countrie, which are princes and magistrates in common wealthes. This obedience he requireth, when he giueth them authoritie to determine causes, and willeth men to stande to their verdit. Our Sauour *Christ* taught the same by his own example, who in toké of ciuil subiection paid tribute to *Cesar*. And afterwarde being tempted by the Scribes and Herodians, and demaunded the question, whether it were lawfull to giue tribute to *Cesar* or no? answered them in this wise: Giue to *Cesar* that which belongeth to *Cesar*, and to God, that which belongeth vnto God. *S. Paul* by *Christes* spirit taught, willeth euery soule to be subiect to hier powers, because their power is from God. Finally, *S. Peter* exhorterh all men to submit themselues to all maner humaine ordinance for the Lords sake. The soueraintie of the prince ouer the people: the correcting, controlling, and iudging of the magistrate and ciuill officer of the transgressing, and offending persons, is not hereby remoued.

VVhat if we may not bee many masters: shall wee thinke that men are herehence forbidden, to professe themselues teachers and maisters, to informe others in humaine artes, liberall sciences & faculties belonging to this life? No doubt wee may not so thinke: for thus

Exod. 18.

Dent. 1. & 16.

Exod. 20.

Exod. 22.

Matt. 17.

Matt. 22.

Rom. 13.

1. Pet. 2.

Chap. 3. Sermon 14.

to professe is lawfull.

*Vpon the 3.
chap. Ephe.*

1. Tim. 5.

*Lib. 13. in 196.
cap. 4.*

Pro. 6.

Pro. 13.

If we may not be many maisters, shall wee suppose that the office of preaching and reprobuing, iudging and condemning out of the worde of God is forbidden? No, for it is a thing of all others most necessarie. Without which men would runne on headlong into all sinne. Saint *Ambrose* therefore saith: he that sinneth, so long as hee is not reprobued, seemeth to himselfe not to sinne: and vices growe into maners, and are receyued in stead of vertue. The rebuking of sinne, is a bridle and bit to restraine others from the like iniquitie. Which when Saint *Paul* considered, he willeth *Timothie* to rebuke such openly, as openly offended, that others thereby might feare. *S. Gregorie* saith, that when men sinne, others knowing thereof: they must also bee rebuked in the sight and knowledge of others: least if the preacher holde his peace, and be silent, he thereby seeme to allowe of sinne: and that growe into example, which the tongue of the minister cutteth not off. And as the offences of men giue encouragement to others, when they are not reprobued: so being corrected and reprobued, others are restrained: yea, reprehensions out of the worde bring life: as *Salomon* affirmeth: corrections for instruction are the way of life. Wherefore comending the most excellēt vse of reprehension, by the word of god: he auoucheth, that the instruction of a wise man, is as the well spring of life, to turne away from the snares of death. Seeing therefore common reprehension of the ministers of God is the bridle and stay from sinne, and the way whereby we come to life: and bringeth singular profite vnto men, it is not to be thought that the Apostle here condemneth it, which both the Prophets, and the Apostles also haue oftentimes vsed. Neither doth this place take away, the names and titles of men: the honour vnto men in place of honour and dignitie, due: See 1. Pet. 5. verse 3.

Finally, seeing we are forewarned not to bee many maisters, shall we thinke that priuate reprehension, priuate exhortation, priuate admonition is forbidden? If it

were

were so, why would our Saviour, that one man shoulde *Mat. 18.*
 tell another of his fault priuaty, for reconciliation? VVhy
 doth *Siracides* exhort men, to tell their neighbours their *Eccles. 19.*
 offences, that if they haue done them, they doe them no
 more? VVhy doeth God will that euerie man shoulde *Leuit. 19.*
 friendly reprove his brother? VVhy doth Saint *Paul* ex- *Heb. 3.*
 hort vs to admonish one another, and prouoke one ano- *Col. 1.*
 ther to vertue, by instruction and exhortation? None then
 of these are here condemned: but wee are admonished to
 surceasse from that maisterlike and proude finding faule
 with others, when ambitiously wee vsurpe authoritie to
 iudge and condemne: to censure and giue sentence of
 our brethren, without charitie, rigorously: without pitie,
 seuerely: without due regard of common imbecillitie, au-
 sterely. VVhich thing in this place condemning, Saint
James giueth this exhortation: My brethren, be not ma-
 nie maisters: knowing that wee shall receiue the greater
 condemnation: for in manie things we fall all. And thus
 much concerning the first place. God for his mercie
 sake graunt vs true humilitie of heart, that we humbling
 our selues before the mercie seate of God, may shewe like
 loue one towarde another: that wee being not too rigo-
 rous towards other men, may haue regard of our owne
 imbecillitie and weakenesse of nature: that wee in true
 loue supporting one another, may beare one anothers
 burden, and so fulfill the lawe of Christ: who died for our
 sinnes, and rose againe for our righteousness: to
 whome with the father, and the holy Ghost,
 be all praise, dominion, and maiestie,
 nowe and for euermore.
 Amen.

James Chap. 3. verses 2. 3. 4. 5.
6. 7. 8. 9. 10. 11. 12.

Sermon 15.

- 2 If a man sinne not in woorde, hee is a perfect man, and able to bridle all the bodie.
- 3 Beholde, wee put bits into the horses mouthes, that they should obey vs, and we turne about all their bodie.
- 4 Beholde also the ships, which though they be great, & are driuen of fierce windes, yet are they turned about with a verie small rudder whither soeuer the gouernour will.
- 5 Euen so the tongue is a little member also, and boasteth great things: beholde how great a matter a little fire kindeleth.
- 6 And the tongue is fire, euen a world of wickednesse: so is the tongue set among our members, & c. To the thirteenth verse.

The second
place & part.



Herein, from the seconde, or latter part of the second verse, to the ende of the twelfth, is the second part of this chapter contained, which is touching the moderation and brideling of the tongue.

In the second part hereof are two things noted and set downe.

1 The proposition or state of the place: 2 parts
v. 2. that man which offendeth not, ne falleth in his words,
is perfect, and able to rule the whole bodie.

1 From the pro-
fises of a brideled
tongue: set forth
in two cōparisons
or similituds,
whereof

1 Is of horses, checked
with the bridle. 3. verse.

2 Of shippes gouerned
by the rudder. verse 4.

2 The
handling
thereof,
which is
double.

2 From the
euils of an
euil tongue,
two wayes:
namely

1 Generally:
therefore it is
called.

1 A fire.
ver. 5.
2 A world
of wickednes.
ver. 6.

2 Particular-
ly by 3. effects:
namely,

1 Hurt to
the whole bo-
die. 2. pa. v. 6
2 Vnbride-
lednes. v. 7. 8
3 Reproach-
fulnes. 9. 10.
11. 12.

Hereof to come to the first member, the proposition:
that man which falleth not in his tongue, is a perfect mā,
and able to bridle the whole bodie: it seemeth to haue a
necessarie coherence, and a fit dependance with the for-
mer wordes of the Apostle. S. James hath saide: that in
many things wee fall all. Seeing then there are so manie
falles in the life of man: & men most easily of all things fal
in their tongues and lippes: then which to gouerne and
keepe from falling, there is nothing more difficult:
therefore after that he had affirmed that in many things
wee all offende: to giue a caueat against that mischiefe
whereunto man is most subiect, The falling in wordes:

The propo-
sition.

Chap. 3. Sermon I 5.

Saint *James* teacheth in the seconde place, that hee is a rare and most perfect man, and able to bridle all the bodie, which offendeth not in tongue. Not that there is any which attaineth vnto this perfection: but thereby is shewed howe truely it was laide before, in manie things we offende all. And most chiefly by that slipperie member of the tongue: wherein who so sinneth not, is perfect.

Whereby the Apostle insinuateth vnto vs, that the Saintes and seruants of God, whose chiefe care is not willingly to fall: must haue a speciall regarde to their tongues, bee warie and charie over their lippes, circumspect and carefull to keepe the doore of their mouthes: VVherein, of all men, is most easily offence committed. So that to bridle our tongues, to moderate our mouths: to keepe our lippes, to guide our woordes with discretion: is a rare point of perfection, and a great steppe to excellent vertue.

Howe good a thing, howe great perfection, howe rare a vertue it is, not to stumble in the tongue: neither to offend in worde, *Sirach* perceyued, when he pronounceth him blessed, which hath not offended in the wordes of his mouth: when he auoucheth, that the man which refrayneth his tongue, is able to liue with a disordered and troublesom man, (which is a great matter) and that hee which hateth babling, shall haue lesse euill. VVhich thing to doe, hee reputeth as a poynt of perfect wisdom, and the contrarie a signe of doting follie: wherefore hee sayeth: A wise man will holde his tongue, till he haue oportunitie: but a foole and trisler, regardeth no time. To refraine and bridle the tongue, is singular perfection: to launch and lauish out wordes lewdly, is condemnable folly. For a man of wisdom sayth *Salomon*, spareth his wordes, and he that vnderstandeth, is of an excellent spirite. Saint *Paul* exhorting the Saintes of God, to growe to all perfection in Christian vertue and loue: as a poynt and part of this perfection, commendeth the moderation of the tongue: by teaching them

Ecclus. 14.

Ecclus. 19.

Ecclus. 20.

Prou. 17.

Eph. 4.

to abstaine from al corrupt speech and communication, that none such proceede out of their mouthes, but that which is good and gracious, and bringeth profite vnto the hearers. And more particularly entreating of the same matter not long after, that the Saintes in workes and wordes might be blamelesse before the Lord: hee aduiseeth them, that neither fornication, neither couetousnesse bee once named among them, as it becommeth Saints: neither filthinesse, neither foolish talking, neither ieasting, which are not comelie, but rather giuing of thanks. The verie heathen, seeing by the verie light of nature, howe excellent a thing it is, and of how great perfection wisely to gouerne the tongue: haue commended moderation and silence, as a crowne of glorie: babling and prating, vnbrideled and disordered garrulitie haue they condemned, as a great mischiefe among men. *Euripides* the Poet therefore saide wisely: comely silence is the crowne of a man: but prating and much speech hath neuer good in it. Yea is hurtfull to conuersation and Citie. *Faustus* saith, that as there is nothing better then a brideled tongue: so is there nothing worse then a tongue vngouerned, which alwayes beareth dangerous and deadly poison, with sweete honie. *Zeno* reckening it a singular poynt of perfection, to guide his tongue: absented himselfe therefore from banquetts, least through wine, and the prouocation of other men: he might happily haue fallen in his talke. One of the Philosophers, whether this or another, I nowe remember not: counting it a most rare thing to keepe silence, and refraine the tongue, that a man fall not therein: being asked of certaine Legates, what they shoulde say of him to their maister and King, answered: that he was a man, which could keepe silence.

Cato the wise man sayeth, that hee is next vnto GOD, that with reason can rule his tongue: wherevnto the Apostle in his proposition here subscribing, affirmeth: that that man is perfect which falleth not in worde. Therefore *Pambus* as it is in the Tripertite histo-

Chap. 3. Sermon. 15.

rie, lib. 8. cap. 1. being desirous to learne a Psalm, and hearing the first verse of the 39. Psalm, where the Prophet sayeth, I thought I would take heede to my wayes, that I offend not with my tongue: would heare no more, saying, If I can in deed performe this: this one verse is sufficient. And when hee which had taught him that verse, blamed him that in fixe moneths he came not vnto him: hee answered that in deede hee had not fulfilled that verse. And liuing long after, being demaunded of a familiar friende if hee had learned his verse: hee answered, hardly (saith hee) haue I fulfilled it in fortie and nine yeares.

It is a thing worthie praise, in anger to keepe our hands from fighting: in hatred to withhold our feet from shedding of blood: in abundance of delicate fare, to bridle our affections and appetites from riotous lust: in companie of lewde women, to keepe our selues from carnall desire: in plentie of wealth: to refraine from couetousnesse: in great prosperitie to be farre from pride: but the falling by the tongue, being so easie, & the way therof so slipperie: not to fall in tongue and wordes, is a vertue so rare: a thing so seldome seene: as that *Sirach* counteth it most maruellous, when he sayth: Who is he that falleth not in his tongue? And Saint *James* esteemeth it as great perfection, when he sayth. Hee that falleth not in his tongue and worde, is a perfect man, and able to bridle all the bodie: which is the proposition and state of this second place.

Ecclus. 19.

*The handling
or tractation.*

2 The proposition premised and set downe before: in the next place foloweth the tractation or handling thereof, which is double. 1 From the profits of the bridleed tongue. 2 From the euils of the vnbrideled tongue.

1 From the profits and commodities of bridleed tongues: great good, and singular profite groweth and riseth vnto men by moderation of the tongue, and no small matters are compassed and brought to passe thereby: as by the two similitudes and comparisons of the Apostle here, appeareth.

For

For to shewe what great matters may bee done by moderation of tongue, the Apostle compareth it to the bridle or bitte of an horse: Like as the bitte is but a little thing in comparison of an horse, yet it guideth and ruleth the strongest horse that is, and maketh him followe the will of the rider: Euen so, the tongue is but a small matter in the bodie of man, yet it (being gouerned with discretion) gouerneth the whole body.

Wee put bittes (saith Saint *James*) into the mouthes of horses, that they should obey vs, and thereby we turne about their whole bodie. Which comparison (it may be) he borrowed out of the Prophet *David*: who exhorteth men not to be like horses and mules, which haue no vnderstanding: whose mouthes we binde and holde with bit and bridle, least they fall vpon vs. By both which places it appeareth, that horses are guided by the bitte and bridle, at the pleasure of the rider. Hereby the horse is taught to runne, and to stay; to turne, and to winde; to leape, and to fling out; to stand vp, and karere; to scoure out; to retire, & geue back; and what els soeuer the valiant warriour, or skilfull rider lusteth: yet is there not a stronger beast almost, then the sturdie steede.

Notwithstanding his great strength, hee is turned and tost with the bitte, at the pleasure of the rider. The bitte being little, in comparison of the horse, preuaileth so greatly. Euen so the tongue, a small part, and one of the least of all our boidly members, guideth the whole body to good or to euill: being moderated by reason, then it profiteth (no doubt) greatly. This when *Theophrastus* the famous philosopher considered, he said not amisse; That it were better trusting to an vntamed and an vnbrideled horse, then to an vnbrideled tongue: for the danger of the horse (by not meddling with him) may bee preuented: but because we carrie our vnbrideled tongues alwaies about vs, the perill and danger thereof cannot bee auoyded.

The other similitude is from the sterne, or rudder of the shippe. Beholde the shippes also, although they be great

Chap. 3. Sermon 15.

great, and driuen with fierce windes, yet are they turned about with a small rudder, whethersoever the gouernour lusteth. The rudder is but a small peece of wood, in respect of the whole shippe, yet it turneth the greatest ship that is, whethersoever the master pleaseth: to auoide dangerous rockes, sinking sandes, and other perils, of sea and waters, and to bring it to the desired hauen wherunto they bende their iorney. So the tongue is a little member, yet (ruled by reason) it guideth the bodie, and keepeth it from falling into sundrie mischiefes, wherunto otherwise we are endangered. It is little, and small, among other members of the bodie: yet it boasteth great thinges, and is effectuell and of force to compasse, or at least attempt great matters.

Wherefore, what the bitte in the horse mouth, is to the gouerning of his whole bodie: and the rudder of the shippe to keepe it from dangers: to turne it, to winde it, to direct it in all points as shall seeme best vnto the master: euen the same is a moderate tongue to the rule of the whole body. If thou drawe and plucke in the bridle, thou restrainest: if thou geue the head, vnbrideled horses will endanger thee: if thou holde wisely the rudder, thou maist saile in safetie: if thou let it goe as it will, the windes take holde of the shippe, and carrie it into perill: if thou pluck the raignes of the tongue, thou restrainest it: if thou geue libertie to the tongue, it will bring thee to destruction: if thou holde thy tongue with wisdom and reason, thou liuest in securitie: if thou let it runne at randonne, thou shalt be plunged into vnrecoverable danger.

Thus by these two familiar similitudes of horses and shippes; the one by the bitte, the other by the rudder gouerned and directed; the Apostle plainly setteth downe, what profit and benefit redoundeth by the moderating of the tongue, vnto men: which is the first part of the handling of this matter.

These two similitudes, in the thirde, fourth, and part
The 2. part of of the fifth, were contained, set downe to shewe the profit
the handling. of moderating our tongues. In the other part of the fifth
verse,

verses, and in the other verses to the fifteenth, the Apostle setteth downe the other part of the treatise, and handling of this matter: namely, how good a thing it is, to bridle and moderate our tongues; from the evils and inconveniences which followe the vnbrideled tongue. For as the profit of moderating our tongues is great: so contrariwise the discommodities of the vntamed tongue, and vnbrideled mouth, are many. Which thing he sheweth: first generally, then particularly.

Generallie, the evils and discommodities of an euill tongue, are set downe by two comparisons. First the vntamed tongue is like fire: a little fire is able to destroy much matter: the tongue being little, yet doeth great mischief. A coale, yea a sparke of fire, oftentimes hath raised great flames, whereby whole houses, villages, townes and cities, woods, fieldes and Forrestes, haue beene deuoured. Costly buildings, gorgeous houses, goodly cities, large kingdomes, huge countries, ample wildernesses, and pleasant Forrests, by a little fire may bee subdued, and brought to nothing: So the tongue is a fire, which destroyeth and wasteth the greatest matters. One word of the tongue hath kindled fire of hatred in mens heartes, which vntill death, hath neuer beene extinct and put out: yea, it hath caused so great a flame, as hath destroyed many people, and burnt vp many Nations: so that with *S. Iames* wee may worthely compare it to fire.

Which to signifie, it may be that God almighty hath made it of forme, colour, and fashion, like vnto a fire. The tongue is sharpe, rounde and small at the tippe, or toppe: but greater, wider, and broader downward: So fire, upward is sharpe, small, rounde: but greater, larger, and broader downward: So that the upper end of the flame is sharpe; but the nearer wee goe to the matter whereon it feederth, or burneth; the larger, wider, and greater, is the flame and fire. Wherefore, in shape and forme, the tongue is like fire.

The tongue in colour is reddish: so is the colour of the fire: so that therein they agree together. The fire is
swift,

Chap. 3 Sermon 15.

Swift, and runneth speedely, sending out flames, nowe this way, now that way : So the tongue runneth and rouleth this way and that way : is swift also and nimble, sending out sound farre and neare ; and therefore not vnlike vnto fire : so that for many like respectes it may not amisse bee compared vnto fire.

Now as it is compared vnto fire, so is it called a world of wickednes. It is a sea of sinne, a pitte of vice, without bottome, a masse of mischiefe, & the originall or instrumentall cause of manifolde euils : so that verie heathen poets and persons, haue confessed it the cause of all euill, as the Poet *Menander* did.

Menander.

It is a world of wickednes, because most mischiefes, and greatest sinnes among men, by vnbrideled and wicked tongus are determined, attempted, and perfourmed. By the tongue theeuers conferre together, talke and determine of robberies : manquellers and murtherers by their tongues raise vp braulings, the causes (oftentimes) of cruell murther. By their tongues adulterous and lecherous persons, first tempt the chastitie of others, and with their wordes agree vpon the wickednes. By the tongue, lying, dissembling, flatterie, and counterfetting, is committed. By the tongue, flaunder, backbiting, swearing, blasphemie and periurie, is vttered. By the tongue, false sentence is pronounced, either to the condemning of the righteous, or absolving of the wicked : both which are abominable before the Lord. By the tongue, men are led into errour through false doctrine : drawn to wickednes by lewde counsell. Through the tongue, by false reports, priuate men and princes, kingdomes and countreis, townes and cities, societies and families are sette at variance. By the tongue, familiars and frendes haue beene set at daggers drawing, and their quarrels thereby haue ended in bloud. By the tongue, quarrels are picked, contentions caused, braulings growen, to the great hurte of priuate states, and the marueilous hurte and disturbance of of weales publicke. With filthines of speach it corrupteth : with dissembling and flatterie it deceaueth : with lying and

cog-

Pro. 17.

*See Basil in
Psal. 33. fol.
85. pag. 2.*

cogging it beguileth: with false reportes it flaieth: with flanders it defameth: with vain swearing it blasphemeth: with inticing it inueigleth: with smoothnes of talke it inforceth: yea almost euery wickednes among the children of men, is either determined, attempted, executed, or finished by the tongue. Infomuch that *Sirach* hauing great experience, falleth into a large discourse of those euils which come of the wicked tongue: as, that it hath destroyed many which were at peace; that it hath disquieted many, and driuen them from nation to nation; that it hath broaken downe strong cities, and ouerthrowen the houses of great men, abated the strength of the people, and beene the decaye of mightie nations; that it hath caste downe many vertuous women, and robbed them of their labours; that it causeth, that such as hearken vnto it, shall neuer rest and liue quietly; that it striketh deeper then any rodde, and deuoureth more then the sworde of the enemy, and such like. All which, and the like mischiefes, the Apostle in generall speech conteining, calleth it a world of wickednes. And thus by these two comparisons the apostle sheweth the great discommodities of tongues vnbrideled in generall.

Eccles. 28.

Now, as generally the vnbrideled tongue causeth great euils, and ministreth matter of great mischief among men: So particularly, the discommodities of vntamed tongues are three. 1 The euill tongue defileth the whole bodie. 2 It is vntameable. 3 It is geuen to slander, and reproach of the brethren. Which are three great euils.

1 It is said to be so set among the members, that it defileth the whole body, and setteth on fire the course of nature, and is sette on fire of hell. How great an euill is this?

That it defileth the whole bodie, it appeareth: Our Sauour Christ disputing against the curious Scribes and Pharisees, who in greater curiousnes, and superstitious obseruation of ceremonies, then for any sounde godlinesse, found fault with the disciples for not washing their hands before

Mat. 23.

Chap. 3 Sermon 15.

before meate, according to the traditions of the Elders, testifieth vnto them, that the meates which they eat with vnwashed hands, corrupted and defiled them not; but the things which came out of their mouthes: as, false testimonies, flanders, and such like. Things therefore framed in the heart, and vttered by the tongue, defile the liues of men.

1. Cor. 15.

Saint *Paul* condescendeth hereunto, when he affirmeth, that euill words corrupt good manners. Neither are euill speeches and tongues, the waies and meanes only to corrupt the whole life of man: but also they witnesse the corruption of the heart: which is the fountaine of all our actions. For the tongue speaketh from the hart, and by our talke our heartes are discerned: insomuch, that wee shalbe either justified, or condemned, by our wordes and speeches.

Mat. 12.

3. Ad fratres
in cramo.

Epō 4. Ephes.

Saint *Augustine*, to the brethren in the wilderness confesseth the same, auouching, that what manner of man one is in his hart: such speech he hath in his mouth. Saint *Ambrose* vpon the words of *Paul*, Let no corrupt speache proceede from you, writeth thus: What profiteth it a man to haue a cleane life, and a filthie mouth, seeing our Sauiour saith; By our wordes wee shalbe saued, and by our words we shalbe condemned: Neither is it credible, that he liueth well, which speaketh wickedly: insinuating that the filthie tongue doeth defile the whole life of man: and so (no doubt) defileth the whole bodie. It filleth our liues with lyings, flanders and blasphemie: it pricketh vs forward to adulteries, murther, and all wickednes: it stirreth vs vp to all mischiefe, so that it is true which *Salomon* affirmeth; In many words there cannot bee wanting wickednes, and he that keepeth his tongue, is wise. Hereby the whole life of man is corrupted, and the wicked tongue leadeth vnto mischiefe, and the lewde speeches of wicked and vngodly persons, drawe men forward to manifold finnes, whereby their whole liues are polluted and defiled.

Pro. 10.

Neither that onely, but it setteth on fire the course of nature,

nature, able to peruert the order of things; enough to set the whole world a burning; sufficient to staine the whole conuersation of man, by the wickednes thereof: then the which there is neither any thing sharper to pearce, neither any thing hotter to burne or set on fire, then a venemous and wicked tongue. Therefore the princely prophet *David*, speaking of the ineuitable, and incurable mischief of the euill tongue, saith; It is as the sharpe arrowes of a mightie man, and as the coales of iuniper. Where the man of God compareth the tongue to darts cast, or to arrowes shotte of men most mightie, which stick deeper: and to the coales of iuniper, which, both burne soner, and keepe fire longer. Such is the force of the viperous tongue, as it setteth on fire the course of nature, and it selfe is set on fire of hell: the deuill himselfe kindleth it, Sathan himselfe (for whom hell fire is prepared) beeing both a lyer and a slaunderer from the beginning: vseth the tongue oftentimes as his instrument: and blowing it with the bellowes of all mischief, sendeth flame thereinto, whereby it burneth to great destruction: as he set on fire the tongue of the serpent to deceiue the woman: then the womans tongue to deceiue the man: so setteth he on fire the tongues of al wicked persons, whereby great coles of wickednes are kindled: And this is the first particular euill which is of the tongue.

*Psalm 120.**Mat. 23.*

2 As the tongue defileth the whole bodie, and setteth on fire the course of nature, it selfe set on fire of hell: So is it a thing vntameable, and vntractable. For whereas the whole nature of beastes, and of birdes, and of creeping things, and things of the sea, is tamed of the nature of man: yet the tongue cannot be tamed: It is an unruly thing, full of deadly poyson: more unruly then the beasts of the field; more vntameable then the birdes of the aier; more vntractable then the venemous serpents; more slippery, and more suddenly gone then the fishes of the seas, and waters; more hardlie gouerned then any other creature: for all these are tamed, and made milde and meeke by mans wisdom, practise, diligence, vse and labour:

But

Chap. 3 Sermon I 5.

But of all creatures the tongue is most disordered, and vntameable.

And for beastes, though they be most cruell, sauage, and vntactable by nature: yet by practise, vse, industrie & labour, are they tamed. Beares, Panthers & Leopardes, Woolues, Tygers and Lions: insomuch that some of the Romane Emperors haue had of these beastes to run, and drawe in their chariots and coaches. Other princes haue Lions made so tame, that they might play with them as with spaniels, whelpes, or beagels. The Tyger which was sent from India, to *Anastasi* the Prince, was made meek and tame in like manner.

Birdes, and Fowles of the aier are made tame by like manner. The crowe, the rauen, the hauke, the fasant, the eagle, the vulture, the parrot, the pigeon, and innumerable the like; are so tamed, as that they will sitte on fistes, eate at hande, come at the lure of him that keepeth them. Serpents, adders, snakes, and creeping things haue beene tamed: the aspis, and venemous serpent in Africa, whose sting is incurable, hath beene so tamed by a certain householder, as that he came daily out of his caue and denne, to take meate at his table. Snakes haue beene so meekened, as that men haue carried them without danger in their bosomes. The fishes of the waters haue beene so tamed, as that the Dolphin hath beene familiar, to acknowledge him that well deserued; the Carpe, the Tench, and such fishes, are made so tame, as to bee readie to receiue meate at the hands of their masters, as some men haue reported.

Thus the beastes of the felde, the birdes of the aier, the serpents of the earth, the fishes of the waters, are tamed, by the trauell, vse, and industrie of man; though by nature they were not familiar, yet vse and custome, trauel and labour hath woonne it. But the tongue, more vntameable and vntactable then these are, cannot be gouerned nor made tame by man: being more barbarous then beastes; more wilde then birdes; more vntactable then serpents; more insensible then fishes of the seas and

waters: more cruel then lions: more hurtfull then beares: more byting then woolues: more bitter then tygers: more fierce then leopardes: for of all these, and the like, some at sometimes haue bene tamed: but the tongue is a thing most vntameable. Either because no man is able to tame the wicked tongue of another: for speake some men or women faire, or deale with them roughly: entreate them gently, or handle them sharply: pray them daily: or strike them continually: thou shalt remoue life and breath sooner out of their bodies, then speach from their tongues, or make them silent: Either because no man is so perfect, as can keepe his tongue at all times, but that therein sometimes hee offendeth. Thus is the tongue an vntameable creature, an vnruly euill.

That it is called an vnruly euill: men must not therefore giue it all scope, to doe and speake what it list, because it is vntameable, and vnruly: but looke howe much more vnruly it is: so much more ought it to bee restrained: & seeing it is a thing that passeth our strength, either sometimes to tame the tongues of others, either alwayes to bridle our owne tongues: therefore ought wee more earnestly to pray to GOD to guide our mouthes, and to rule our lippes to his honour: and also to keepe the tongues of other men, that wee suffer no euill thereby.

Nowe the euill tongue, is not onely vnruly, but full of deadly poison also, and greatly infecteth the children of men, and cannot be preuented. Which the princely Prophet *David* viewing: and marking carefully the deadly hurte which by wicked tongues are done vnto men: compareth them to Adders poyson: affirming that Adders poyson is vnder the lippes of the vngodly. For looke what poyson and venime is in venemous things: as the Scorpion, Crocodell, Basiliske, Adder, and venemous Serpents: in plantes, hearbes, rootes, as in *Cicuta*, which being like the Hemlocke, by extreemnesse of colde killeth: which the Athenians vsed in executing punishmentes vppon men: And *Photion* was

Z

made

Psal. 51.

Psal. 141.

Ecclus. 22.

Psal. 140. &c

Psal. 140.

Chap. 3. Sermon. 15.

Socrates.

made to drinke that, and so perished: being enuied of his vnkinde Countrie-men the Athenians. And it may bee that the same poyson was the ende of famous *Socrates*: who beeing enuied for his vertue, and glorie of those which were then in chiefe authoritie: was accused by *Anytus*, *Melissus* the Poet, and *Lycon* the otator, for speaking agaynst their idoll gods, and so drunke poyson, and dyed. Or looke what venome is in *Aconitum*, Long-wort the roote wherof maketh needling powder: in blacke Poppie, which killeth by sleepe: or in *Colloquintida*, or wilde Gourdes, which slayeth a man by vehement and ouer-great purging: what deadlie hurt is in any of these, or the like: no lesse is in a venemous and wicked tongue: so that the Prophet by his experience could say truely: that the venome of *Aspis* was vnder their lippes. And Saint *James* by his knowledge: that the wicked tongue of man, is full of deadly poison: as lyes, blasphemie, false doctrine, heresie, errour, deceyte, flatterie, false accusations, euill reportes, slaunders, contumelies, filthie talke, and infinite the like, whereby the soules of men are often poysoned and venommed to death: and the poyson thereof is most daungerous, and more infectiue then any poyson.

*Psal. 140.
Jame 3.*

For the poyson of the Scorpion is only such, as hurteth them alone whom he striketh with the tippe of his taile: the Viper infecteth none, but such as hee biteth with his venemous teeth: the Crocodile and Basiliske killeth none, but such as they retch and fetch of, either with the sharpnesse of their sight, or the strength of their breath. Venemous rootes, hearbes, plantes, infect none, but those which either touch, taste, smell, or handle some of them: But the tongue stingeth and striketh: infecteth and poysoneth: killeth and destroyeth, at hande and farre off: at home and abroad: by sea, and by land: in time of peace, & in time of warre: our friends, and our foes: : such as meddle not, as well as such as meddle: such as haue not to doe, as such as haue to doe with it. So that no place is so farre in distance: no loue so neere by friend.

friendship : no man so bound by duetie : no one so deare by good desert : whom the poysoned tongues of the wicked, doe not, or hath not molested. Thus for the vntameablenesse, vnrulinesse, and hurtfulnesse, is the tongue most daungerous : and this is the seconde euill in particular of the tongue, wherefore it ought to be restrained, the vntamable crueltie, with deadly venomousnesse therein contained. *Psal. 54.*

3 The last and third particular euill here, is that it is reprochfull and slanderous : giuen to cursed bitterness : therewith we blesse God, and curse, backebite, and slander our brethren : therefore it must bee restrained. And this is an euill even in those which pretende greatest godlinesse : who pretende they serue, loue, feare, and worshippe God : blesse, prayse, and magnifie him : yet doe they curse, reproch, slander and reuile their brethren, which cannot be. For no man can blesse and praise God aright, and yet curse and speake euill of his neighbour. For that blessing and praying God, is rather a cursing, in that that it proceedeth from an euill and slanderous person whom God hateth, and of whom he denieth, so much as to be named.

Which thing hee prooueth by two reasons. 1 No man can giue glorie to God, and prayse him in his creatures : and yet reuile, curse, reproch man, the chiefest of the creatures of God on earth, framed and fashioned in the chiefe part of him, in the soule, to the verie resemblance and image of God himselfe, as *Moses* recordeth. This image is, 1 in the soule, which is spirituall, heauenly, and immortall as God is : betwixt our soules, and Gods substaunce, albeeit the inequalitye be infinite: yet is there a resemblance of God in vs. 2 This image is in sanctification and holinesse, whereinto as first we were created : so againe by Christ are we restored. The first is cōmon to all men: the secōd is proper to the saints. *Gene. 1. 2. Ephe. 4. 22.*

Beeing made to the image and likenesse of God : of all the creatures on earth most excellent : little inferiour to the Angels themselues, beeing diuine

Chap. 3. Sermon 15.

natures and substances: Who so speaketh euill of him, curseth and reuileth him, so excellent a worke of God: howe can hee reuerence, honour, blesse, and glorifie GOD, the maker, creator, and woorkemaister of man? The ignominie and reproch done to man, redoundeth vnto GOD: to whose likenesse man is created. VVhereby it is euidently apparant, that no man can rightly blesse God, who curseth or slaundereth man. Which Saint *James* noteth, when hee reasoneth from things vnpossible: therewith blesse wee God euen the father, and therewith curse we men, which are made after the similitude of God.

Psal. 145. If God then be blessed in his creatures, as *David* sayth, God is faithfull in all his sayings, and to be blessed in all his works: and man the most excellent of all Gods creatures vppon the vniuersall face of the earth, onelie of all creatures made vnto the image of God: then can not a man honour God himselfe, which vseth cursed speach and bitternesse vnto man. Let all men and women herehence learne an infallible truth, a resolute conclusion, a singular poynt of wisdom: that they pre-
rende Gods Religion in vaine, that they honour not, woorshippe not, serue not, blesse not, ne yet glorifie GOD aright, so long as they are giuen to cursed speaking, reprochfull slaunder, bitter backbiting one of another.

Psal. 15. This *David* the princely Prophet weighing, excludeth from the Lodes Tabernacle, from the holy hill of GOD, as hypocrites, all such as pretende seruice to God, yet giue themselues to slaundering their brethren. And almightie God himselfe protesteth to the wicked, that it is a vaine thing, and profiteth nothing, to talke
Psal. 50. of the lawes of God, and take them in their mouthes. If they slaunder their brethren: to which purpose hee sayeth in this wise to the wicked: What hast thou to doe to take my ordinaunces in thy mouth, and declare my couenant, seeing thou hatest to bee reformed, and castest my woordes behinde thee? VVhen thou seest a
these,

theefe, thou runnest with him, and art partaker with the adulterer: thou giuest thy mouth to euill, and with thy tongue thou forgeft deceyte. Thou fitteft and speakest agaynst thy brother, and flaunderest thy mothers sonne: these thinges who so doe, haue not to declare or speake of Gods ordinaunces, or to take his couenant in their mouthes. They pretende religion, they shewe a countenance of godlinesse, they set a face of honestie: they seeme to be desirous to praise and blesse God: yet they flaunder and curse their brethren. This no man can doe: for no man can rightly honour the worke-maister, which speaketh euill of the worke: no man can praise the Creator, which reuileth his creature: no man can blesse G O D, which curseth men, made to the image of God himselfe: If they in whome the generall image is, ought not to bee cursed: much lesse they in whom the second and speciall resemblance appeareth.

2 Nowe as this cannot be, by the reason from the worke to the worke-maister: from the image, to him whose image it is: from the resemblance or patterne, to him whose patterne and resemblance it is in deede: so in like manner sheweth hee the impossibilitie of this, by an argument from contraries: the order and course of things, which God the establissher of nature hath set, will not suffer contrarie effectes to proceede from the same cause: things in nature opposed, and repugnant in extreme contrarietie: cannot agree together, and be at one in the same thing. Now, to blesse and curse; to praise and flaunder, are things contrarie; therefore can they not agree in one tongue, at once together. And this appeareth evidently by two similitudes, whereby the matter is amplified and enlarged. 1 As the fountaines and heades of waters, issuing and springing from the same place: cannot sende out sweete water and bitter. 2 And as the figge tree cannot bring forth Oliues, nor the vine tree, figges. Our Sauour himselfe confirming the same, *Mat. 7.* when hee auoucheth that good woorkes cannot come, from an euill man, no more then thornes come of grapes

Chap. 3. Sermon I 5.

or figges of thistles, which were against nature. So neither can blessing and cursing come out of one mouth: praise, and dispraise: speaking well and slaundering: godlinesse, and impietie: truth, and falsehoode. Cursing, and blessing are contrarie, so that they can not agree in one mouth and man together, but it were as monstrous as for sweete water, and bitter, to come at once naturally out of the same fountaine: and for the same tree to beare figges and oliues: grapes and figges together. As euerie tree in nature beareth one kinde of fruite, and not diuerse and sundrie: much lesse the fruite of other trees: so must the tongue haue her proper effect, fruite and worke, and that one, not diuerse, much lesse contrarie: it must blesse therefore both God and man, and curse no bodie, as *Paul* exhorteth. Wherefore if we pretende to blesse God in our tongues, and therewithall doe curse our neighbour: the bitternesse of our cursing so turneth the nature of our blessing, that it is vnseasonable and vsauerie before God. For as sweete and bitter water, mingled & blended together, the bitter easily taketh away the nature of the sweete: and as honie and poyson tempered together, the poison farre lesse in quantitie turneth the honie: so when cursing and blessing are in one mouth together: the bitternesse of the curse, turneth the sweetenesse of the blessing, and maketh it odious before God. Wherefore it is apparant, that we can not blesse God, if wee curse and slaunder our neighbour. The doctrine of this place, may then bee this: that with this instrument and member, which is the tongue, there is no duetie acceptably perfourmed vnto GOD, when thereby wee harme or hurt our neighbours and brethren. Whom when we thus harme, if we thinke to please God, wee deceyue our selues through hypocrisie.

And thus much concerning the moderating of the tongue: both in respect of the profites, and commodities thereof: which out of this place may bee sufficient to haue obserued: specially seeing in the first chapter, verse 26. and in the next Chapter, beeing the fourth,

Rom. 12. 14.

.Pet. 3. 9.

fourth, verse 11. more may be gathered.

Nowe the God of peace, and the father of our Lorde Iesus Christ, powre downe into our hearts his heavenly spirite, that not onely our liues may bee reformed according to his blessed woorde: but our tongues also refrayned after his holie will: that all the powers of our mindes, and partes of our bodies, may bee instruments of his prayse: that in both he may bee glorified, through Iesus Christ our Lord, to whom with the

Father, and the holie Ghost our sanctifier, be all prayse, dominion, power, and maiestie, now and for euer.

Amen.

Z 4

James Chap. 3. verses 13. 14.

15. 16. 17. 18.

Sermon 16.

13 Who is a wise man, and endued with knowledge among you? let him shew by good conuersation his workes in meekenesse of wisdom.

14 But if you haue bitter enuying, & strife in your hearts, reioice not, neither be liars against the truth.

15 This wisdom descendeth not from aboue, but is earthly, sensuall, and diuelish.

16 For where enuying and strife is, there is sedition, and all manner of euill workes.

17 But the wisdom which is from aboue, is first pure, then peaceable, gentle, easie to bee entreated, full of mercie and good fruites, without iudging, without hyhocrisie.

18 And the fruit of righteousness is sown in peace, of them that loue peace.

3. Place,



These wordes are concerning the thirde and last parte or place of this Chapter, which is touching meekenesse and gentlenesse, to bee perfourmed of Christians.

These

These words in these
fixe verses contained,
minister the considera-
tion of foure thinges
vnto vs: Namely

1 The exhortation to meekenes. 13.

2 The opposing of strife and envying,
to the worthie vertue of meekenes.
verse 14.

3 A distinguishing of wisdom, where
by a gate is shutt up to many evils.
15. 16. 17.

4 A reason wherfore the saints should
follow peace and meekenes, drawn
from reward verse 18.

1 Of these foure, the first is the exhortation to meek-
nes, inferred and brought in by the way of an interroga-
tion: Who is a wise man (saith he) and indued with know-
ledge among you? Let him shew by good conuersation
the meeknes of wisdom. As who shoulde say; All men
seeke to be counted wise; but if any wil be wise in deede,
let him by meeknes shew his wisdom: For therin indeed
wisdom consisteth.

The exhor-
tation.

The occasion of this exhortation may be the sinne
which the Apostle in the first place condemned: namely,
that many chalenged authority to themselues, to reprove
and checke their brethren, and to bee as censurers ouer
them: thereby seeking the opinion of wisdom among
men: which (notwithstanding) were themselues enuious,
and contentious.

Saint James here (to abate their pride, to beat downe
the arrogancie of their spirites, to assuage their malice,
and to coole the heate of their madnes and furie,) telleth
them, that it is not the way to be counted wise, to be con-
tentious among mé: but rather that herin wisdom consi-
steth, that they shew themselues modest, quiet, meeke,
and gentle, in their whole conuersation.

This place condemneth the sophisticall scholemen;
this

Chap. 3 Sermon 16.

this condemneth the brauling Anabaptists; this condemneth al such, whose liues are spent in contention of words; this condemneth popish persons, seditious seminaries, tumultuous Iesuits, the vain, curious, & contentious men of our time: who geue themselves to tumults, contentions, seditions, dissencions, brauling and brabling most deadly: to the disturbance of the commonwealth, disquietnes of the church, slaunder of the gospel, hurte to priuate states and conditions of men. In which practise wisdom consisteth not, but in meekenes. Christian wisdom is not in ambitious vsurping authoritie over the brethren: neither in quarrellous braulings & contentions about trifles: neither in vnbrideled pride and arrogancie of spirite: neither in tumultuous vprores, and disquieting of the people: neither is it sillogistically and sophistically to strue about words: neither insolently to oppose our selues against such as are in chiefe authoritie: neither standeth it in foolish affecting of rigorous seueritie: But in gentle behauiour, in tractablenes of life, & meekenes of conuersation: whereof the Apostle telleth vs; Who is wise, and indued with knowledge among you? Let him shewe by good conuersation, his works in meekenes of wisdom.

Meekenes is a vertue moderating pride and anger, repressing desire of reuenge, forgetting offences, and pardoning iniuries, for priuate and publique quietnes sake. Whereunto our Sauour Christ exhorteth, pronouncing them blessed which are meeke: to whom also the inheritance of the earth appertaineth. Blessed (saith he) are the meeke, for they shall inherit the earth. Saint Paul reckoning vp the fruites of the spirite in men reformed, among other most holy and excellent vertues, putteth downe meekenes; The fruites (saith he) of the spirite, are loue, peace, ioy, long suffering, gentlenes, goodnes, faith, meeknes, temperance; against such there is no law. Who also exhorting all men to liue & walk worthie the calling where they are called: & instructing them how they should so do, Walke worthie (saith he) the calling whereunto you are called: in all humblenes and lowlines, in meekenes, with
long

Mat. 5.

Gal. 5.

Ephes. 4.

long suffering: supporting one another in loue, endeou-
ring to keepe the vnitie of the Spirite in the bonde of
peace.

In like manner perswading the Colossians to put on *Col. 3:*
those vertues and chiefe ornaments of their liues: where-
by their profession might be better beautified: exhorteth
after this manner; Now, as the elect of God, holy and
beloued, put on the bowels of mercie, kindnes, humble-
nes of minde, meekenes, long suffering, forbearing one an-
other, & forgeuing one another, if any man haue a quar-
rell to another: euē as Christ forgauē, so doe you.

Finally, instructing *Titus* his scholer, and the chiefe *3. Tit.*
Minister of Creta, how he should infourme the people of
that Ile and countrie, geueth him this charge; Put them
in remembrance that they be subiect to the principalities
and powers; and that they be obedient, and readie to eue-
ry good worke: that they speake euil of no man: that they
be no fighters, but soft: shewing all meekenes to all men.
Whereunto in this place the Apostle hauing respect, vseth
like exhortation; Who is a wise man, and indued with
knowledge among you? Let him shew his good conuersa-
tion, in meekenes of wisdom.

Of which vertue sundrie are the examples, whereby
we may be drawn to imitation. For if we looke well a-
bout vs, we shal finde almightie God a most liuely patern,
and president hereof: who in great meekenes forbore the
sinnes of the world along season: and suffered his owne
people, sinning, and prouoking him fourtie yeares in the
wildernes, forgetting, and forgeuing daylie the innume-
rable sinnes of men. For which cause he is celebrated and
renowned to be a god of patience, long sufferance, meek-
nes, and gentlenes towards the sonnes of men. *Exod. 34. 6*
Psa. 103. 6
Ioel 2. 13. &c

Neither God the Father onely, but Iesus Christ his
sonne, our sauiour, in like manner is our example: who in-
uiteth and calleth men to the imitation of the same ver-
tue in him selfe; Come vnto me all ye that are laden, and *Marke 11*
wearie, and I will refresh you: take my yoake vpon you, &
learne of me, for I am humble and meeke, and you shall
find

Chap. 3 Sermon I 6.

Num. 12.

*I. Kings 24
2. 16.*

Pericles.

Socrates.

Cesar.

Philip.

Alexander.

*Homil. 20. to
the people.*

*The king of
Poland.*

finde rest vnto your soules. If wee require examples of men, as more familiar vnto vs, we haue not a few: excellent for wisdom, prepotent in power, renowned for vertue: herein flourishing and shining to the world. Was not *Moses* (a man mightie in wordes and deedes) for this vertue excellent among the Hebrewes, for which cause, the Scripture saith he was the meekest man vpon earth? Was not *Dauid* worthely commended for the same, who not onely spared *Saul* his enemy, when hee might haue slaine him; but pardoned *Simei*, who railed on him, and cursed him in the day of his persecution by *Absolom* his sonne?

Was not *Pericles* of excellent meekenes among the heathen, who at night sent him home with a torche, who all the day had reuiled him in open place of iudgement? Was not *Socrates* (among the Philosophers) of a singular spirite in this behalfe, who being tolde that one had railed and spoaken euill of him, answered with meekenes; I neuer knew that he could speake well of any? Was not *Julius Cesar* famous among the Romane Emperours, who for meekenes was reputed as a god among men? Was not *Augustus Cesar* worthie in that behalfe, who therefore was consecrate of the people? Was not *Philip* of Macedonia, among the kings, excellent for meekenes, who being bitterly backbitten, vilely slandered, and reproachfully spoken of by the Athenians, thanked them, because thereby he was made more circumspect in his whole life? Whose heroicall and princely spirite *Alexander* the great his sonne, resembled, who being euill dealt withall, and reuiled, answered; It is kinglike, when thou hast done well, to be euill reported of. Was not *Constantine* the great worthie immortall fame for the same, who being infourmed that certaine malicious and spitefull persons had caste downe his image, broken the head, and mangled the face thereof, in ielting manner felt his head and face, and answered; he could perceiue no such thing? as *Chrysostom* reporteth of him.

Finally, did not that Polish king excel in meekenes; who

who being moued by some to punish those which said he was euill spoken of by all men, answered merilie; I had rather that one should be euill spoken of with all men, then all men with one.

These examples, and infinite the like (both sacred and prophane) haue we, whose steps we following, might attaine by Gods grace, to this vertue: and learne by the Apostles counsell to shewe our wisdome in meekenes of spirite.

To the embracing of which vertue, many thinges there are which might allure and prouoke vs. 1 The manifold exhortations therunto seruing, geuen out by the spirite of God, in the holy Scriptures. Which men cannot contemne, without contempt done to God himselfe. By whose spirite they were enioyned.

2 These proposed examples in the holy Scriptures *Rom. 15.* which are written for our learning: and the examples, e- *1. Cor. 10.* uen of the heathen: whose vertues and righteousness if we doe not excell, we shall neuer enter into the kingdom of God. 3 The sharpe threatnings of God against such as hauing lost patience, are easilie prouoked to wrath, and take reuenge against iniuries committed: which ought only to be referred vnto God, who saith; Reuenge is mine and I will repay it. 4 To consider, that the more excellent the spirite of man is, and the more worthie the person; the lesse desirous he is of reuenge, and more enclined to meekenes: therefore one of the heathen said;

Deut 32.
Rom. 12

How much more excellent and mightie euery man is, so much more easie is he to be entreated.

And the noble and gentlemanlike minde, is capable of gentlest and softest motions.

5 Moreouer, if we would but view our owne liues, whereby we prouoke men, and God himselfe: wherein we desire meekely to be dealt withall: wee should the better be perswaded to meekenes: to which purpose Gregory Nazianzene saith; If thou know that, thou owest to other *G. Nazianzene* men,

Chap. 3 Sermon 16.

men, and art beholden to men for remitting thine offences: vse thou then meeknes toward others: for God is a gentle father, towards those that are gentle. And certaine it is, that so long as men dwell vpon the face of the earth, they both offend others, and themselues are offended, and therefore neede as well to feele gentlenes and meekenes from others, as to shewe the same vnto their brethrene: knowing then, that our selues haue neede of the meekenes of others, we must also shewe meekenes to our brethren.

6 Finallie, the good and necessarie endes which meeknes respecteth, ought thereunto to moue the saints of God. 1 It respecteth the holy obedience which wee owe vnto God: for obedience vnto whose will, wee must embrace meekenes. 2 It hath regard to the priuat peace & tranquillitie, to the publick quietnes, both of the church and commonwealth, which by meekenes is mainteyned. 3. It hath an eye to the prosperous estate of our selues and others: which by brauling, contention, & troublesomnes is hindered: but by gentlenes and meekenes of wisdom, is nourished. 4 It respecteth the force of our praier to God, which by meekenes are made forceable; by malice hindred; by contention interrupted; by braulings weakened; by dissention flaked. These are the endes which this vertue respecteth: which carefully considered of vs, should make vs embrace the counsell of the Apostle; Who is a wise man among you, and endued with knowledge? let him shew by good conuersation his workes in meekenes of wisdom. And this is the exhortation of S. James to embrace meekenes.

*The opposing
of contention.*

2 To meekenes, in the next place is contention opposed. You bragge and boast in vaine of meeknes of wisdom: for you are farre from it, in as much as you are geuen to bitter enuie and contention, vices repugnant and contrarie to Christian wisdom: whereunto if you be geuen, you boast, you reioyce in vaine therof, saith S. James: but if you haue bitter enuying and strife in your heartes, reioyce not, neither be ye liars against the truth.

In which place he opposeth two vices to the vertue before commended: enuie, and strife or contention.

Enuie is a vice or sinne, whereby we grieue that another prospereth and fareth well by vs: that any nã should encrease, growe vp, be accounted of, besides our selues: desiring to hurt, disquiet, and remoue them, of mere malice. Hereby men pine away & languish, to see the prosperitie of their brethren, as the heathen Poet saith; This vice followeth the prosperitie, welfare, and glorie of our brethren, as the shadowe followeth the bodie. Wherefore *Salomon* would not haue men companie with enuious persons, neither to eate at their tables: for though they make a faire face, yet they thinke all too much that another hath. This is a worke of our corrupt nature, & poison which we draw from *Adam*, wherewith all his posteritie was infected.

Enuie.

Horace.

Pro. 23.

Wherefore, when *S. Paul* would reckon vp the works of the flesh, odious in the sight of God, he saith; Moreover the works of the flesh are manifest; which are, adulterie, fornication, vncleannes, wantonnes, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, enuie, murthers, &c. In another place (exhorting the Saints to walke vprightly) the Apostle setteth downe certaine couples of vices, as enemies and hinderers of the honest conuersation of the Saints: In which number enuy is reckoned. Therefore (saith he) walke honestly, as in the day time; not in dronkenness and surfetting, nor in chambering and wantonnes, neither in strife and enuying.

Gal. 5.

Rom. 13.

1. Pet. 2.

1. Pet. 1.

Finally, *S. Peter* informing those that were regenerate, and borne againe, not of mortall, but of immortall seed of the word of god, to cast from them the works of their former conuersation; & to embrace those things which were according vnto godlines, geueth them this exhortation; Wherefore laying aside all maliciousnes, & al guile & dissimulation, & enuie, and euil speaking, as new borne babes, desire that sincere milke of the word, that you may growe thereby. Infinite are the testimonies of holy Scripture, whereby this euill is condemned.

To the originall and beginning whereof if wee look, it is from *Sathan* the deuill: who enuying the prosperitie of

of

Chap. 3 Sermon 16.

Gen. 3.

Gen. 4.

Gen. 26.

1. Kings 18.

Mat. 26. 27.

of man in the beginning, not onely to sequester them from their pleasant abode in Paradise, but to alienate them from the fauour of God, and expell them from all happines: tempted to tast of the forbidden fruite, contrarie to the commaundement: whereby hee plunged both himsele, and his posteritie, into perdition.

Whose eldest sonne *Cain* (the runnagate and reprobate) by the example of the deuil his father, enuied his brother *Abell*, for that God accepted the sacrifice of his brother, proceeding from a sincere affection: but not his, proceeding from a double and dissembling minde with G O D, through which enuy he followed him; neuer leauing him, he had laied his cruell clubbe vpon the innocent head of his brother. Children of the same father were the Philistims, enuying the flocks of sheepe, and heads, or heards of cattle, whereby *Isaac* was enriched: by sundrie waies from time to time molested, crossed, and ouerthwarted the holy Patriarke. *Saul*, a twigge of the same tree, a brāch of the same roote, a childe of the same parent; enuied the vertue and glorie of *Dauid*: who for slaying the Philistim *Goliath*, hauing farre greater praise then *Saul*: *Saul* hath slaine his thousand, but *Dauid* his tenne thousande: was therefore (all the daies of *Sauls* life) enuied, and sought to haue beene destroied. The Scribes and Pharisies, and Elders of the people of the Iewes, pursuing our blessed Sauiour with like hatred and enuie, for the wonderful miracles and works he shewed among the peopple, neuer lefte him, before they had suborned false wicnesses to accuse him, a corrupt iudge to condemne him, and cruel persons to crucifie him.

Such are finally in our daies, such as grieue at, enuie and sorowe, at the riches, honour, estimation, welfare, and euery good thing in their brethren: of which wickednes if they repent not, they shall shewe themselues the sonnes of Sathan, the slaues of sinne, the children of perdition, the heires of death and endlesse damnation. Of which euill least the Saints should be partakers, Saint *James* forewarneth them: & setteth it against meeknes of wisdome,
against

a speciall ornament in the chosen of God. And this enuie hath this epithite or addition bitter: because the heart of man therewith once infected, turneth all things into bitterness.

Nowe as enuie is opposite to meekenesse: so is strife *Strife.* and contention. Strife or contention is stirred vp, when men are addicted to themselves, defending their owne opinions and actions, not onely stoutly, but stubbornly: in nothing submitting themselves to the authoritie of others, but as wise aboue all others, they will censure and iudge all, but bee iudged of none: wherehence great disdain, discorde and disturbance ariseth among men, both in the common wealth, and in the Church of God. VVhich the holy Apostle carefully considering, hath dissuaded it as a thing pernicious and dangerous in the *Rom. 13.* Saintes and seruants of GOD. This is in those couples which are enemies to holy conuersation, mencioned before: Walke honestly as in the day time: not in drunkenesse and surfetting: not in chambering and wantonnesse: not in strife and enuying. This Saint Paul *1. Cor. 3.* condemned as a token of carnally minded men, when he sayeth to the Corinthians: Where as there is among you enuying, and strife, and diuisions, are you not carnall, and walke after the flesh? And admonisheth the Philippians, that they doe nothing through contention or *Philip. 2.* vaine glorie, but that in meekenesse of minde euerie *Rom. 1.* one esteeme another better then himselfe. This is reckened for one of the workes wherewith the wicked Gentiles were infected. This is a woorke of the flesh, whereby the life of man is corrupted. This is a mischief *Gal. 5.* which bringeth great miserie to the Church, & common weale of Christians.

The contention betwixt *Haimo* and *Haniball* the Carthagenians, was the ouerthrow of their famous Citie. The contention and strife betwixt *Lacedemon* and *Athens*, the two lights of *Grecia*, was the ruine of their whole countrie. The cōtention betwixt the *Numantians*, was the onely cause they were overcome by *Scipio*: who

(Chap. 3. Sermon 16.)

asking *Tyretius* the captaine general, what was the reason that in former times it was inexpugnable, & the ouercom, & vāquished was answered: that their cōcord caused their continuance, their contention bred their destruction. The contention betwixt *Anthony* and *Augustus* burst into open warres, to the great damage of the Romanes: Betwixt *Cesar* and *Pompei*: *Silla* and *Marinus*, and other the Romanes, was cause of great hurt to the state of *Italye*. The contentions in our owne countrey betwixt men of the noblest houses, what hurt it caused, who was so blind, that sawe not: who was so malicious that lamented not: who was so happie that rued not? In priuate families, contentions betwixt father and childe: mother and daughter: maister and seruant: husband and wife, cause both continuall disquietnesse, and dayly sorrowe, and decrease of state, and many mischiefs besides, as experience in manie too evidently doth teach vs: so that there is not a more pernicious thing, either in the common wealth, or in priuate estates, then is strife and contention among men.

In the Church it is no lesse pestilent and pernicious. The contention and strife betwixt *Eusebius* the Bishop of *Casarea*, and *Basil* the great: betwixt *Arius* after his repulse concerning the Bishoprike of *Alexandria*: and others in the Church haue done much hurt: contentions, striuings, and brawlings, in our times about white or blacke, rounde or square, and the like things of no weight, haue and doe cause great hurt in the Church of Christ. as wofull and lamentable experience teacheth. So that in the common wealth, in priuate states, in the Church it selfe, great hurt commeth through contention. Wherefore with all carefulnesse it ought to bee shunned of the Saints of God.

VWherein wee must beware, least through flying of contention, wee betray the trueth, for which *Sirach* and *Jude* the Apostle woulde haue vs contende: or least by desire of peace, wee seeme to sooth vp men in sinne, and foster them in wickednesse: yea, for
godli-

Eccles. 4.
Jude v. 3.

godlinesse, vertue religion, Christian faith to shine with all might and maine, is not lawfull onely, but lawdable also. The holie Prophets for these causes haue mightily contended agaynst deceyuers and seducers of the people: as *Moses*, *Elias*, *Micheas*, *Esay*, *Jeremie*, and the rest.

Our blessed Sauour, euen Iesus Christ, for the truth for the lawe, for iustice and equitie, contended against the deceytfull, hypocriticall, and superstitious Iewes, Scribes, Pharises, and high Priests. The Apostles for the same causes had sundrie conflicts and combates in their times. Saint *Paul* had sharpe contentions euerie where agaynst the Iewes, for iustification by faith, without the woorkes of the lawe: agaynst Philosophers and worldly wise men, for the truth of Religion: agaynst the idolaters of the Gentiles: agaynst false brethren, which craftily crept in to search out the libertie of the Gospel: all these contentions were godly. VVherefore as *Moses* agaynst the Amalakites, *Iosua* agaynst the Canaanites: *Israel* agaynst the Madianites, *Sampson* against the Philistines, *Dauid* agaynst the Moabites, Idumeans, and Edomites: *Aza*, *Hexichia*, *Iosias*, and other vertuous Princes against idolatrous and wicked persons, are commended, when they stroue and contended: So when for vertue, iustice, religion, Christian sayth, and such like quarels we contende, our contentions are worthis commendation. So then, not all strife and contending is euill, and opposite to meekenesse: but that which breaketh loue, alienateth the mindes of brethren, renteth in sunder the bond of peace, causeth diuisions among Christians, and is against the rule of equitie, and this is condemned.

Yea to varie in opinion of sundrie things: in consultations and deliberations to disagree: to iarre and dissent one from another in disputations of schooles: pleadings in court of lawe, so that they bee without bitter speeches: without spuing out of rancour and poison: without wreaking of our wrath, and malice of our hearts:

Mar. 5. 15. 23.

Epistles to the Romans, Ephe. Galat. Philip.

Galat. 2. 2. Cor. 11.

Chap. 3. Sermon I 6.

without vpbraiding, reuiling, taunting, defaming and defacing one the other, is not forbidden.

This bitter enuie, hurtfull and vncharitable contention and strife, whereby loue is broken, peace and tranquillitie disturbed and hindered; are the two euils opposed to meekenesse: whereunto who so is giuen, boasteth in vaine of wisdom, and lyeth falsely agaynst the truth. For the Gospel which is an absolute truth, sheweth that onely to be true and sound wisdom, when flying bitter enuie, shunning contentions and strivings, repressing and keeping downe desire of reuenge: we shewe by good conuersation, our woorkes in meekenesse of wisdom. And this is the opposing of these two vices to the vertue of meekenesse: the seconde thing in this discourse obserued.

3 These things thus set downe, in the thirde and next place, the Apostle distinguisheth of wisdom, and setteth each foorth by Epithites and additions, by their qualities and markes of difference: there is one wisdom earthly, another heauenly: that condemned, and this commended among men. Vnto this distinction is he necessarily brought. For where contention, strife, and brawling commonly growe of pride, and pride is vsually pult vp with opinion of our owne wisdom; hauing spoken of contention, the effect of pride: he hath iust occasion to speake of wisdom, the false opinion whereof, is oftentimes cause of pride among men: and so distinguisheth of wisdom, as that he stoppeth and shutterh a doore or gate against manifold mischieses. The wicked couer and colour their brawlings, brabblements, contentions and strivings vnder a cloake of wisdom: whose mouthes to stoppe our Apostle protesteth: that if to haue bitter enuying and strife in our hearts: if to burne and boyle in hatred: if to bee giuen to contentions, brawlings and disturbing of peace be wisdom as manie men account it; yet it is but earthly wisdom, sensuall and diuelish: and so deserueth not the name of wisdom but vnproperly, and as
men

*A distinguish-
ing of wis-
dome.*

men tearme it vnderstandedly, and commeth to distinguish of wisdom: one is earthly, sensually, and diuine: the which is wicked: such wisdom may bee in brawlers, and contentious persons: another heavenly, holy, and diuine: and this is onely in the true Saints of God.

Concerning the former which is wicked wisdom, *Wicked wisdom* (if wee may call it wisdom after an vnproper speech, *dome:* and by the common speech of men so calling it:) it is described here by three qualities or properties. 1 It is earthly: such as smelleth and sauoureth altogether of the earth, and of the worlde and of worldly demeanour and manners. The wisdom of earthly and worldly minded men, is to be proude, contentious, quarellous, giuen to reuenge euerie trespasse, euerie offence, euerie iniurie: herehence it is that such are counted wise, which take no wrong at any mans hande: that put vp no injuries, which will be auenged by force and might. They are contrariwise called fooles, fillie men, innocents, which beare iniuries against them committed. Insomuch as when we are iniured, and reuenge not: the worldlings saying is, What fooles are you to suffer it? If we bee flaundered and euil spoken of, and render not flaunder for flaunder, reproch for reproch, rebuke for rebuke: then say they also, What fooles are you? If hee had saide so by me, I would haue had him by the eares: or I would haue spent an hundred ponde, but I would haue tamed his tongue, and made him eate his worde. Thus the worldly minded men count bitter enuie, and contentious brawlings, and dayly struing with men, wisdom. VVhich if we graunt to be wisdom: yet is it carnall, fleshly, worldly, and earthly. Saint Paul hereunto agreeth: who condemning the same fault in the Corinthians. VVho notwithstanding boasted of their wisdom, sayeth in this *1. Cor. 1.* wise vnto them: Where as is among you, enuying, and strife, and diuisions, are you not carnall and walke as men? This is wisdom after a manner: yet earthly not heavenly: carnall, not spirituall: from beneath, not

Chap. 3. Sermon. 16.

from aboue: worldly, not godly. With this false and coloured wisdom many puffed vp, thinke it the best way to auoide iniuries: to put vp nothing, but reuenge euerie quarrell: and the onely way to obtaine their willes, to cut it out of the whole cloth, to quarrell with euerie one: to be at endlesse debate, and deadly contention with men: this is farre from meekenesse: this is called wisdom: but this wisdom, (sayeth Saint James) is onely earthly.

2 As earthly, so is this wisdom sensuall: naturally blind in heavenly things: such whereunto by common sense men are caried as brute beasts: who suffering injuries one of the other, forth with either strike againe, or push with horne, or bite and teare with mouth, and so are adenged. Such wisdom it is to bee quarrellous, contentious, and giuen to reuenge. This wisdom is not purged, but corrupt with euill affections of nature: this proceedeth from those who being sensuall and carnall men: men naturall not regenerate, perceyue not the things of GOD, neither can they vnderstand them, because they are spirituallie discerned. This is a part of the wisdom of the flesh, which is enmitie with God, and neither is, neither can bee subiect to him. This is a poynt of selfe-wisdom, where against the Prophet denounceth vengeance: wo to them which seeme wise in their owne eyes, and prudent in their owne sight. Thus to doe, wee haue of our mother witte, and fathers wisdom, euen from our prime, parents, and first fathers, from whome wee drawe all maliciousnesse, enuie, and iniquitie. Hereunto our owne sense moueth: our owne desire leadeth, our owne nature pricketh, which wee haue sucked with our conception from Adam and Eve, and is altogether sensuall and naturall.

To giue our selues then to bitter enuie, to brawling & contention, to strife and emulation: to trust in our owne wits, to flatter our selues in our owne conceit, to stand too much vpon our panticles: to be quarrelous; through pride

1. Cor. 2.

Rom. 8.

Isai 5.

to challenge authoritie ouer other men, and not to abide the checke of anie : to strue and contend with euery one, is wisdom in a false perswasion of men : but wisdom worldly and wicked. VVherewith who so are indued, are carnall not spirituall : sensuall not regenerate: hauing not the spirit, but led with their owne sensualitie as beasts in whom is no reason: this the Apostle to intimate, telleth vs that this wisdom is sensuall also.

3 Finally, and thirdly, it is diuelish. The originall of enuie and contention, wherein the wicked worldlings repose wisdom: is from Satan himselfe, the authour, the fountaine, the well-head of maliciousnesse, enuie, contention, debate and sedition among men: whereunto onely through him, are men moued. : Therefore the Apostle calleth this wisdom diuelish, because it is not inspired by God, but suggested by Satan: not infused from heauen, but powred into vs from beneath: not instilled from the father of light, but ministred vnto vs by the prince of the darkenesse of this world: and therefore called diuelish.

Satan was contentious from the beginning: lifting vp himselfe euen against God through the insolencie of his minde, for which hee was cast downe from heauen: and is reserved in euerlasting darknesse to the iudgement of the great day. He was a murtherer from the beginning, as Christ witnesseth: from whome all enuie, hatred, malice, debate and contention ariseth. He is therefore called the enuious man: who soweth tares among the corne of the husbände man: euen the seede of hatred, sedition, debate and contention in the Church of Christ: and in the common wealth also. By him was the sedicious contention of *Core, Dathan, and Abiram* caused: by him were *Jannes and Iambres* stirred vp to withstand *Moses*: by him the bellows of all brawlings were blowne in the Pharisees and Scribes, to contend and strue agaynst the open truth of Iesus Christ: by him were the malicious Iewes pricked forward to withstande and contende agaynst the Apostles and preachers of the Gospell:

Jude v. 6.

Iohn 8.

Mat. 13.

Num. 16.

Exod. 7. 11.

2. Tim. 3. 8.

271 *Chap. 3. Sermon 16.*

by him were the heretiques hatched, who contended against the Catholike fathers in the primitive Church: by him were the proude Popes and prelates of Rome rayfed vp, to sowe the secde of sedition in all the Churches of Christendome: by him are now contentious persons stirred vp to disturbe the peace of Hierusalem: by him rebels rise vp against lawfull Princes: princes are stirred vp one against another for couetous desire, and ambition of minde, each to seeke the casting downe of each others crowne and kingdome: by him are priuate men set at deadly variance, and prouoked often to the shedding of the blood of their brethren: by him all contention and sedition, all brawlings and brabblements, all fallings out and quarrels, in priuate states are caused: so that we may right well conclude with the Apostle, that wisdom, to contention: strife, and debate, in whatsoeuer kinde it be: is from the diuell, and therefore diuelish: and these are the qualities and properties whereby it is described.

Nowe as the worldly and wicked wisdom is by properties noted: so is it also set downe by effects, which follow contention and strife. Whereof Saint *James* sayth: where enuying and strife is, there is sedition and all manner of euill workes. Whereby he teacheth, that sedition and all maner of euill workes ensue and follow contention and strife among men: and therefore ought it with all carefulnesse and diligence be auoided.

Pro. 13.

That sedition and all maner of euill workes proceed from enuious and contentious wisdom (in few wordes) it appeareth out of *Salomon*, who witnessing that when euery man contendeth & striueth for the preheminance, and will not giue place to another: much mischief, great disturbaunce, disquietnesse and disdain to ensue, layth: Onely by pride, doth man make contention: and of contention, all euill, (as experience proueth) followeth. Pride is cause of contention: contention of sedition & tumults: rebellions & vprores in comon wealths. *Salomon* not in the former place only, but elsewhere also consumeth the first: he that

Pro. 28.

that is of a proud heart, stirreth vp strife: the example of *Corah, Dathan & Abiram*, cōfirmeth the second: for their contentions caused them seditiously to rise vp against *Moses*. *Absolom* of a contentious spirit, couering his aspiring minde with sugered flatterie, fell from contention with *Ioab*, to rebellion and sedition against *Dauid* his owne father. The proud and contentious spirite of *Iero-boam*, sonne of *Nebat*, moued him to lift vp his hand against *Salomon* the king his master, and openly to rebel against *Rehoboam* his sonne for euer. *Zimrie* in like manner through pride became contentious; and of contentious, seditious and rebellious: So that he being Captaine of halfe the hoast of *Basha*, rose vp against *Basha* his sonne the king, and slewe him, and raigned in his stead. The contentiō of *Lacedemō* & *Athens* ended in sedition. *Themistocles* enuious contentiō against *Aristides*, raised sparks of sedition among the people. *Silla* & *Marius* contention ended in ciuil dissention. The like may be saide of *Cæsar* and *Pompey*: *Anthony* and *Augustus*: and infinite the like: whose contentions and enuie hath ended in sedition. This is true in the Commonwealth: This is true in priuate states of men: This is true in the Church of Christ: This is true in all states and degrees: so that *Saint James* saith truly; that where enuie and strife is, there is sedition and all manner of euill workes.

Seeing then contention, enuy, & strife, causeth sedition and all manner of euill works: The wisdom which vp-holdeth contention, strife, and enuie, may worthely bee condemned: which *Saint James* doeth, both in describing the qualities, and setting downe the effectes: If you haue bitter enuying and strife among your selues, reioyce not, neither be liers against the trueth. This wisdom descendeth not from aboue, but is earthly, sensuall and deuclish: For where enuying and strife is, there is sedition, and all manner of euill workes. And thus he painteth out wicked and worldly wisdom vnto men.

Now as there is wisdom which is wicked: so also is Godly wisdom. there godly wisdom, whereof *Saint James* saith; But the wis-

Num 16.

2. Kings 15.

3. Kings

11. & 12.

3. Kings 16.

Godly wisdom.

wis-

Chap. 3 Sermon 16.

wisdome that is from aboue, is first pure, then peaceable, gentle, easie to be entreated, full of mercie and good fruites: without iudging, without hypocrisie. Where the Apostle in eight properties setteth downe this heauenly wisdome vnto men.

1. Of which properties and qualities the first is: It is pure, it defendeth innocencie, puritie, and integritie of life; it nourisheth charitie, and fostereth cleannes in the whole conuersation of man: whereby all such are condemned, who chalenge vnto themselues the name of wisdome, yet are impure, vnchast, vncleane in their conuersation: In wordes filthie, in workes shamelesse, in gesture and behauiour outwardly, abominable: in their mindes corrupt, in their bodies loose, in their whole life lewde and licentious. Who herence are taught by the Apostle, that what wisdome so euer they pretend in the sight of men, yet are they cleane void of heauenly wisdome: whose first proprietie is to be pure.

Then all adulterers, all fornicators, all incestuous and vncleane persons, all those who geue themselues to fleshly impuritie, are voide of wisdome; yea and guilty of follie. Therefore *Ammon* going about to satisfie his lust vpon *Thamar* his sister, shee dissuaded him in this wise: Force me not my brother, committe not this follie: and I, whither shall I cause my shame to goe? and, thou shalt be one of the fooles of Israel. When *Sichem* had defloured *Dinah* the daughter of *Jacob*, the sonnes of *Jacob* hearing thereof, were sore griued, because he had wrought follie and villainie in Israel. the abusing of the Leuite his wife, by the Beniamites, was called follie, and abomination in Israel.

If they whose liues are impure be voide of wisdome, and such as geue themselues ouer to fleshly vncleannes, be reputed fooles: how many are the fooles of England, seeing therein so many adulteries, so many fornications, so great vncleannes is euery where committed? Whereof, our speeches, gestures, behauiours of bodie, are witness most manifest. Let men and women therefore pretend neuer

2 Kings 13.

Gen. 34.

Iudges 20.

neuer so great wisdom; let them seeme neuer so graue, sage, discrete: yet if their liues be stained, either with fleshly lust, or any other iniquitie whatsoever: they are assuredly void of all heavenly wisdom: whose first qualitie is puritie. Men then which will be partakers of this wisdom, must retaine a pure and chaste minde in their breasts, and pure affections in their hearts: that they may embrace that wisdom from aboue, which is pure.

2 As it is pure, so is it peaceable: not contentious, nor quarrellous; it nourisheth quietnes; it fostereth peace; it cherisheth concord; it seeketh after amitie and friendship with all men. *Abraham*, indued with this wisdom, being prouoked by *Lot's* heardmen, was notwithstanding, peaceable: for the which things sake he desired *Lot* there might be no falling out betwixt them: and therefore deuinding the lād, gaue choise to his nephew to go which way he would. *Isaac* the sonne of *Abraham* indued herewith, shewed himselfe peaceable towards *Abimelech* & his people the Philistims, who had done him manifold iniuries. *Jacob* the sonne of *Isaac*, treading in the steppes of his father, through this wisdom liued peaceably with *Laban* his vnclē, of whom he sustained manifest wrong, in changing his wages at sundrie seasons. *Moses* the man of God, according to that great measure of this heavenly wisdom receaued, was peaceable toward the Israelites, of whom he was sundrie waies prouoked. *Iosua* herewith also indued, as desirous of peace, offered peace to euery countrey and citie he came vnto, the cities of Canaan onely excepted. This wisdom was in the holy Prophets, in the blessed Apostles, in the renowned Martyrs, in our onely Sauour Iesus Christ; who hauing many iniuries, not only intended, but done against them: yet as much as lay in them, folowed peace with all men. This was in the princely Prophet *Dauid*, who folowed after peace with *Saul*, and his enemies. And this is in all the true Saintes of God, as much as is in them, to nourish peace, and so they shewe their wisdom: whose seconde propertie here is, to be peaceable.

Gen. 13.

Gen. 26.

Gen. 29.

Exod. 5. 16

Num. 11.

16. &c.

Iosua.

Psal.

Neither

Chap. 3. Sermon 16.

3 Neither is this wisdom peaceable onely; but meeke and gentle: which qualitie appeareth partly in geuing a charitable iudgement of other mens offences: partly in geuing place to the wise reformation and instruction of the Elders: whereby they are condemned as fooles, who neglecting this quality of wisdom, to be gentle: and refusing to be instructed, thinke themselves wise inough, that they need not to learne any further.

1. Cor. 13.

Ambros. lib. 1.

off. c. 1.

These haue forgotten that all our knowledge here is vnperfect, as *S. Paul* saith; They remember not, that how much so euer a man profiteth in knowledge, yet there is none but he needeth to learn so long as he liueth, as saith *S. Ambrose*. Follie it is, not wisdom therefore, to refuse instruction. The heavenly wisdom of god therefore is gentle, in censuring other men; gentle, in tollerating iniuries; gentle in receiuing instruction from the mouthes of the wise: wherein who so sheweth not gentlenes, is a foole, and hath not taste of heavenly wisdom.

4 Againe, this wisdom is tractable, easie to be entreated; easie to be reconciled: whereof they are voide altogether, who long time retaine hatred, and keep malice in their hearts; whom neither the threatninges of Gods word, neither Christian submission, neither brotherly exhortation, neither neighbourly admonition, neither friendly perswasion, can winne to be reconciled.

Mat. 5.

Ephes. 4.

3. Col.

Psal. 103.

This wisdom our Sauour Christ, the very wisdom of his Father, in whom the fulnes of al wisdom doeth consist, perswadeth all men to embrace, and willeth that wee be reconciled before we offer our gift vpon the altar: and to agree with our aduersarie in the way, before we come to the Iudge, to haue our matter decided. Saint *Paul* admonisheth the Saints to put away al enuy and malice out of their hearts, and to forgeue one another whatsoever quarrel one hath towards another. Wherein we drawe neare vnto the diuine wisdom of God, whose properties the Scriptures noting vnto vs, among others, witnes, that he is easily entreated; that hee chideth not continually, neither keepeth his anger for euer; but is ready to forgeue

geue, and be at one with the sonnes of men.

And as it is a point of tractableness easily to bee reconciled: so is it another point of this wisdom, reuerently to submitte our selues to our superiours: as, to our parents, princes, pastors, ecclesiasticall and spirituall gouernours, in all our errors, in doctrine or manners, to be reconciled and reclaimed: of which wisdom they are void, whom selfe-loue, opinion of wisdom, pride of heart ha-
uing puffed vp, despise gouernment, and speake euill of
the that are in authoritie: to whom in the vanitie of their opinions; in the fancies of their own braines; in the conceits of their grene heads, they wil not obey: though they haue neither sound ground, nor sufficient reason, nor euident proof, to lead & induce them to their false perswasions. Wherefore they also are farre from this wisdom; whose proprietie it is easilie to be entreated.

Iude 2.

2. Pet. 2. 10.

5 Another qualitie or proprietie of this wisdom is mercy: it is full of mercy, and mercy is specially in two things. 1. in pitying the bodily needes of our brethren in pouertie and distresse, whereof is largely spoken. 1. chap. verse 27. 2. In pitying the spirituall needs of the saints, and of all men: as when they lacke good counsell, to minister it: when they run astray, to call them home againe: when they offend to tell them of it, that they may be reclaimed: to draw them by all meanes out of the snare of satan, whereby they otherwise might be caried away to their destruction. Whereence it appeareth that the wisdom from aboue hath a mercifull regard, both to the bodies, and also to the soules of the saints of God: whereof if wee become carelesse, then haue wee not that wisdom, which is full of mercie.

Isai 55

1. John 2

6 The sixt proprietie hereof is: that it is full of good workes: as constancie in profession; paciēce in afflictions; carefulnes in our vocation; continuance in prayer; mortification of the flesh; renouation of the spirite; reformation of our life; and finally whatsoeuer tendeth to true sanctification.

7 It is also without iudging: which is either without respect

Chap. 3 Sermon 16.

respect of persons to regard the matter; 2. chapt. 1. Either without ambition and rigour in iudging thy brethren; 3. chapt. 1. Either without greedie and busie inquiring, & seeking into other mens liues: either iudging all in the worst part: either vnaduisedly to iudge or condemne one another. These kinds of iudgings, either partially, either ambitiously, and rigorously; either curiously; either maliciously; either rashly: are here condemned. Not taking away a right estimation and iudgement betwixt man and man; thing and thing; good and bad; truth and falsehood; iustice and iniurie; oppression & equitie; or any the like, either ecclesiasticall or ciuill iudgement.

8 Finally, this wisdom from aboue is without hypocrisie. This doth nothing colourably or counterfetly: futtlely or guilefully: this wisdom beareth not two faces vnder one hood: this wisdom pretendeth not one thing openly, and meaning another secretly: this doth al things plainly and purely, simply and sincerely: as proceeding from God the God of truth: to whome no dissembling, no counterfetting; no double dealing is or can be pleasant. and these are the properties of heavenly wisdom. By this distinguishing of wisdom, he stoppeth the dore and gate to all impuritie; to all contentiousnes; to all rigorousnes and desire of reuenge; to all stubbornnes to be corrected or informed; to all irreconcilablenes, and vtractablenes of men; to all vnmercifulnes; to all wickednes; euill iudgement, hypocrisie, & dissembling before God and man. Where vnto who so is giue, how soeuer he haue that earthly, sensuall, diuelish wisdom, yet hath he not this diuine wisdom which commeth from God.

These things being thus disposed, the last thing in this treatise is, why wee should shewe by good conuersation, our workes in meekenes of wisdom; because the fruites of righteousness are sown in peace of them, which make peace, a reason from reward, in so much as they shall reape the fruites of righteousness, which they haue sown in peace.

This place teacheth vs, that whatsoeuer we do, whether

ther good or euill, it is a seede sown, whose fruite hereafter is to be expected, if the seede be good, we shall receiue good; if euill, then shall we receaue euill things, euen punishments. Which saint *Paul* confirmeth; be not deceiued, God is not mocked; for whatsoeuer a man soweth that shall he also reape; if he sowe to the flesh, hee shall of the flesh reape corruption; if he sowe to the spirite, he shall of the spirite reape life euerlasting. That they may receiue pleasant and delectable fruite from the liberall hande of God, the Apostle exhorteth them to sowe good seede, euen the seede of peace, that they may receiue and reape the reward of peace, mentioned by our Sauour, which is eternall blessednes: and to be reckoned for the children of God.

*Gal. 6.
Job. 8*

Mat. 5.

And this reason is set downe to perswade the saints to embrace peace, against the corrupt iudgement of the world, who iudgeth them miserable, foolish & wretched, that liue peaceably: but the spirit of truth teacheth here the contrary: that howsoeuer the worlde iudgeth of peaceable persons, yet shall they assuredly in due time reape and receaue the reward of peaceable righteousness. Which reward ought to allure all men to meekenes of wisdom: which ought of christians so far forth to be followed, as a good conscience be retained; vice and iniquitie suppressed; vertue and godlines promoted; loue and charitie in the holy feare of God cherished: And this is peaceable wisdom by the Apostle commaunded. This wisdom, Christ Iesus our Lord, who of GOD is for vs made wisdom and righteousness; sanctification and redemption; graunt vnto vs, that in all peace and quietnes of heart, we may serue one another in loue; and in one spirite and one trueth; with one minde and one mouth; maye glorifie God the God of peace: To whom
with Christ Iesus his sonne our Sauour, and
the holy Ghost our comforter, be
praise in the great congregation of the Saints,

Amen.

THE

[illegible][illegible]

the holy Ghost our comfort, be
with Christ Jesus his Sonne our Saviour, and

Patron of the Saints,
Prince in the Great Council,

System of the State

037A

The Analysis of the fourth Chapter of S. James.

1 *Is of contentions & warres; therein 5. things are to be marked from v.1. to 7.*

2 *Place is of our duty to God consisting of two things: namely*

3 *Is of humiliation or humbling our selves before God: consisting of two things: namely of*

4 *Touching the remooving of certaine evils of pride: verse 11. to the end. Now the evils of pride here mentioned, are two: namely,*

- 1 An interrogation or question, concerning the beginnings and causes of contentions, and warres among men. verse 1.
- 2 An answer to the question, conteyning the assignment of the causes: which are two.
 - 1 Vnruelie pleasures fighting in our members.
 - 2 Immoderate desire of increasing our private estate and wealth. verse 1.
- 3 A condemning of those pleasures and desires of men, which bring with them nothing but anguish and sorrow. v. 2. former part.
- 4 Why these desires are without effect, or ineffectuall: the causes are two.
 - 1 Because either men aske not those things at Gods hand. part of the second verse.
 - 2 Or because if they aske the, yet aske they amisse. v. 3
- 5 A sharp reproof of these things wherein there are 3. things noted.
 - 1 The reproofe it selfe. v. 4 first part.
 - 2 The reason of this reproofe. v. 4. 2 part.
 - 3 The preventing of an objection. v. 5. 6.
- 1 Submission to him: wherein three things are to be noted. v. 7.
 - 1 What he commandeth: to submitte our selves to God.
 - 2 The contrarie: to resist the devill.
 - 3 The reason why: that he may flie from vs.
- 2 Approaching neere to God: and therein also are three things touched. v. 8.
 - 1 What he commandeth: to draw neere to God.
 - 2 What he promisseth such as doe so: that God will draw neere to them.
 - 3 How it must be done.
 - 1 By clearing our hands. After a double manner.
 - 2 By purging our hearts.
- 1 Chastising our selves through repentance, and mortification. Wherein are two things to be noted. v. 9.
 - 1 What he commandeth: to suffer affliction.
 - 1 Sorowing.
 - 2 Weeping.
 - 3 Turning laughter into mourning.
 - 4 Ioy into heavines.
 - 2 The waies how it must be done.
- 2 Casting downe our selves before God: where two things are touched by the Apostle. v. 10.
 - 1 The precept, or thing he commandeth to be done.
 - 2 The reason why: that God may lift vs up.
- 1 What he forbiddeth: speaking euill of our brethren verse 11.
 - 1 The violating of the law. verse 11.
 - 2 The duty of the saints. 11.
 - 3 The vsurping of Gods office. v. 12.
 - 4 Our owne condition. v. 12. 2. part.
- 1 Reproach, and speaking euill of our brethren: therein two things must be considered. v. 11. 12.
 - 2 Why it muste bee shunned, the reasons are 4. Namely, from
 - 1 The violating of the law. verse 11.
 - 2 The duty of the saints. 11.
 - 3 The vsurping of Gods office. v. 12.
 - 4 Our owne condition. v. 12. 2. part.
- 1 What he cōdemneth: vain confidence of men. v. 13.
 - 2 Why wee should not so determine. v. 14.
 - 1 Because tyme alitereth things.
 - 2 Because our life is vaine and uncertaine.
 - 3 A correcting of the euill. v. 15.
 - 4 The repeating of it, with reproofe. v. 16.
 - 5 The conclusion. 17.
- 2 Vain confidence, in determining long before, of things to come: therein five things are noted.



THE FOVRTH CHAP. OF S.
JAMES, THE FIRST SECOND
AND THIRD VERSES.

THE XVII. SERMON.

Verse 1 From whence are warres, and contentions among you? are they not herehence, euen from of your pleasures, that fight in your members?

2 Ye lust and haue not: ye enuie and desire inordinately, and cannot obtain: ye fight, and warre, and get nothing: because ye aske not.

3 Yee aske and receyue not, because yee aske amisse, that ye might lay the same out on your pleasures.



N this fourth Chapter, the holy Apostle goeth on with the matter of brawling and contention, in the end of the former Chapter discussed of: setting downe other causes of contentions and warres among men, which he condemneth. The whole Chapter may be resolved into

B b

four

Chap. 4. Sermon I 7

four braunches or members. 1 Is touching contention. 2 Touching our duetie to God. 3 Concerning humiliation. 4 Is the reproofe of two euils proceeding of pride.

In the first there are five things. 1 A question. 2 An answer. 3 A condemning of vaine pleasures, as voide of effect. 4 The rendring of causes, why they are void. 5 A bitter and sharpe reproofe of those things. And these are contained in the sixe former verses.

In the seconde place, touching the duetie of men to God, there are two things wherein it consisteth. 1 Submission, wherein there are three things. 1 What is commaunded. 2 The contrarie. 3 The reason: 2 Approching and drawing neere to God: wherein there are three things also. 1 A precept. 2 A promise. 3 How the thing is to be done. v. 7. 8.

The third part is of humiliation: and thereof are two branches: 1 Chastising our selues, wherein two things are to be considered. 1 What he commaundeth. 2 How it is to be done: by sorowing, weeping, turning laughter into mourning, and ioy into heauinesse. 2 Point of dutie to God, is casting downe our selues before God: therein are two things: the precept: the reason. And this part is absolued in the 9. and 10. verses.

The fourth part is the condemning of two euils of pride: 1 the one is euill speaking: 2 The other vaine confidence. In euill speach, two things are noted. 1 What is forbidden. 2 Why it is forbidden. The reasons are foure. 1 Thereby the lawe is violat and iniuried. 2 it is the duetie of Christians to doe the lawe: not to iudge it, as in flaundering and speaking euill of their brethren they doe. 3 Hereby men vsurpe Gods office. 4 Al men are of fraile condition, therefore ought they not to speake euill one of another. 2 The other euill of pride is, vaine confidence, when men long before, without good regarde, will determine of things: therein are five things 1 VVhat is condemned. 2 VVhy wee shoulde not so vainely trust. 3 A correcting of the euill. 4 The repeating of it, with reproofe. 5 The conclusion. And this

this last part is finished from the 11. verse to the ende.

These things thus generally noted : the first part of the Chapter, is from the first to the seventh verse, wherein five things are noted. 1 The question. 2 The answer. 3 The condemning of the vaine pleasures of men, as without effect. 4 The rendering of reasons, why the desires of men are voide of their effects. 5 A sharpe re-proofe of these things.

In the three first verses, are foure of these five set downe : as namely

1 The question.	{	1 They are not asked.
2 The answer,		
3 The condemning of the things as voide of effect.		
4 Why they are voide of effect. because		
		2 They are asked amisse.

Nowe let vs come vnto these particulars : the first whereof, is the interrogation, demaunde, or question : wherein the Apostle beginning a fresh the matter of contention, seeketh out other causes thereof, then in the former Chapter he had alledged : therefore saith he, from whence are warres and contentions among you ?

Here, by warres, he vnderstandeth rather those strivings and broyles, whereby men rise vp, by the depressing and keeping vnder of others : and those fightings and quarrels which in the common life of man fall out : then warres commonly so called : when great multitudes of men oppose themselves one vnto another : which warres thus commonly and properly so called, oftentimes are caused by the same meane and priuate contention : brawlings, and debates of men of might and power, doe oftentimes breake out into open warres. The Apostle to search out other causes of seditions, tumults, contentions, and the like cuils, demaundeth and asketh this

Chap. 4. Sermon 17.

question: From whence are warres and contentions among you?

2 The answer.

The demaund made in few words, requireth answer: and the Apostle answereth the former interrogation, by another question: from whence are warres and contentions among you? Are they not (sayeth he) herehence, euen from your pleasures, which fight in your members? This second interrogation, with the wordes in the next verse: ye lust and haue not: yee enuie, and desire immoderately: containe the assignment of the causes of warres, broiles, contentions among men: and the causes, are assigned here two: vnruely pleasures fighting in the members of men: and immoderate desire. If therefore we demaund beside that which before hath beene spoken. Chapter 3. 14. 15. 16. verses: what furthermore is cause of brawlings, brabblements, contentions, and warres among men: we may answer aright: either the vnruely pleasures, or the immoderate desires of increasing our priuate wealth and estate: for from these two fountains and well heades, all contention commonly ariseth. The vnruely and immoderate desire of honour: the infinite desire men haue to encrease their owne estates, whereby they are caried headlong to those things which seeme pleasant, delectable, glorious, and profitable vnto them: chiefly moue and pricke men forward to contention, and quarrelling, brawling and fighting: Insomuch as that Saint James demaunding the question, from whence warres and contentions arise: answereth, euen from the pleasures which fight in mens members.

And howe truely, vnruelic pleasures, and immoderate desires are causes not onely of priuate quarrels, debates, broiles and contentions: but also euen of open warres in deede: experience sufficiently doth teach vs: so that there is nothing almost more manifest, then, that the fulfilling of our lusts: the enlarging of our honour and worldly pompe: the encreasing of our priuate wealth is cause of contentions and vvarres among men. Whereof, whether wee will haue examples in holy Scrip-
ture

ture: they are plentiful: or whether we looke to examples prophane of the heathen, they are abundant: or whether we looke to prooffe at home, it is manifest: or whether wee regarde experience abroad, it is evident: or whether wee haue an eye to priuate men, or publike persons: to the wise, or to the foolish: learned, or ignorant: base or honourable; one or another: it is apparant, that the contentions or varres among them haue flowed from desire of riches, wealth, promotion, honour, glorie, whereby they might excell one another. From whence was the contention betwixt the heardmen of *Abraham* and his nephew *Lot*: was it not herehence, euen from their desires of encreasing their wealth; insomuch that they were faine to depart the one from the other: whereby the verie bond as it were of nature was broken. Wherehence were the contentions and warres betwixt *Chederleomer* king of Elam, and *Tidall* king of Nations, *Amraphell* king of Siner, and *Arioh* king of Ellosar: against the king of Sodom, and the king of Gomorrah, the king of Admah, the king of Zeboiim: and the king of Bela, which is Soar: were they not from their ambitious desires each of others kingdome, which is the chiefe cause of warres among princes? From whence was the warre and contention betwixt *Abimelech* and *Isaac*: was it not from the greedie desire to haue had the wealth and riches of *Isaac*? From whence were the warres of *Sennacherib* against *Hezekiah*: were they not herehence, euen of his greedie couetousnesse, and ambitious desire towards the wealth and kingdome of Israel? From whence were the warres of *Nabuchodonosor* agaynst *Arphaxad* of the Medes, and agaynst all other people and Nations: was it not from immoderate ambition, and desire of glorie, which fought in his members: that, hee might for power haue beene reuerenced as an earthly GOD, of all men? Wherehence was the warre by *Antiochus* vndertaken agaynst Egypt? was it not from his desire hee had to raigne ouer it, that hee might haue the dominion ouer two

Gene. 13.

Gene. 14.

Gene. 26.

4. Kings 18.

Iudeth. 1.

1. Macc. 1.

Chap. 4. Sermon. 17.

countries? thus these and the like examples in the Scriptures teach vs, that the cause both of contention and also open warres, haue beene, ambition: vnruely lusts: immoderate desire of increasing of mens priuate estates, according to the doctrine of the Apostle. From whence are warres and contentions among you? are they not herehence, euen from your pleasures whiche fight in your members?

Philipp.

If you will by examples prophane learne how true this is: it may in two or three appeare euident: what other cause so euer *Phillip* the king of Macedonia had against the Athenians: this no doubt was one; of those warres, broyles and tumultes against them: his luste and inward affection: his desire of glory and his ambition: his greedy care to enlarge his kingdome and encrease his riches. The same pleasures: the like desires moued

Alexander.

Alexander the great, the sonne of *Phillip*, to moue warre against *Darius* the king of Persia. What other or greater cause was there of the ciuill wars betwixt *Cesar* and *Pompey*: *Sylla* and *Marius*, *Antonie* and *Augustus*, and other Romaines: then the lustes, ambition, glory, desire of encreasing of their own estates, which ruled mightily in them? What cause hath bene knowen greater of the warres and tumultes among the peeres of our owne countrie and common wealth: Then the desire they had, each to exceede and excell an other in riches, wealth, honour and glory? If we aske the stories, they wil assure vs: if we seeke the chronicles, they will persuaide vs. If we looke to priuate men, and of meaner calling: what causes may be assigned of so many tumultes, contentions, suites in lawe, quarrels, debates, fallings out and strifes among men: are not our vnruely desires: the fulfilling of our owne lustes: the enriching of our selues, by the inioying of other mennes landes, goods, liuings, the chiefe causes thereof? from whence were the cōtentions betwixt *Eusebius* the bishop of Cesaria, and *S. Basill*: betwixt *Demetrius* the B. of Alexandria and *Origen*: betwixt *Arrius* and other heretikes & the holy fathers: were they not from the vaine glory and ambi-

ambitious desire in *Eusebius*, *Demetrius*, *Arrius* and *Montanus* &c. as the stories ecclesiasticall witnes? wherence came the cōtentions among sundry bishops and certaine Popes: was it not about the supremacie which ambitious popes haue proudely challenged? Finally if wee should rippe vp all stories, and cast our eies vpon euery particular contention, quarrell, debate and broyle among men; I doubt not but our vaine and vnruely pleasures; our ambitious and immoderate desires, shall be found the causes thereof. So that we may conclude with the Apostle; that vnruely pleasures; euill affections, immoderate desires fighting in our members, are the causes of all warres and contentions among vs: and worthily affirme with *Paul*, *1. Timo. 6.* that our couetous desires, are the causes of all euill, the very mother and roote of all wickednesse: as from whence, enuie, deceyte, fraude, lies, periuries, swearings, cursings, bitternesse, vsurie, oppression, extortion, thefte, murthers, not of straungers onely, but friends, familiers, kinsfolke, brethren, sisters, fathers and mothers also haue sprong. Truly therefore may wee say with *James*, From whence are warres and contētions among you? are they not hence, euen of the pleasures which fight in your members?

By pleasures here saint *James* vnderstandeth those greedie desires men haue either to enlarge their honour, either to encrease their wealth, or fulfill their desires: and these pleasures are sayde to fight in our members: because these pleasures, these couetous, ambitious, voluptuous desires, vse both the powers of our minde, and also the partes of our bodies, as souldiours to fight with: as instruments and weapons wherby sinne accomplisheth and finisheth her worke in vs.

And it agreeth with that speach of Saint *Paul*: Let *Rom. 6.* not sinne therefore raigne in your mortall body, that you should obey it in the lustes thereof: neyther giue you your members as weapons of vnrighteousnesse vnto sinne.

Chap. 4. Sermon 17.

Rom. 7.

Gal. 5.

In some sense, these and all other euill pleasures and euill desires, as branches of the olde tree and roote of *Adam*, fight in the very elect of God: as saint *Paul* confessed of him selfe, that he had a lawe fighting in his members, withstanding and resisting the lawe of his minde, and leading him captiue vnto sinne; whereof in another place he speaketh, when hee saith that the flesh fighteth against the spirite, and the spirite contendeth against the flesh, that we cannot doo the thinges wee would. Euen in the most elect and chosen vessels of God, there is a fighting in their members. The vnregenerate parte striueth against the regenerate: the olde *Adam* against the newe Man; the outwarde Man against the inwarde, so so that there is in the Saints a striuing and a fighting in their members.

But here Saint *James* seemeth to call that the fighting of pleasures in our members, not when the spirite striueth against the flesh, but when wee giue ouer our selues wholly to the following & obeying of our lustes & pleasures, in following & seeking after wealth, honour & fleshly lusts: when we bend all our force; when we imploy all our labour; bestow all our time, spende all our wits and studie; when wee make our bodies and soules seruantes of our wealth, honour and desires; and for those strue by all possible meanes; then do our pleasures fight in our members: then vse we them as souldiours to fight for our couetousnesse and ambition: where vnto to resign the rule and gouernment ouer vs, is properly according to the Apostles doctrine, to haue pleasures fighting in our members.

Wherevnruly pleasures and immoderate lusts are assigned causes of warres and contentions, which causes beyng euill, the effectes cannot be good; vvee may not therence condemne all contention, neyther all vvarres as vnlawfull. For neither contention, for religion against superstition: neither for truth against falshood: neither for sound doctrine, against blasphemous heresie: neyther

ner for true iustice, against open iniurie: neyther for excellent vertue, against shamefull iniquities here reproved; but prayse vworthy; as chapter 3. verse 14. hath beene shewed. Neither is lawfull warre for defense of religion: aduancement of Gods glorie: repelling intollerable iniury from the church of Christ, or common wealth, wherein we liue: condemned as a vice, but as a vertue renowmed; as chapter 5. verse 6. shall appeare.

Here is then the question asked: here is also the answer made; from whence are warres and contentions among you? are they not hence, euē of the pleasures which fight in your members?

These things thus set downe, in the thirde place he commeth to the condemning of these unruly pleasures: these couetous and ambitious desires of men; these strivings and contentions of men, from their effectes: they profite or helpe not at all: they bring no good thing vvith them: they are without effect; they onely bring anguish and anxietie of minde; vexation and trouble; grieve and torment conceaued of not obtaining the desires of our harts.

Pleasures condemned.

3

Thereof Saint *James* saith: yee luste and haue not; you enuie and desire immoderately, and cannot obtaine: yee fight and warre and get nothing. Thus are the labours, desires, and trauailes of men to attaine riches and honour by their owne euill meanes: oftentimes frustrate and voyde of effectes. Carking and caring, pinching and pining; lusting and desiring; fighting and cōtending for honour or wealth, preuaile nothing without the helpe of God.

David the Prophet to this purpose auoucheth, that it is in vaine to rise vp early, & go late to bed, to eate the bread of carefulnes: as therby, by our selues to attaine vnto great matters: the trauell of man by himselfe without the blessing of God, is nothing worth, vain, vnprofitable: for of our selues we cānot adde one cubite to our stature: nay wee cannot make one hayre white or blacke: as our

Psal. 127.

Math. 6.

Math. 5.

Sauour

Chap.4. Sermon.17.

3.Kings. 21.

Act. 19. 16.
19.

Sauour witnesseth: couetous and miserable men; oftentimes luste and long after the goods of their neighbours and brethren: they hate, they enuy such as prosper by them: they earnestly desire and affect the riches of others: they sigh, they sobbe, they sorrow, they grieve that they cannot bring about their purpose: to enioy their neighbours livings. As *Achab* did for not obteyning the inheritance of *Naboth*: they fight, they brawle, they frette, they fume, they stampe, they stare; they fume at mouth like wilde boores; they raise tumultes as *Demetrius* for his commoditie, against *Paul*: they picke and spie out holes: they frame accusations: they inuent matter; they forge lies; they devise slaunders; they suborne witnesses against their brethren; iniuriously to attaine vnto their riches: by right, by wrong; by hooke, by crooke; by all meanes they seeke to rush into the possessions of their neighbors. They turne euery stone: they labour by all meanes to attaine to honour, estimation, wealth and riches, power and glorie in the worlde: and all is oftentimes in vaine; and they misse of their purpose. They lust saith *James* and haue not; they enuie and desire immoderately, & obtaine not: they fight and warre, and get nothing.

One man ambitiously desireth honour: another couetously hunteth after gaine and commoditie: this man aymeth at a kingdome; another shooteth at promotion: one followeth his carnall desire, another seeketh after other pleasures: euery one either for greedy gaine & priuate increase; or for ambitious desire of augmenting his honour: trouble, exccruciat and vexe themselues miserably; and yet all in vayne: For these their vnruely pleasures; and immoderate desires are very often fruitlesse, and without effect: as experience teacheth vs. Some men seeke by their greedy desire to attaine vnto great wealth; therefore they royle & moyle themselves, & at yeares end get nothing. Yea sometimes loose that they had already: as those that will occupie many trades; set vp many shops

shops of sundrie commodities: haue many irons in fire at once: busie themselves with many thinges whereof sometimes they are ignorant: thus busying themselves, now here, now there: now about this thing, now about that: trusting many, venting their commodities diuers waies, for triple gaine, as they thinke: in fine gaine nothing but the losse of time, goods, and labour.

Such also are they, which hauing very good & gainfull trades, whereof they liue well; yet for greedines of gaine, they betake themselves vnto other trades: as the occupier, when after many yeares he wil play the marchant aduenturer (for so he doeth oftentimes) aduentureth all, and bringeth home nothing but a heauie heart, a fooles head, experience dearly bought, repentance too late, the prouerb of foolish, had I wist, I would not haue done it. These and such like (ouer greedie of hastie wealth) lose their labours oftentimes, and profite themselves nothing at all.

Some in like manner, hauing aspiring heartes and mindes, caried away with ambition, seeking increase of honour: come to confusion, shame and ignominie: as *Ab-solom*, not content to be the kings sonne, but hunting after the kingdome before his time, tooke sword in hand against his father, and was miserably confounded and destroyed. So euen among vs, within our times and knowledge, some in high place, some in lower roomes, endeavouring by greedie desire to rise and aspire higher then reason and calling required: haue applied themselves: some with popular demeanor, some with shamefull treason, some with secreat conspiracies, some with deuillish and vnnatural treacheries: some with one horrible deuise or other, to attaine their purpose: But (blessed be God) all in vaine; for thereby they (seeking great honour) haue come to fearefull endes. Euen so let all thy enemies perish (O Lorde) and the enemies of thine annointed: But saue and defend thou her (O Lord) from the face of her aduersaries, and keepe her vnder the shadowe of thy wings,

2. Kings 18.

Chap. 4 Sermon 17.

winges: let her be before thee, as the sunne, shining in his might: both now, and for euer, Amen.

3. King. 22.

Finally, some ambitiously bent to enlarge and increase their kingdomes, haue either lost their liues and labours, as *Achab* for his indeuour for *Ramoth Gilead*: or haue spent more by seeking them, then gained by the recouery of them: or finally, keep those kingdomes, countreies, or prouinces (whereunto they haue aspired) with greater labour and cost, then either comfort to theselues, or commoditie vnto their people: and so they haue not obteyned their purpose.

This hath fallen out in former times: this I trust will fall out by the helpe of God, to barbarous Turkes; cruell Saracens; bloudie Spaniards, and such ambitious persons. Thus no doubt, in these, as in a light ouershadowing, wee see, how truely the Apostle affirmeth, that the vnrule pleasures, and immoderate desires of men, are oftentimes without effect: ye lust, and haue not; ye enuie, & desire immoderately, and cannot obtaine; ye fight and warre, & get nothing.

Why the desires of men are voide of effects.

Gen. 12.

Gen. 26.

Gen. 30.

Gen. 31

Gen. 41.

Now the reasons folow, why such desires of men are voide of their effects commonly: and for the most parte, frustrate: and the reasons are two. 1. Men desire riches, wealth, and honor; and seek by all meanes to come therevnto: yet they are often deceiued of their purposes, because they aske not these things from God, the only geuer of all good things: yea, whose gift riches and honour are in speciall. And for riches, who can deny them to be the gift of God? Was it not by God that *Abraham* became so wealthie? were not *Isaac* his riches the gift of God? did not God blesse *Laban* with riches for *Iacob*s sake? saith not *Iacob* to his wiues, the daughters of *Laban*, that God had taken away their fathers goods and riches, and geuen it to him? doeth not *Ioseph* call the second sonne who the Lord gaue him in Egypt, *Ephraim*, because the Lorde had made him increase in wealth & riches, as well as in children, in the land of his affliction? *Iob* confesseth riches to haue beene geuen him from God, when thereof speaking he

he saith; The Lord gaue, and the Lord taketh away; blessed be the name of the Lord. When God had tried *Iob*, & *Iob* had repêted before the Lord, the Lord gaue vnto him twice as much riches as he had before: for his first wealth was seuen thousand sheepe; but his later, fourteene thousand: his former wealth was three thousand Camels; but his later, was sixe thousand: his former wealth was five hundred yoke of Oxen; his later, a thousande: his former wealth five hundred she asses; but his later was a thousand: and this was from God. When *Salomon* had from God choise geuen him, what he would aske; he asked wisdom, to gouern his people: which thing so pleased god, as that God therefore said vnto him; because hee had asked neither long life, nor riches, nor the life of his enemy, therefore he would geue him also that which he asked not: both riches and honour. Therefore the sonne of *Sirach* referreth riches to God, as the geuer thereof. *Pro-* *Eccles. 11*
speritie (saith he) and aduersitie, life and death, pouertie & riches, come of the Lord. Seeing then riches are from God, they ought to be asked of him, and sought for at his handes. Which if wee doe not, we may labour and trauaile long enough, before wee shall attaine thereunto. *1. Sam. 2. 7.*

And as riches are from God, so honour also is from him. *Anna*, the mother of *Samuel*, confesseth the same: *1. Kings 2.*
Psal. 113. 7.
 The Lord (saith she) maketh poore, and maketh rich; bringeth lowe, and exalteth: he raiseth vp the poore out of the dust, and lifteth vp the begger out of the dunghill, to set them among Princes, and to make them inherite the scate of glorie. Whereunto the Princely Prophet *Danid* subscribeth in the Psalms; To come to preferment, is neither from the East, nor from the West, nor from the South: but God is the iudge, hee maketh lowe, and hee maketh high. God promiseth *Salomon* both riches and honour; so that among the kings, there shoulde be none like him al his daies. *3. Kings 3.*
2. Kings 6
3. King 20.
Salomons glorious and pompous aduancement to god.

Daniel

Chap. 4 Sermon I 7.

Dan. 2. & 4
1. Esdras.

Daniel confesseth all power, all promotion, all honour, all preferment, to be from the Lord. Cyrus the heathen king, confesseth his glorie to haue beene of God also. whereby it appeareth, that both riches and glorie are from the Lord. Wherefore seeing these are both from him: when they are not asked, no maruaile they be not obteyned.

The first reason why mens desires concerning wealth and honout are oftentimes voide: is because they aske not these things from the hands of God, whose gifts they are; but they seeke them by their owne meanes; by euill waies; by vnlawfull trades; by wicked endeouours. Thus one by fraud, another by force; one by violence, another by villenie; one by this euill meane, another by that, goe about and seeke to attaine to wealth and honour: but they seek not these in the fear of god, nor at his hāds which geueth them, therefore full oft their purposes are frustrate. Thus men lust, & haue not the thing they lust after: they enuie, and desire immoderately, yet obteine not that which they desire, and whereafter they enuie. They fight, they warre, they striue, they struggle, they toile, they moile: yet compasse not, nor comprehend that, which they laboure thus after: because they aske it not of GOD, but seeke by euill meanes to obtaine it: They acknowledge not God the geuer of these things, therefore they labour in vaine. They lust, they enuie, they desire, they fight, they warre; yet they obteine not, because they aske not.

Wherefore, as men hauing any thing in their power and hand to geue, looke to be asked and desired the giste thereof: and thinke them vnworthie the benefit, which thinke themselues too good to craue and desire it: and therefore men often misse those things they woulde full faine haue, because they seeke not to the geuer, but goe about by other meanes to obteine them: Euen so God, though he geue many things vnasked, especially to his seruants, and sometimes vnto the wicked: yet woulde hee for his riches and honours be sought vnto; and thinketh them

them vnworthie his singular benefits, who thinke scorne to desire them: wherfore they oftentimes misse of their purpose, because they seeke to obtaine it otherwise, then by praier vnto God, who geueth these things onely, vnto men. Which reason Saint *Iames* here setteth downe in the first place, why men lust & desire after things which they obtaine not, because they aske them not of God.

Now as this is specially applied here by Saint *Iames*, so may we more generally consider of it: and as it is geuen here for a reason why honour and riches (wherafter men seeke) are not alwaies attained: so may it be a reason certaine and sound in other things innumerable, that therefore we attaine not vnto them, because we seek them not from God. We haue no children, and we desire them, but we obtaine not: for we seek by some slubber flabber, or other deuice, to obtain the, but not frō god. We haue not our health of bodie, and we desire it, but wee obtaine it not, because we seeke to cunning women, which for the most part are arrant witches: or to skilfull Physicians, in whom we put our confidence; and by whom (not by God) we look to obtaine it.

To be short, generally in all other things, and particularly in enery one, this is a iust cause of not obtaining: because we aske not the things we would haue, from god, the only geuer of all good things.

Where Saint *Iames* saith, that men obtaine not the things which they desire, because they aske them not: we may herence learne how necessarie a thing it is to pray in all our needes, and necessities to God, for the supplie of our wants. Wherof hath beene spoken Chap. 1. verse 8. sermon 3. fol. 25. Sermon 27.

2 The second reason why men lust and desire, but obtaine not, because they aske these things amisse; to lay them out vpon their pleasures. They desire and aske riches, to spend them lewdly: they would haue honour, to abuse it shamefully. Thus they aske, but they aske amisse, to spend and lay out riches vpon their pleasures: that is,
to

Chap. 4. Sermon 17.

to euill vses, to euill purposes.

This reason is added by the way of preuen:ing an obiection: these men might haue said: Doe not we aske? yea, assuredly we aske, and we aske dayly, and yet we obtaine not. Wherefore sayest thou, O blessed Apostle, that wee obtaine not, because we aske not?

Hereunto Saint *James* answereth: well it may bee that you aske: but when you doe aske, yet you aske amisse: for you aske these things, and Gods good blessings, to spend them vpon your pleasures, to euill vses, to euill purposes: therefore though you aske, yet you obtaine not.

1. Iohn 5.

Vpon 7. Matt.

God, who is rich to all such as call vpon him, promisseth to heare men, but yet so, as that they pray according to his will, and a right: but when we pray amisse, he will not heare vs. Saint *Iohn* saith, that what soeuer we aske according to the will of God, wee shall obtaine it. If then we aske not aright, neither according to Gods will, then may we not looke to obtaine the thinges wee pray for. Saint *Hierom* writing vpon the wordes of Christ in the gospel, saith well and worthily. If hee that asketh obtaine: and he that seeketh, finde; and it be opened to him that knocketh; then to whom it is not giuen: who findeth not, and to whome it is not opened: it is apparant that he hath not asked, sought, knocked as he should: agreeable to the words of this Apostle: you aske and haue not, because you aske amisse.

Many other causes there are, why men (desiring and asking things from God) yet doe not obtaine the thinges they aske. 1 They which aske, are oftentimes wicked: and such God heareth not, though they multiplie sundrie praiers.

Isaie.

Ezech. 8
Amos.

The Lord therefore said to the wicked Iewes, that he would not heare them, though they poured out many praiers vnto him: neither see them, albeit they stretched out their hands vnto him. To which purpose he protesteth in *Ezechiel*, that for their abominations hee would not heare his people. *Amos* in many places, almost in e-

uery

very Chapter witnesseth, that God woulde not turne to sundrie people: hauing regard to the manifold transgressions which they had committed, for which hee woulde shewe no fauourable countenance vnto them, neither heare them. The Prophet affirmeth that God woulde not heare the wicked people, which hated the good, & loued the euill: oppressed their brethren by cruell extortion, and plucked their skinnies from their backes: and their flesh from their bones, and chopt them in peeces as flesh to the pot, and meate to the caldron. The blinde man in the Gospel, restored to sight by Christ, whom the malicious Scribes and Pharisies reputed for wicked, because hee did that miracle on the Sabbath day: sheweth that Christ was righteous, because that God heard him: we know (saith he) that God heareth not sinners: (wicked men, contemning God, and delighting in sinne) but if any man be a worshipper of God, and dooth his will: him God heareth. VVhereby it appeareth, that the wickednes of men, is one cause vvhy they are not heard of God.

Mich. 3.

Iohn 9.

2 Sometimes men aske and obtaine not, because they themselues are hard hearted vnto others, and will not heare them. *David* auouching that God reiecteth the praiers of such, as themselues reiecteth the crie of the afflicted, sayeth: They cryed, but there was none to saue them: euen vnto the Lord, but he would not heare them.

Psal. 18.

Solomon his sonne subscribeth to his father, when he writeth that such as shutte their eares vnto the cries of other men, shoulde crie themselues and not be heard. Therefore our Sauour exhorteth all men when they pray, to

Prov. 21.

be readie to forgiue others, and heare their desires, that they themselues crying, may be receyued. VVherefore

Mat. 6. 37.

Marke 11.

Mat. 18.

when vvee will not graunt the humble and needfull desires of the poore afflicted: when wee are so strait laced: so maliciously minded, so hard hearted, that wee will heare no suite made vnto vs: our selues may often crie and not bee heard, and sundrie times aske that wee obtaine not: For God is not commonly woont to heare such as disdaine the cries of their poore brethren.

Chap. 4. Sermon 17.

3 Sometimes men aske those things which are hurtfull vnto them : therefore not to aske them were wisdom: but when we aske them, not to obtaine them, is mercie from God. The Israelites asked meate for their lust: in anger it was giuen, which to haue denied had bene mercie. *S. Augustine* saith therof: that God denieth sometimes things in mercie, which in wrath he giueth. If then wee aske euill things, it is his louing kindnesse not to graunt them. VVherein God dealeth with men, as a tender father with his children: if a childe aske an euill thing, the father denieth it in loue: if he aske a cole of burning fire: a sharpe poynted, or sharpe edged knife: if hee aske poyson for honie: a Scorpion for an egge: for an Eele, a Serpent: or whatsoeuer other thing bee hurtfull: if hee loue his childe, hee will denie it: euen so when wee not knowing what or howe to aske aright, desire hurtfull things from God: in mercie hee heareth not, but denieth our praiers. When *Plato* considered that men through ignorance oftentimes desire hurtfull things, which being graunted were euill to the parties: hee protesteth this to bee the best forme of praier: which he gathered out of the olde Poets: *Iupiter* king, giue vnto vs praying, and not praying: vowing and not vowing: those things which are best: and commaunde that euill things bee farre from vs, though wee desire them. Thus the heathenish Philosopher sawe, that it was not good to be heard, when men pray for, or desire hurtfull things. If the heathen desired not to bee heard when they prayed for euill things to their gods, which indeede were no Gods: shall not wee repute it a great mercie from the eternall and euerliuing God, to haue our prayers denied, when wee desire things that are hurtfull? Men therefore praying for things hurtfull to themselues, are in mercie repelled and denied. Which things if we should obtaine at the hands of God, therein saith *Chrysostom*, God should shew himselfe an enemy, rather then a louing father.

4 Sometimes we aske things vniust, vn honest, vnlawfull

Num. 11.

Epist. 121.

In Alcebiade

*Ho. 18. opere
imperf. Mat.*

lawfull: would wee God to graunt our prayers? Some men aske the liues of their enemies: some men aske the goods of their brethren: some men aske the vnlawfull vse of strange women: some men aske their owne death: some men the death of their children: some aske agaynst charitie: some agaynst equitie: some against honestie: manie against pietie and vertue. And therefore they haue the repulse at the handes of God. Wherefore it shall bee good and profitable for men, throughly to determine in themselves to aske onely good things at the hands of God, least they receyue the deniall. For men asking vniust, vnlawfull, vn honest things, are not heard at the handes of God: and there petitions are voide and of none effect.

When an importunate or rather impudent suter came to *Agesslaus* the king, earnestly entreating him in a certaine matter, and saide; Sir, might it please your grace, you promised me such a thing: Truth, quoth the king, so the thing were honest and iust that thou requir-est; otherwise I spoke it, but promised it not. The suter replied and vrged further: It becommeth a King to perfourme euerie worde of his mouth, yea, if it were but a becke or nodde of his heade: To whome the king answered: no more, sayeth hee, then it becommeth him that will craue any thing of a king, to aske onely that is rightfull and honest. And thus the king cut off his shamelesse suter. VVoulde God all Kings, Queenes, and Princes, woulde denie all sutes, vn honest, vniust, vnlawfull, or such as tende either to priuate hurt, or publike harme in their kingdomes. Shall a mortall man, and earthly king: shall a heathen which knewe not God aright, denie sutes which are vniust: and shall not GOD our heauenly King denie such sutes and petitions as are vncharitable, vn honest, vnlawfull, vniust, when they are made vnto him? God beeing righteous, delighteth onely in righteousnesse, and equitie: VVherefore he will not admit wicked, vniust, and vngodly prayers made vnto him.

Chap. 4. Sermon. 17.

5 As for these causes the prayers of men are put backe and repelled with God: so also, as Saint *James* toucheth, when we aske amisse, to consume and lay out these things vpon our vaine pleasures. Thus when we pray, it is no maruel that we be denied. Wherby it appeareth, that in euery prayer which we would to be of force and effectual, wee must haue a chiefe regarde and respect to the ende vwherefore vve pray.

The endes of
lawfull pray-
pers.

3

The endes of godly prayers, are, as I suppose three: our owne neede: the want of others: the glorie of God. VVhich endes if wee respect in the desires of our heartes to GOD, wee shall bee heard according to his will. If wee regarde other endes then in holy Scripture can bee iustified, no maruaile that wee obtaine not.

1 And first, in prayer wee must respect our owne neede, which either is in things inwardly and touching the soule: which beeing the more excellent part, ought first of all to bee considered, and those things chiefly to bee sought, which appertaine to the saluation thereof: as the most excellent gift of fayth, repentaunce, loue, good woorkes, pardon of sinnes, paciencie in aduersitie, lowlinesse in prosperitie, peace of conscience, assurance of hope, ioy of the holie Ghost, and the like: whereof our Saujour Christ aduertiseth vs: first of all seeke the kingdome of GOD, or of heauen, and the righteousnesse thereof, and all other things shall bee ministred vnto you. Of which things we shoulde haue speciall regarde, in as much as wee are but straungers here, and haue no citie of abode, but looke for another, in the kingdome of Christ, wherein is the dwelling of Gods Saints for euer.

Matt. 6.

Heb. 13.

Either else our neede is in things outwarde, concerning our bodies, for the competencie of things therevnto, it is also lawfull to pray. Looking therefore vnto our bodily neede, for the supplie of that our want, wee may pray without offence to God. *Solomon* the wise man respecting this ende, prayed neither for much wealth,

Prou 13.

wealth, neither to be pressed downe with pouertie, but to haue mediocritie, and a competencie to supplie all want. Our Sauour woulde for this ende, that men should dayly pray, for their daylie breade, whereunder all needefull things for this life are comprehended. Thus may wee pray for meate, for drinke, for health of bodie, deliuerance out of prision, prosperous successe in common affaires, and all other the like: according as our need shall be. For our owne wants and needs therefore, we may pray to God for temporall things. *Mat. 6.*

2 As the supplie of our owne wants is one ende in prayer respected: so also may wee pray for temporall things, that our brethren may by vs bee sustained. VVherefore, when I desire a competent state of liuing, not onely to maintaine my selfe, and mine owne familie: but that I also may haue whereby to releue my needie neighbour, I pray not amisse. For if it be a blessed thing, rather to giue, then to receyue, as Saint Paul gathered out of our Sauour: then to desire these temporall things, to bee able to minister to the needs of our brethren, is commendable. And for this cause to desire not goodes onelie, but might also to protect the Saintes: power to preferue them: honour and worldlie countenance to deliuer them from the tyrannie of the wicked: I hold it tollerable, both in the temporallie and also in the cleargie. *Acts 20.*

3 Finally, in our prayers, wee must set the glorie of GOD before our eyes: seeking his glorie in all things: alwayes bearing in minde Saint Pauls most graue and diuine counsaile: VVhether wee eate or drinke, or what soeuer other thing wee doe, let vs doe all to the glorie of GOD. This shall wee best doe, when we referre our selues wholly to the will of GOD. As David, who desiring deliuerance from the vnnaturall dealing of Absalon, and to bee restored to the Tabernacle of GOD: yet hee referreth all to the will of GOD, to doe with him as shoulde seeme best in his eyes. And our Sauour Christ, crauing *1. Cor. 10. Col. 3. 2. Kings 15. Mat. 26.*

Chap. 4. Sermon 17.

that the bitter cuppe of persecution, yea of his passion might passe from him: yet said he, not my will O father, but thine be fulfilled. These endes in our prayers ought we to respect if we will looke for any thing at the hands of God, or haue our praiers heard of him.

Math. 20.

Act. 8.

Luc. 16.

But if we respect other and worldly endes, our praers shalbe voide and without effects: when then we pray with the mother of *Zebedeus* childrē, that either our selues or children may sit at the right or lefthand of Christ, respecting our owne ambitio, & not, either our owne need, or the aide of other, or the glorie of God, we are worthy with her, to be repelled: when we desire to bye the gift of the holy Ghost with monie as *Simon Magus* did; thereby neyther seeking the benefite of the brethren, nor the glory of God: but thinking by that feate to get much mony: we deserue the repulse: & to heare with him, thy monie perish with thee: if men desire riches, not to supply their owne needs: neither to helpe their brethren in their necessities; neither to vse them to Gods glory; but to counteruaile and counterpeese their enemies in wealth, and therein to make their partes a good: if we desire riches, to ruffle in our filkes and veluets: and set out our selues in flaunting wise: to apparell our selues gorgiously, and to fare deliciously euery day, with the glutton in the gospel: to wallow and walter in all carnall and fleshly pleasure; or any wise to mispende the things wee craue at the handes of God; we aske amisse, to lay it out vpon our pleasures; and therefore are wee seldome hearde so praying. Thus to pray for riches to fulfill our filthy desire, to oppresse our poore brethren; to craue honour, that we may liue without checke as we luste our selues; to afflict others which are inferiour vnto vs: this vvere to aske amisse, to spent the thinges vvee aske vpon our pleasures: yea it vvere great impudencie to desire the help, patronage and fauour of God in those things, which shame restrayneth to make knovven to others: in vvhich order vwhen vve pray, vve are not only not heard of God, but also sometimes seuerely punished. And these are the

two causes why mens desires are voide of effect; partly because we aske not: partly because, when we do aske, wee aske amisse, to consume it on our pleasures. Let vs pray, &c.

James Chapter. 4. verses 4. 5. 6.
Sermon 18.

- Verse 4. Ye adulterers and adulteresses, know you not, that the amitie of the world is enmitie with God? whosoever therefore wilbe a friend of the world, maketh himselfe the enemy of God.
5. Do you thinke that the Scripture saith in vaine, the spirite that dwelleth in vs lusteth after enuie?
6. But the Scripture offereth more grace, and therefore saith; God resisteth the prowde, and giueth grace to the humble.



Hich wordes contayne the last and fifth thing in the first part of this chapter: which is a sharpe and bitter reproofe of wicked men, for following the vayne and filthie desires of the world.

5. Thing
in the first
parte.

These three verses containing the fifth and last member of the first parte of this chapter: note vnto vs three things, namely

1. The reproofe it selfe, in part of the 4. verse: ye adulterers and adulteresses know you not that the friendship of the worlde, is enmities with God?
2. The reason of the reproofe: in the rest of 4. verse: because hee that professeth friendship to the world, professeth enmities to Godward.
3. The preuenting of an obiection. vers. 5. 6.

5. parte of the first member.

1. Of these three, the first is the reproofe it selfe: wherein S. Iames sharply rebuketh men for the lustes and desires in them, which in these wordes is contained: Ye adulterers and adulteresses, know ye not, that the amities of the world is enmities with God? which speach argueth, that the Apostle was much moued and sore troubled at the iniquities and great wickednesse of these men, that he should fall into such sharpe and bitter speeches: ye adulterers and adulteresses.

By adulterers and adulteresses here, the Apostle meaneth not suche as defile their bodies with straunge lustes; and ioyne themselves in carnall copulation with such as they should not: as a woman or woman kinde to haue the vse of any bodie but of a lawfull husbände: or a man, to knowe any woman in like manner, but his lawfull wife onely: but here by adulterers and adulteresses according to the manner of holy Scripture, he meaneth all such, as preferre externall and outward thinges, as riches, honour, dignitie, and worldly pleasure whatsoever, to and before the loue of God, and his only sonne our Sauour Iesus Christ: and so leauing God and Christ Iesus, to whome onely they should cleaue, as a chaste spouse

spouse to their deare husbände: ioyne themselues to the Mammon of iniquitie, and other worldly louers, preferring things temporall, to things eternall: things earthly, to things celestiall: things momentanie, to things perpetuall; and therewith runne a whoring after their owne inuentions. After which sence the princely Prophete speaketh: Lo, they that withdraw themselues from thee, *Psal. 73.* shall perish: for thou destroyest all them that go a whoring from thee: reputing that for whoredome, vwhen men *Numbers 15.* forsake the Lord and seeke after his creatures: & so preferre carnall things before God himselfe. 39.

So our holy and most blessed Sauour calleth the Jewes an adulterous generation: for that they forsoke God and his deere Sonne Christ; and gaue themselues ouer to idolatrie: hypocrisie, vanitie, traditions of the elders, and such like doting follies. *S. Iames* following this phrase of speech, calleth the ambitious & couetous persons of his time, who were held with infinit desire of riches & honours, for loue whereof they breake the knot & bonde of coniunction with God; adulterers and adulteresses. *Mat. 16.*

Which name in this behalfe we worthily deserue; because God hath coupled vs vnto himselfe in honorable wedlocke, as it were: wherefore he saith to his church: I will marrie thee to my self for euer: yea I wil marrie thee vnto me in righteousness, in iudgement, in mercy & compassion. I will euen marrie thee in faithfulness, and thou shalt know the Lord. Of this heavenly mariage *S. Paul* speaketh to the elect saints of Corinth; I am iealous ouer you with godly ielousie: for I haue prepared you to one husband, to present you as a pure virgin vnto Iesus Christ. The saints & elect of God, in the receate of the holy Sacramēt of baptisme: haue pledged and plighted their faith and trowth to God; being then married to God, & betrothed to Iesus Christ, we ought not to leaue our first loue, and betake our selues to worldly creatures; but wholly to depend, relie and rest vpon him, and cleaue inseperably to him, who hath freely loued vs, in his beloued sonne Iesus Christ our Lord. *Osei. 2.* *2. Cor. 11.* *Reuel. 2. 4.*

The

Chap. 4. Sermon 18.

The case thus standing then vvith vs: to set our affections vpon earthly thinges: to force and bende all our loue to vworldly vwealth, riches and honour; is nothing els but the losse of our faith to God, the breach of the knot & bond of loue to him, the violating of matrimoniall chastitie toward the almighty, vvhereby vve become adulterers and adulteresses against the Lord.

The impure & vvicked persons of this vvorld, vvwhose onely care is the encrease of their wealth and honour, are therfore adulterers and adulteresses against God: and by the Apostle here so termed; ye adulterers and adulteresses. Almighty God hath sent his onely sonne, of his vnspeakable loue, to ioyne vs vnto himselfe in heavenly mariage by an inuiolable coniunction: by him are we purged frō all iniquitie, to be a pure spouse vnto him, immaculate and vndefiled before God: that he might make vs vnto himselfe a glorious Church, not hauing spotte or wrinkle or any such thing. Shall we so soone forget our heavenly cōiunctions: shal we so soone forget that inestimable benefite; shall we so soone falsifie our faith & trouth to God? Shall wee burie in obliuion so greate louing kindnesse of the Lorde? shall we violently rente in peeces the bonde of couenant, with so solemne protestation knit betwixt God and vs? shall wee make a diuorce from him, who loued vs forlorne; and loued vs freely without any portion of goods to commende vs? to followe the straunge loue of the world? o we adulterers & adulteresses in so doing!

Wherefore as they which haue giuen their faith mutually, and plighted their trouth each to each other, and haue so knit the knot of matrimonie, and are ioyned in honourable mariage together: leauing their owne louers, ioyne themselues in straunge loue, are adulterers and adulteresses, and so both called and counted: even so they, which by solemne protestation haue in baptisme betrouthed themselues to G O D, leauing him, and giuing themselues to the straunge loue of the worlde, and worldly thinges: commit adulterie agaynst G O D:
and

Tit. 2,

2. Cor. II.

Eph. 5.

and by Saint *Iames* are called adulteresses and adulterers; Ye adulterers, and adulteresses, know you not, that the amitie of the world, is enmitie with God?

Thus to loue the world immoderately, as doe the wicked, is to hate God; to professe friendship thereto, is to proclaime warre against God; to geue our selues inordinately to worldly things, is to play the adulterers, and adulteresses against the Lord: for which thing, here men are sharply reproofed; Yee adulterers, and adulteresses, know you not, that the amitie of the worlde, is enmitie with God?

2 The reproofe premised, the reason followed, why the lustes and desires of worldly things should be auoyded, and cannot bee followed without adulterie against God: and the reason is from contraries; the loue of God, and of the world, are contraries: therefore they cannot agree together, neither consist in one and the same person. For if we loue the world, we must needs hate God: and if we loue God, we must hate the world: we cannot loue both at once, and together: for the amitie of the world, is enmitie with God: and he that maketh himselfe a friend of the worlde, professeth (as it were) open hatred against God.

The loue of the world is, for men to make the selues seruants and slaues to worldly desires, and corruptions. The loue of God is, to preferre him before all things, and wholly to dedicate our selues to his seruice, in holines & righteousness, acceptable before him. Betwixt which two, there is such contrarietie, as how much a man is inclined to the one, so much hee declineth from the other: how much he is wedded to the world, so much he is alienated from the Lord. For as a woman, the more shee groweth in loue with another man, the lesse loue she hath, and the lesse liking of her husband, whom in fine she hateth, and loatheth: Euen so we, rauished with worldly desires: the more we loue them, the lesse we loue God: by the meanes whereof, in fine we also hate him.

Luke 1.

And as a wise husband cannot abide his Spouse wanton-

Chap. 4 Sermon 18.

only to sport and play with an adulterer: neither wil he part stakes in matrimoniall and secrete dueties of marriage, with any other: so neither will God, and our Sauour Christ, suffer vs his spouse, to dallie and sport with Sathan, and this present world: wherby we runne a whoring from him. O then you aduresses, and adulterers, who are tickled with the inticements, choaked with the cares, raniſhed with the loue of worldly lustes: know you not that the loue of this world is enmity with God: and that in louing the world, you growe in hatred with God? So that you cannot loue the world, but you must leaue god, & committe adulterie and fornication against him.

How contrarie these two loues be; and how impossible it is for vs, to loue both God and this world at once, and together: it may appeare by our Sauour himselſe, who telleth vs; that no man can serue two masters (being contrarie one to the other) for either he shall hate one, & loue the other; or leane to the one, and despise the other: that we cannot serue God, and riches: God, & Mammon, the Lord, & this world, are contrarie masters; so that none can serue the both together. The holy apostle *Iohn* subscribeth to his master and ours, Iesus Christ; who exhorting men not to loue the world, neither the things therein, reasoneth from the contrarietie betwixt the loue of God, & of the world; Loue not the world, nor the things therein. If any man loue the world, the loue of the father is not in him. Saint *Paul* rightly demaundeth (as a matter impossible) what fellowship hath righteousness with vnrightheousnes; what communion hath light with darkenes; what concord hath Christ with Beliall? God being righteous, hath no fellowship with the worlde, which is wicked, and lieth altogether in sinne: God being light, and the father of lights, in whom also there is no darcknes at al, hath no communion with Sathan, the prince of the darcknesse of this world. Christ being holy, hath nothing to do, no concord with Beliall, the Prince of wickednes: So that these cannot dwell in the heart of man together, as in the fountaine of loue, being so contrarie and opposed.

Truely

Mat. 6.

1. Iohn 2.

2. Cor. 6

1. Iohn 5

Iunes 1

1. Ioh. 1

Ephes. 6.

2. Cor. 1

Truely therefore saith Saint *Augustine*, the loue of the world, and the loue of God, cannot stand, or consist together; no more then the same eyes at once, can looke vpon heauen and earth in the same instant. Being theretore so contrarie, God and the world, it cānot be, but that such as make themselves friends with the world; become enemies vnto God. Wherof they to whom Saint *James* speaketh, not ignorant: are sharply reprocued for louing the world with the hatred of God: Ye adulterers, and adulteresses, know ye not that the amitie of the world is enmity with God? whoſoeuer therefore will be a friend of the world, maketh himſelfe the enemy of God.

S. Augustine.

And this reason of the holy Apostle, holdeth not onely in the propounded matter of ambitious and couetous desires, which men cannot loue, and loue God also; but it holdeth in all worldly wickednes, and loue of earthlie things whatſoeuer: which men cannot poſſibly loue, and loue God together. For then might a man be holy, and wicked; godly, & vnrighteous all together; for they which loue the world, are wicked and vnrighteous; as the worlde it ſelfe lieth in wickednes: and ſuch as loue God, are godly and holy, euen as God him ſelfe is holy.

*1. Iohn 5
Leuit. 11
& 20. &c.*

That wee cannot poſſible geue entertainment to God, and to the world together, and at once loue them both: the reason is their contrarietie; for things contrarie cannot dwell at once in the ſame perſon. And the contrarietie betwixt the loue of the world, and the loue of God, in foure things appeareth.

*God and the
world contrarie
as appeareth in
ſoure things.*

1 In the repugnancie of their nature. GOD is by his nature pure, holy, vndefiled, without contagion of ſinne, and without permixtion of any euill: But the worlde is altogether wicked, defiled with ſinne, spotted with many blemishes of vnrighteouſneſſe, full of all contagion, & deadly poyſon of iniquitie: So that in nature there is a contraictie betwixt theſe. Naturally therefore being contrarie, wee cannot loue them both together.

*Leuit. 11.
19. 20.*

1. Iohn 5.

2 As their natures are contrarie, ſo are their precepts con.

Chap. 4 Sermon 18.

contrarie: for other things by God, other things by the world are inioined: wherein the contrarietie betwixt the appeareth. God commaundeth mercie, liberalitie, pitie, compassion: the world perswadeth crueltie, mercilesnes, couetousnes, hardnes of heart, violence, iniurie, and oppression. God commaundeth holines, sanctification, to be fruitfull in all good works, to his glorie: and to encrease therein to ripenes, and a full measure in Iesus Christ. But the world moueth vs to filthie conuersation, to defile our selues with carnall lustes, and all vngodlines: to wearie & waste our selues with all fleshly pleasure, that wee may be vncleane in soule and in body. God commandeth vs not to lie, but speake the trueth one to another; not to backbite, not to slander, not to deceaue, not to circumuent or defraud one another: not to sweare vainly, not to curse bitterly, and infinite the like: but the worlde would haue vs to lie, counterfette, slander, deceaue, circumuent, sweare, curse, banne, and geue ouer all the powers of our mindes, and partes of our bodies, to committe iniquitie. Seeing one commaundeth thee (saith *Chrysostome*) to geue of thine owne goods: the other violently to take the goods of others: one to embrace chastitie, the other to follow intemperancie: the one to loue sobernes, the other to delight in gluttonie: how is it possible we shoulde obey these precepts, being so contrary: & so seem to loue them both together?

3 As their precepts are contrarie, so are the qualities of them which loue the one and the other, contrary. For other things please God; other things the world. Other qualities are required in such as loue God; other things and qualities in them that loue the world. The louers of God must be ledde by the spirite of God, & walke in the spirite of God, and bring forth the fruites thereof: as loue, ioy, peace, long suffering, gentlenes, goodnes, faith, meeknes, temperance, and such like: they must be indued with mercie, humblenes of minde, kindnes, forgeuing one another, euen as Christ forgeueth vs. But the seruants and louers of the world, are possesse with crueltie, mercilesnes, wrath,

*Rom. 12. vpo
Manh.*

*Ephes. 4.
Col. 3.*

wrath, ennie, currishnes, contention, fornication, vnclean
nes, wantonnes, hatred, debate, emulation, sedition, mur-
ther, drunkennes, gluttonie: and the workes of the fleshe: *1. Cor. 6*
which who committe, shall not inherite the kingdome of *Gal. 5.*
God, and of Christ. *Ephes. 3.*

The louers of God are pure, vnrebukeable, blame-
lesse before him in loue, seruing him in spirit & in trueth. *Col. 3.*
But the seruants of the world, are corrupt, deceitfull from *Iohn 4.*
the wombe, defiled with sinne, flattering God with their *Psal.*
mouth, and dissembling with him in their double tounge.
The seruants of God, and such as loue him, are sober and
temperate: but the louers of the world, make their bellie
their God: whose end is damnation, whose glorie is to
their shame, being earthly minded. Seeing therefore the *Philip. 3.*
qualities of the louers of God, and of the louers of the
world, are contrarie and diuers; it cannot be that the same
should loue God, and the world both together.

4 Finally, the very loue it selfe is in qualitie con-
trarie: for the loue of God is pure, chaste, and holy, spi-
rituall: but the loue of the world is impure, vncleane, pro-
phane, and sensuall: wherefore no man canne loue
god, and the world. Yea rather, they which endeouour to
become friends of the world, make themselues therby the
enemies of god.

Wherefore (my deare brethren. beloued in Iesus
Christ) if we be the elect of god, chosen by him out of the
world, to loue him, and serue him, in such holines as is
acceptable vnto his diuine maiestie: If we be the profes-
sed Souldiers of Christ, to fight vnder his displaied ban-
ner, against Sathan and the world: shall we (as backsti-
ders from god, traitors vnto Christ, enemies of our owne
saluation, prophaners of our Christian profession) geue
our selues to the loue of the world, and committe fornica-
tion against god? Cleaue thereunto in league and bonde
of friendshippe, and so become enemies vnto the Lorde
our god almightie? Let vaine, wicked, ambitious and con-
tentious persons; let greene flourishing youth, who thinke
to loue god and the world also; herence learne, that they
cannot

Chap. 4. Sermon 18

cannot loue both, and that in making friendship with the world, they fall at variance with God. It is God that speaketh in his Apostle: it is the spirit of truth, which informeth vs: it is Christ in his minister, that openeth his mouth and assureth vs: that whosoever will be a friend of the world, maketh himselfe the enemy of God.

Seeing then there is such contrarietie betwixt the loue of God, and of the world, as who so making friendship with the world, procureth hatred with God: it is meete therefore that all professed Christians, should ad-dresse themselves to the renouncing of worldly loue, and seeke to holde fast the knotte of Gods loue without wauering, that we may remaine his friends for euer.

The case therefore thus standing with men, that who so seeketh the friendship of the world, thereby professeth hatred against God; it appeareth manifestly, that many men and women which professe christian religion, are notwithstanding enemies vnto God. For whosoever maketh himselfe the friende of this worlde, thereby professeth himselfe, or at least maketh himselfe in deed the enemy of God; and most men and women seeke dayly the friendship of this world; as the couetous, prowde, wanton persons: ambitious men, adulterers, fornicatours, vn-cleane persons: vsurers, extortioners, oppressours, dron-kards, surfetters, liars, blasphemers, slanderers, and the rest of the wicked route: in whose mouthes God is often, but he is farre from their hearts and raines: Then is it euident, that many (euen professing godlines) make themselves the enemies of God, in that they strike hands, and enter league with this wicked world. Whom the holy Apostle therefore reproveth; Ye adulterers, & adulteresses, know you not that the amitie of the world, is enmitie with God? Whosoever therefore will be a friend of the world, maketh himselfe the enemy of God. This is the voice of God, therefore must wee heare it: it is the sonnde of the spirite of truth, therefore must we obey it: it is Christ Iesus which thus reproveth in his seruants, therefore must

Jfai 29.

Iere. 12. v. 2.

we beleue him. And this is the reproofe of these desires, and the reason, wherefore they must bee auoided of the children of men, because they purchase hatred with God. on 13. The last and thirde thing in this fourth branch of the first part of this Chapter, is a preuenting of an objection in the fifth and sixt verses contained. They might haue sayde to Saint *James*: O blessed Apostle, howe is it that thou inuengehest against these desires so sharply, as to repute them for wicked adulterers and adultresses, which seeke and followe after them? are not these such as nature hath ongraffed? Being therefore naturall, they ought not with such sharpnesse, such bitternesse, such vehemenice to be reproofed.

Hereunto the Apostle answereth: doe you thinke that the Scripture sayeth in vaine: The spirit that dwelleth in vs, lusteth after enuie? But the Scripture offereth more grace: and therefore sayth; God resisteth the proud, but giveth grace vnto the humble. As who shoulde say. True it is, that we are giuen to these vices naturally, and the Scripture confirmeth the same: yet doth not this excuse vs, but rather howe much more vehemently wee are by corruption of nature, carried away with these things: so much more diligently must wee beware of them. Neither shall our labour therein be in vaine, but shall receyue a full rewarde: in as much as GOD resisteth the proude, ambitious, couetous, which hunt after these desires, and leaue him: and also ministreth grace, sendeth helpe, giueth ayde to such as are humble, and in true lowlinesse of minde, cleaue inseparably to him.

Let vs a little vnfolde and rippe open the wordes, where he sayeth; Thinke you that the Scripture sayeth in vaine? VVhat meaneth the Apostle here by the worde, Scripture? Surely hee may thereby meane and vnderstande some place either of the olde, or of the newe Testament, though the place bee not manifest, neither this sentence verbatim, worde for worde, as it lyeth here, there to bee founde: so that this meaning may bee well

801 Chap. 4. Sermon 18.

gathered out of any place, as no doubt it might. Albeit then this Scripture it selfe can no where be found in holy Scripture: yet seeing it may therence be gathered, it is inough: and therefore he calleth it Scripture. The Apostles had this libertie, not only to giue out the plaine place of any Prophet, or of Christ himselfe, for Scripture: but also that which might bee gathered out of such places, they haue in their writings tendered for Scripture vnto posteritie. As Saint Paul to the Ephesians at Miletum, alledgeth for Christs saying this: It is a blessed thing to giue, rather then to receyue. VVhich Scripture is not orderly written, nor spoken by Christ in any place: yet may it bee gathered out of diuerse places of the Scripture in effect: and therefore as Scripture he alledgeth it.

Acts 20.
Iohn 7. 38.

Ephe. 5.

In like maner, in the Epistle to the same Church and congregation, saith Saint Paul, (after many exhortations and arguments, to perswade them to holinesse and sanctification of life:) therefore he saith: awake thou that sleepest, and stand vp from the dead, and Christ shall giue you light. This Scripture worde for worde is no where to be founde in any place of holy Scripture: yet because it may bee gathered out of diuerse places of *Iesai.* as out of the 9. Chapter 2. verse. 26, chap. ver. 19. 60. chap. ver. 1. or the like, either in him or other: as fundrie are of sundrie opinions thereaboutes: therefore hee alledgeth it for Scripture. Saint James in like maner gathering this Sentence out of the Scripture, though worde for worde it bee not there to be founde, alledgeth it for Scripture, and so calleth it: Doe you thinke that the Scripture sayeth in vaine: the Spirite that dwelleth in vs, lusteth after enuie?

Gene. 6.

This place may be gathered out of diuerse testimonies of Scriptures. For it may be gathered out of *Moses*, his booke of Genesis: where it is thus written, that God sawe that the wickednesse of the earth, or man vpon the earth, was great, and the imaginations of his heart onely euill continually. VVhere the Prophet teacheth that
man

man naturally is wicked, and all his imaginations of heart, euil: therehence *James* might gather: that naturally our spirite lusteth after enuie, after euill things, seeing the imaginations of mans heart are all euill continually. It might bee gathered also out of that which after the deluge and floud, God saide in his heart, I will no more curse the ground for mans sake: for the imagination of mans heart is euill, even from his youth: this also intimateth that man naturally is giuen to corrupt lusts, and euill desires, that therehence *Saint James* might say, Thinke you that the Scripture sayth in vaine, the spirite that dwelleth in vs, lusteth after enuie? Or else it may bee gathered out of *Ieremie*, when hee sayeth: The heart is deceytfull aboue all things: who can knowe it? This in effect importeth thus much, that naturally wee lust after enuie, and euill things. For hereby, and by other testimonies is auouched, that men not regenerate, are caryed naturally, with all force to euill. Thus therefore hee answereth their obiection, though these lustes bee naturall, yet ought they to bee auoyded: for the Scripture teacheth vs, that naturally we lust after enuie, and desire euill things. Thus the Scripture here signifieth that which out of the Scripture is gathered.

Gene. 8.

Iere. 17.

Nowe hee sayeth, that the Scripture sayeth, that the spirite which dwelleth in vs, lusteth after enuie. By the Spirite, here the corrupt affection, and heart of man is vnderstoode: the crooked, crabbed, and corrupt disposition of nature: the fancie, the inclination of our hearts naturally. In which sense and signification, the Prophet vseth the worde Spirite: when God willed him to say to those Prophets which prophecied out of their owne hearts; Heare the worde of the Lorde: Thus sayeth the Lorde GOD; Wo vnto the foolish prophets, that followe their owne spirite, and haue seene nothing. The Prophet *Daniel* speaking of King *Belshazzar*, sayeth, that when his heart was puffed vp, and his Spirit hardened in pride: then was hee deposed from his kingdome, and they tooke his honour from him. In

Ezech. 13.

Dan 5.

which places and the like, the Spirite is taken for the heart, minde, and corrupt affection of man: The meaning then of this place is, that it is manifest by testimonies of Scripture tending thereunto, that the heart, spirit, and minde of man, is naturally set vpon enuie, euill, wickednesse, neither dooth the Scriptures speake in vaine thereof: for we are giuen in deede to lust, to enuie, to desire, to quarrell, to contend: either for encrease of wealth, or of honour among men. Therefore the Scripture sayeth not in vaine, for it is too sure and certaine: that the spirite which dwelleth in vs: naturall corruption which possesseth the seate of our hearts, lusteth after enuie.

Some by spirite here vnderstande the Spirit of God, and reade the whole sentence interrogatiuely: thinke you that the Scripture sayeth in vaine: the spirite that dwelleth in you, lusteth after enuie? Making this the meaning: dooth the Scripture teach, that Gods spirite moueth vs to enuie, debate, lust, and such like? No, it is not Gods Spirit that moueth men therunto: wherewith we are not guided when we are quarrellous and contentious. But how, those words then, thinke you that the Scripture saith in vaine: may be vnderstood, I see not. Therefore I retaine the former sence as most naturall.

The other part of this answer, is: but the Scripture offereth more grace, and therefore saith: God resisteth the proude: but giueth grace to the humble. Whereas naturally wee are giuen to euill, and lust after enuie: the Scripture offereth more grace, and giueth vs better counsell then to giue our selues to these quarrels, and to be caried away with such desires: therefore it sayth, God resisteth the proude: but giueth grace to the humble.

By the Scripture here, hee vnderstandeth euident testimonies: for this thing, is in sundrie places recited.

By the proude, hee vnderstandeth such as in following their owne desires and lusts, rebell agaynst God. By the humble, he meaneth such as in meekenesse of spirite
and

and humilitie of minde, submit themselves to God with reuerence, and endeouour to suppress their euill affections in themselves: whose endeouour God fauoureth and furthereth: giuing his grace vnto them, which is farre better then all worldly riches, wealth, honour whatsoever: or delights and pleasures most precious among the sonnes of men.

This saying: God resisteth the proude, but giueth grace vnto the humble: eyther in the verie same woordes: or in woordes of the same sense, is often repeated: and it consisteth of two members: 1 That God resisteth the proude. 2 That he giueth grace to the humble.

For the first, God resisteth the proude: *David* the princely Prophet auoucheth the same: God sayth he will saue the poore people: but will cast downe the proude lookes. Which thing Almighty God also threatneth against the obstinate and rebellious people by his Prophet: the high looke of man shall be humbled: and the loftinesse of man shall be abased: and the Lord onely shall be exalted in that day. *Ezechiel* setting downe the Parable of the two Eagles, wherby, *Nabuchodonosor* king of Babylon, and *Iechoniah* the king of Israel were ment: which *Nabuchodonosor* abounding in power, riches, and a mightie kingdom, should carie the other into captiuitie: and afterwarde shoulde bee plagued for his oppression of the Church and people of God; comforting the Saints, the Prophet telleth them, that God would beate downe the proude enemies of the Church, and exalt her, which was low and despised, and saith: All the trees of the field shall knowe, that I the Lorde haue brought downe the high tree, and exalted the lowe tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lorde haue spoken it, and done it. In like manner entreating of the fall of *Zedechiah*, and the captiuitie of *Iehozadecke* the Priest: in the person of GOD, the Prophet speaketh: thus sayeth the Lorde God: I will take away the Diademe, and take

Psal. 13.

Isai 2.

Iere. 49.

16.50.24.30

Ezec. 17.

Ezec. 21.

Chap. 4. Sermon. 18.

away the crowne; (whereof the one might concerne the priest, the other the Prince.) I wil take away the diademe, and take of the crowne; they shalbe nomore the same; I will exalte the base or humble, & abase him that is high.

Ezech. 31. And cōparing *Pharao* with the king of *Assiria* for prosperitie: & prophesying like destruction to them both: witnesseth that God would abate both their prides, and resist the insolencie of their spirites. *Nabuchodonosor* being

Daniel 4. cast downe by God, and afterwarde exalted againe; breaketh forth into these wordes in *Daniel* the Prophete: Now therefore I *Nabuchodonosor*, prayse and extoll, and magnifie the King of heauen whose workes are all truth, and his wayes iudgements, and those that walke in pride,

Eccles. 10. he is able to abate. The whole 10. chapter of *Sirach* tendeth almost to no other purpose, but to teach that God resisteth the proude. *Salomon* the wise, king ouer *Israell*,

Prou. 29. auoucheth the same truth; and saith, the pride of a man shall bring him lowe: because God euermore resisteth the proude as the Apostle teacheth. Saint *Peter* hath the

1. Pet. 5. very same sentence: decke your selues with lowlinesse of minde; for God resisteth the proude, and giueth grace to the humble. The blessed virgin *Marie* in her song,

Luke 1. singeth prayse vnto God, who had put downe the mighty from their seate, and exalted the humble and meeke.

Luke 14. Our Sauour Christ saith, that such as exalt themselves in their owne pride, shalbe abated and brought low. And

Seneca in his traged.

the heathenish *Megera* in *Seneca* saith to *Lycus*: rule being proude in minde: and beare a lofty and high stomacke: for God followeth at the backe, the proude to punish them and resist them. Who so through worldly desires therefore shall lift vp themselves against God, must looke to haue God to resist them, as an enemy, and with his mighty power to withstande them: for the Scripture teacheth, that God resisteth the proude. See *Cyprian. 1. lib. epist. 3. fol. 7.*

How God resisteth the proude.

Now how, and by what meanes doth God resist the proud? by many meanes and sundry.

I He resisteth them by punishing them for their pride

pride against him, as he did the builders of the Turret of Babel, whose toppes should haue reached to heauen; if their purpose might haue bene effected. But God seeing the vanitie of their mindes, the pride of their hearts, and the insolencie of their spirites, punished them with confusion of their language, that one could not vnderstand another, and so they were resisted. When *Manasses* was puffed vp with pride, he was resisted by the punishment of God, who deliuered him vp into captiuitie wherein he was humbled. *Nabuchodonosor* waxing proude of his goodly and gorgious citie which he had builte: was resisted by God through punishmentes, for the Lord made him seuen yeares to remaine in the fieldes as a beast, and bannished him the societie of man.

So *Isai* the prophet speaking against the proude Babylonians, bringeth in God threatening by punishmentes to resist them: I will visite the wickednes vpon the world, and their iniquitie vpon the wicked: and I will cause the arrogancie of the proude to cease, and caste downe the pryde of tyrants. *David* mentioneth this way of resistance; the Lord preserueth the faithfull, and abundantly rewardeth the wicked doer. Thus was the pryde of *Goliath* resisted, when God punished him by little *David*, who with his sling stone patted him on the pate, cast him to ground, and with his owne svorde cut of his head, and so abated the pride and glory of the Philistines. Thus God resisteth the pride of *Assur*, by bringing many punishmentes vpon him, for his arrogancie and insolencie of spirite. Thus God punished the pryde of *Abfalon* and so resisted his seditious enterprises, by hanging him by the haire of his head in a thicked.

Thus God resisted the pride of *Antiochus*, vvho in the hautinesse of his harte, had threatned to make Hierusalem a common buriall place for the Ievves: but immediately GOD smote him vvith an incurable disease in his bowels, vvherevvith till his death he vvastormented. So resisted he *Herode Agrippa*, vvho making on oration to the people, vvhereat they cried, it is the voice of

Chap. 4. Sermon 18.

Capaneus.

God, and not of man: he proudly chalenging this praise, was resisted by God, by like punishments: *Capaneus* in great pryde, being one of the captaines which besieged Thebes; saide he would besiege it in despite of G O D, whose pryde God resisted by punishment; for a thunder bolte as some say, or as other write, a stone from the wall fell vpon him and slewe him. Finally, when *Apries* king of Ægypt had proudly sayd, that neyther man nor God colde take his kingdome from him; he was by the iust punishment of god resisted, for he was choked and so destroyed. Thus by sending punishments vpon the proude, the Lord resisteth them.

Apries.

2. Sometimes he resisteth the proude, by hindring their purposes, by some meane vnlooked for. As when the proude king of *Assiriah* had intended the destruction of Hierusalem, god resisted him, first in rayling vp *Tirhaka* the king of the Blackemores to fight against him, for which he departed; and afterward vpon a second siege, by sending his Angell to destroy his people: which when he sawe, he departed and went to his owne countrie. In like manner was *Saul*, proude and malicious heart abated, who purposing the destruction of *David*: hearde say by a messenger vpon the sudden, that the Philistines had invaded the lande, for which cause he returned from pursuing *David*, and so he was resisted.

4. King. 19,

Act. 4. 21.

1. Kings 23

Esther 7. 9.

3. God also resisteth the proude, when hee turneth their deuises vpon their owne neckes: and maketh them fall into the mischief and snares which they haue prepared for others. When *Haman* in intollerable pride had determined the destruction of the Iewes, and had prepared a iubbet or gallowes for *Mardocai*; the Lorde resisted his proude purpose, and caused him to be honged vpon the same gallowes, which he had prepared for another.

Daniel 6.

When the proude princes of the prouinces of Baby- lon, had diuised and determined the death of *Daniel*, and by a false accusation had condemned him to the denne of Lions; God resisted their proude and malicious deuise; and caused that the same Lions deuoured them,

them, their wiues and children; whom they had thought should haue bene the death of *Daniel*.

When *Cush* one of *Saules* kinsmen had falsly accused *Dauid*: the man of god threateneth that God would in this wise resist him, and therefore saith: that he hath made a pitte, and himselfe was fallen thereinto: and that his mischiefe should fall vpon his owne pate, and his crueltye vpon his owne head. In another place shewing how God resisted the wicked and proude men of the earth, by overthrowing them in their ovne enterprises, and causing their ovne vvicked and mischieuous deuises to fall vpon themselves: affirmeth that the Heathen were sunke dovyne in the pitte that they made; and that their feete were taken in the same nette they had spredde for other.

Againe witnessing that the vvicked enterprises of the proude should turne to their ovne destruction, the Prophet saith; wickednesse and malice shall slay the wicked; and they which hate the righteous shall perish. To that purpose is that saying: the wicked haue drawn their sword, and bent their bowe, to caste dovyne the poore and needie; and to slay such as are of an vpright conversation: but their sword shal enter into their owne harts, and their bowes shalbe broken. Therefore *Salomon* his sonne saith: he that diggeth a pitte shal fall therinto: & he that rolleth a stone, it shal returne vpon him. To turne the wicked deuises of the proude vpon their owne pates; to make the mischiefes of the vngodly, to light vpon themselves: to bring the proude into the pitte of perdition which they haue deuised for other men: is a way whereby also god resisteth them.

4. Moreouer GOD resisteth the proude, by confounding their counsels, enterprises and deuises: as appeareth in proude *Achittaphell* and others. As in the inuincible nauie of the proude Spaniardes (so they called it) sent against little England, so miraculously confounded, and in greatest parte destroyed by the mightie hand of God.

5. Neither

Psal. 7.

Psal. 9.

Psal. 34.

Psal. 37. 57.
6. 94. 23.

Prou. 26.
Eccles. 27. v.
25. 26. 27.

2. Kings 17.

Anno 1588.

Chap. 4. Sermon 18.

5. Neyther thus onely are the proude resisted, but also God resisteth the proude by remouing and taking away frō them, the things vvhich they haue bin proude: as he threatened the damfels of Israell, to take away all their brauerie and excellent ornamentes, because they vvere proude thereof. Nowv some are proude of riches, as he that said to his soule; soule eate and drinke, and take thy pleasure: for thou hast much goods reposed for many yeares; him God resisted, by remouing him & his riches. Some are proude of beautie: vvhom God resisted by sending sicknes or other meanes to hinder and remoue that from them. Some are proude of their vvitte: those he resisteth by causing thē to fall eyther by palsies or such like, into doting follie. Some are proude of their strength: vvhich languishing sicknes abateth. Some are proude of their powre: as *Nabuchodonosor, Senecherib, Antiochus, Pompey, Alexander, & the like*: whom God resisted, partly by taking away life: partly by remouing their power wherein they trusted frō them. Which thing *Job* insinuateth; when he saith that God loseth the color of princes, and causeth them to be girt with a girdle: he leadeth away Princes as a pray, and ouerthroweth the mightie: he taketh away speach from the counseller, & taketh away the iudgement of the auncient: he powreth contempt vpon princes, and maketh the strength of the mightie weake. This God doth not only to punish the people in the defects of their Magistrates and Princes: but also when men are proude of any of their gifts, they are resisted by losing the things whereof they are proude: and this vway doth God also resist the proude not seldome.

6. God resisteth the proude also, when he turneth their ambition and vaine glory into ignomie and shame: as is apparent by the priestes, vvhich seeing the office of the priests to be in contempt, vould haue chaunged their estate by their names: and so called theselues by straunge names: vvhich seeking their vvriting in the Genealogie by the names they pretended, found them not, and therefore vvere deprived of their offices.

Thus

Isai 3.

Luke 12.

Job 12.

Esd. 1.

1. Macchab.

2. 62. 63.

It is verified,

lib. 2. ca. 9. v.

5. 6. 7. &c.

Isai 14. 11.

Thus such as do ambitiously seeke honour and glorie; by the iuste iudgement of God lose both their offices oftentimes, and also their estimation with men: and so are they resisted. *Salomon* noting this kinde of resisting, when God causeth a downefall into all miserie, in them which were puffed vp with pride, and swelled in arrogancie of spirite: affirmeth, that pride goeth before destruction, and an high mind before the fall. Thus the fall followeth their ambitious exaltation; confusion, their vaine glorie; ignominie, their hautines and arrogancie; and so they are resisted. *Pro. 16. 11. 2. 18.*

7 Finally, God resisteth the proud, in destroying their remembrance, and cutting off their posteritie from the earth, for their pride and wickednes. Thereof the holy Prophet *David* may be vnderstood; The face of the Lord is against them which doe euill, to cut off their remembrance from the earth. The wise *Sirach* saith; that god cutteth off the remembrance of the proud. Thus did God by *Elias* threaten to resist *Achab*, by destroying him, and cutting off his posteritie for their pride and rebellion against him. *Psal. 34. 37. 35. 36. Eccles. 10. 21. 4. 3. Kings 25*

When proud persons, therefore, think to make their names immortall, and seeke to make their houses and habitations to continue for euer, and call their landes also by their names: then (contrarie to their expectation) to roote out their remembrance, is a mightie resistance of God against them. By these, and the like waies the proud are resisted by God, and this place of the Apostle is found true; God resisteth the proud. *Psal. 49.*

Now as God resisteth the proud, so he geueth grace vnto the humble: which is the other member of this sentence of the Apostle. Such as forsaking all worldly things, addict themselves wholly vnto him, to serue and worship him in humilite: who cast the crowne of their owne wit, riches, wealth, glorie, at the feete of God, and prefer him before all creatures: These doeth God helpe; these hee furthereth; to them he geueth increase, and greater measure of his grace; as to those only, whom he looketh vnto:

As

Chap. 4 Sermon 18.

Isai 66.

As by his Prophet *Isai* he recordeth; To whom shoulde I looke, but to him that is poore, and of an humble and contrite hart, and trembleth at my words. These are they in whom he multiplieth his graces, and furthereth with his fauour, as our Apostle speaketh: GOD resisteth the proud, but geueth grace to the humble. This song *Anna* the mother of *Samuel*, song in her psalme of praise; The Lord raiseth vp the poore out of the dunghill, to set him among the Princes, and to make him inherite the seat of glorie.

1. Kings 2.

Iob. 5.

Whereunto holy *Iob* agreeth; The Lord setteth vp on high those that are lowe: that the sorowfull may be exalted to saluation. *Salomon* auoucheth the same trueth; The pride of a man shal bring him low; but the humble in spirite shall enioy great glorie. And what is the glorie of the humble? is it not the increase of the graces of God here, and the recompence of our humilitie in the life to come?

Pro. 29.

1. Pet. 5.

S. Peter vseth the same words which *S. James* here geueth out; God resisteth the proud, but geueth grace to the humble. In many of the former cited places, both members are in one sentēce expressed: that as god resisteth the proud; so he geueth grace to the humble. These he blesteth with plentifull benefits; to these he giueth a greater measure of his holy spirite; to these he sheweth his louing fauour and mercie in ample manner; these he daily ladeth with greater and greater blessings from his hand; these he mightely exalteth of his fatherly goodnes; and thus sheweth, or geueth he grace vnto the humble. Which thing *Chylo* the heathē Philosopher (perchance) meant, who being asked what god *Iupiter* did, answered; hee casteth downe high things, and exalteth the things which are lowe.

Chylo.

This thing is manifest in *Moses*, who being of an humble spirite, and walking lowly before the Lord, receaued grace many waies from God. *Dauid* being humble in spirite, was therefore taken from the flock of sheepe, to rule the people of the Lord. *Elizabeth* the mother of *Iohn B.* and *Anna* the mother of *Samuel*, *Marie* the virgin, & mother of Christ, seruing God in their humilitie, receaued grace,

grace, and plentifull fauour from the hands of God. Finally, the Lord encrease his blessings; multiplieth his graces, enlargeth his promises, extendeth his fauourable countenance to those, which setting aparte all worldlie things: cleaue immoueable vnto him; according to this place of the Apostle; God resisteth the proud, but geueth grace to the humble.

Almightie God therefore hath his two hands outstretched: the one, wherewith as with a mallet, or hammer, he bruiseth, and beateth downe the proud: the other, wherewith he poureth out his plentifull graces vpon the humble: the one, wherewith he resisteth, and withstandeth those, who through loue of worldly things, rebell against him: the other, wherewith he fauorably entreteth, & greatly enlargeth such, as renouncing worldly vanities, cleaue vnto him in humilitie of their mindes. Seing then this is true, let vs cast downe our proud lookes, and hornes, which are set vp on high: and let vs with all humble reuerence cleaue vnto the Lord, that he may increase his heavenly graces in vs: for he resisteth the proud, but giueth grace vnto the humble. And this I take to be the plaine meaning of the Apostle in these two verses.

Notwithstanding, if any be of an other opinion, I contend not: Euery one may abound in his owne sense to edification. For some expound it, as I haue saide, thus; Thinke you that the Scripture saith in vaine; the spirite that dwelleth in you, lusteth after enuie? doe you thinke that the Scripture teacheth, that wee are stirred vp to enuie by Gods spirite? is his spirit a spirit of enuie, of quarrelling, of contention? The spirite of God which dwelleth in you, and whereby you are sealed vp to the day of redemption, moueth you not thereunto: but rather the spirit of Sathan, which was a murderer from the beginning; who is also that enuious man, which soweth sedition, debates, contentions, braules and broiles, hartburning, and all mischiese, in the hearts of men. If you thinke thus, you are deceaued, for the Scripture offereth more grace: and therefore saith; God resisteth the proud, &c. Whereby: as
by

Ephes 4

Ioh 8.

Mat. 13.

Chap. 4. Sermon 18.

by a reason of contraries, he proueth that Gods spirite is not cause of contentions, which come of pride: because he resisteth the proud and contentious, and geueth grace to the humble.

Some others expound it in this wise; Think you that the Scripture saith in vaine, The spirite that dwelleth in you lusteth after enuie? Thinke you that the Scripture saith in vaine, That Gods spirite in you is ielous; that it enuyeth that you should loue any other; that you should geue your selues to the loue of the world? Nay, the Scripture saith not that in vaine: For the Spirite of God is a ielous Spirite, and taketh in euill parre, that you shoulde forsake him, to loue the world: he enuieth, that any part of your loue should be deriued from him, to creatures: seeing you are commanded to loue him, with all your harts, strength, power, might, and all that is in you.

And if you say, it is hard not at all to desire worldlie things, and cleaue wholly to God; I denie it not: yet God geueth more grace vnto you, whereby you shalbe able to doe this. They which thus expound it, (as many doe,) leaue out this whole sentence; God resisteth the proude, and geueth grace to the humble. These being the common expositions, and fathered vpon the best Authours: thereof, that which most agreeth with the circumstance of the place, (as me thinketh the first doeth) let it runne for the most currente. And thus much touching these verses, & the first part of this Chapter. Now let vs pray, &c.

James

James Chap. 4. verses 7. 8.

Sermon 19.

Verse 7 Submitte your selues to God, resist the deuill, and hee will flye from you.

8 Drawe neere to God, and he wil drawe neere to you: cleanse your hands, ye sinners, and purge your heartes, yee double minded.

The second place
or part of the
Chapter.

These
wordes con-
taine the
secod thing
in this
Chapter,
touching
our due tie
to God.
Which co-
sisteth of 2.
things.

I. Submissiō to
god: wherein three
things are noted.

Namely:

1. What he commaundeth: to
submit our selues to God.

2. The contrarie: to resist the
deuill.

3. The reason why: that hee
might flie from vs.

2. Approching
& drawing nere
to God: wherein
three things are
to be considered.

Namely,

1. What he commaundeth: to
drawe neere to God.

2. What he promiseth to such
as doe so: that god wil draw
neere to them.

3. How it
is done.

1. By cleansing of
hands.

2. By purging of
heartes.



He holy Apostle James, hauing now ended the first part of the Chapter, concerning contention, which in the ende of the former he had spoaken of; and set downe the causes of contentions: the lustes and desires of

902 Chap. 4. Sermon 19.

of men, fighting in their members : and rendered the reasons and causes why mens desires are oftentimes without effect : and finally, answered the obiection, which might haue concerning that matter, beene made against him : In the second place hee commeth to our duetie to God-warde: which thing the Apostle opposeth to the other vices before mentioned: shewing that as in contention, enuie, ambitious and fleshly desires men follow the suggestions of Satan: so ought they nowe to obey God, and resist Satan the generall enemy of all mankind: and that with sure and certaine hope of victorie: and finally to draw neere vnto God in integritie, innocencie, and puritie of their life. Whereunto these two verses serue.

Submission
to God.

Now our duetie to God is here set downe in two thinges, in submitting our selues to God, and drawing neere vnto him.

Concerning submission to God; therein three things are to be noted. 1. what is inioyned. 2. the contrarie. 3. the reason.

1. Kings 15.

1. The thing inioyned is submission to God: then which nothing is or can be more acceptable or pleasant vnto him: nothing more commendable among men. For what doth God better accept of, then of our holy obedience vnto him: this is more acceptable to God, then sacrifice, this is more pleasant then the fatte of rammes. This duetie men are necessarilie to perfourme vnto God, and vnto his sonne Iesus Christ; to whom they are betrothed, as to an husband.

Ose 2.

Isai 54. 5.

Ier. 31. 32.

2. Cor. 21.

God witnesseth by Ose his Prophet, that he had married the Saints vnto himselfe, in the words which he vttered vnto his chosen people; I haue married thee vnto my selfe in faithfulness, and thou shalt know the Lord. The Church is espoused vnto Iesus Christ: therefore saint Paul saith; I haue prepared you for one husband, to present you as a pure virgin vnto Christ. Therefore, as the Spouse and married wife, oweth her subiection, submission, and obedience vnto him, whose wife she is; and in all honestie, due-
tful

ductifullneſſe ought to applie her ſelfe to the will of her husbände : euen ſo ought the Church and Saintes of God in all ductifull obedience to ſubmit themſelues to God, and his ſonne Ieſus Chriſt. For this cauſe Saint *Eph. 5.* *Paul* inſtituteth and maketh a large compariſon betwixt the wife and the Church : Chriſt, and the husbände : that by the mutuall collation of the Church, and the married wife : and the anologicall proportion betwixt them: both the wife might learne obedience to her husband, and the Church and Saints, their ſubiection to God. Whoſe onely worde, muſt be the rule of our whole life : whoſe will in all things we muſt obey. To whoſe commandement we muſt be applyable : which is our reuerende ſubmiſſion vnto God.

Laying therefore aſide all enuie, malice, contention, wrath, indignation, fighting, quarrelling: Whereunto wee are mooued by the contentious ſpirite of Satan: wee muſt in all humilitie of our mindes ſubmit our ſelues vnto God, as the Apoſtle exhorteth: Submit your ſelues to God.

Men ſubmit themſelues vnto God, diuerſe wayes. 1 In *How are men* obediently and reuerently yeelding themſelues to his *ſubiect to God* worde and will, in hearing what he commaundeth: and carefully perfourming, what hee inioyneth. For as the ſonne is ſubiect to his father: and the ſeruant ſubmitteth himſelfe to his maiſter, then when the ſonne heareth and obeyeth the will of his father, and the ſeruant of his maiſter: euen ſo the Saints of God are ſubiect to God, and ſubmit themſelues to him, when they obey the will and comaundement of God: which thing vndone, wee ſubmit not our ſelues to him, but rebell againſt him. VVherefore as all the Prephets, ſo *Iſai* chiefly, in *Iſai. 1.* the perſon of God, calleth Iſrael the people of G O D. *Ezech. 20. 8.* rebelles agaynſt him, in that they neglected his commandements.

Almighty God in like manner, meaſureth our ſubmiſſion by our obedience, confeſſing that wee haue caſt off his Lordly and fatherly yoke: where wee denie him

Ee

honourable

Chap. 4. Sermon. 19.

honourable obedience, as vnto a father: and fearefull reuerence, as to a maister. All the Prophets, our Sauour Christ: *Steuens* the martyr: the blessed Apostles, haue condemned the Israelites and Iewes as a rebellious people, in that they would not obey his worde: and therein chiefly shewe their submission. Nowe the will of God what is it, but our sanctification: that we shoulde abstaine from fornication: that euerie one might knowe howe to possesse his vessell in holinesse and honour? And wherein is our obedience to him shewed? Is it not in the puritie of our life? As obedient children sayeth *Peter*, fashion not your selues vnto the former lustes of your ignoraunce, but as he that hath called you is holy: so bee ye holy in all conuersation, because it is written, be ye holy, for I am holy.

If then our submission to God shewe it selfe in the obedience to his will and worde: then neither idolatours, neither cursed couetous persons, neither filthie fornicatours, neither pestilent vsurers, neither blasphemous swearers, neither bitter backbiters, neither cruell extorcioners, neither violent oppressours, neither proude Peacockes, neither bloudie murtherers, neither shamefull lyers, neither beastly drunkards, neither deceitfull dealers: neither any such like, of the rabblement and route of the wicked, submit themselves to God: but rather therein rebell against him.

2 As by obeying his will, men submit themselves vnto God: so by yeelding themselves to Gods pleasure to doe with them after his will: men submit themselves vnto him. Thus the three children, yeelding themselves to the pleasure of God, either to deliuer them, or not to deliuer them from the fierie fornace: submitted themselves to him. *Dauid* the king of Israel submitted himselfe to God in like manner, when hee sayeth: If I haue founde fauour in the eyes of the Lorde, he will bring me againe into the Citie, and shewe me the Arke and Tabernacle thereof: But if he say I haue no delight in thee: beholde here I am, let him doe with me as seemeth good

1. Thes. 4.

1. Pet. 1.

Daniel 3.

2. King. 19.

good in his eyes.

Our Sauour Christ was subiect, and submitted him selfe to God: when he yeelded himselfe applyable to the pleasure of his father, concerning the drinking of the bitter cuppe of his passion: Father take from me this cuppe, if it bee possible: but if this cuppe can not passe away, but I must drinke thereof, thy will bee done. So when in all our temporall estate, for honour, or ignomie on earth: when for health, or sicknesse: when for children, or for other things whatsoeuer, wee yeelde our selues wholly and obediently vnto God: when we freely and voluntarily abide his pleasure therein: when without grudging or groyning: muttering or murmuring: wee can pray as our Sauour teacheth: Thy will be done in earth, as it is in heauen: when wee prescribe not to God, eyther time: or place, or manner, or meane, or measure in any thing, but subscribe wholly and in all things vnto him: then submitte wee our selues vnto GOD: but if wee otherwise doe: then submitte wee not our selues to God, but rebell against him.

Mat. 26.

1. Pet. 4. 19.

Mat. 6.

3 Neyther thus onely submit men themselues vnto God, but also when they beare with patience the crosse which the Lorde layeth vpon them, then submitte men themselues to God. Thus the holy Prophets afflicted of the princes and people: thus our Sauour Christ reuyled, flaundered, falsely accused, cruelly executed by the Iewes: thus holy *Iob*: spoyled of the Ismaelites, or Sabeans, robbed of the Caldeans, tempted of Satan, vprayed of his wife, condemned of his friendes: the Apostles suffering manifold iniuries of the aduersaries of the gospel: Finally, the holy martyrs, and all Gods Saints suffering with patience manifold afflictions, and bearing willingly the crosse imposed and layde vpon them: thereby submitted themselues vnto God: VWhereunto the Apostle here exhorteth: Submit your selues vnto god, which is the thing which the Apostle commaundeth: and the first thing in the first point of our ductie obserued.

Chap. 4. Sermon 19

2 The next thing in this first part of duetic is the contrarie : wee must submit our selues to God : but we must resist the diuell : which thing the holy Apostle Saint *Peter* in like manner commendeth vnto vs : bee sober and watch : for your aduersarie the diuell like a roaring lion, goeth about, seeking whome hee may deuoure : whom resist steadfast in the fayth. To this purpose not altogether impartinently serueth that of Saint *Paul* : bee angrie and sinne not : let not the Sunne go downe vpon your wrath : neither giue place to the diuell. VWhich thing had *Euah* our great grandmother learned : which lesson had shee conceyued : to haue resisted and withstoode the subtile sleights of Satan the diuell, who egged her to disobedience to God, and drewe from her submission to him : shee had not tasted of the forbidden fruite, whereby she plunged herselfe and all her posteritie into perdition. Had the Israelites learned to haue resisted the diuell, when by the beautie of the daughters of Moab he tempted them : they had not burnt in lust, neither committed fornication with them, where by the wrath of god was prouoked, and they therefore destroyed. Had the men of the first world remembered to haue resisted Satan, when with carnall pleasure they were tempted : they had not caused the doores and windowes of heauen to open, and poure downe water vpon them, whereby they and all the worlde was drowned. Had the Sodomites beene hereof mindfull (as no doubt they were taught by Lot the preacher of righteousness) when they burnt in vnnaturall lust one with the other : they had not so sore offended, as thereby to call fire and brimstone from heauen, by which they perished. Had *Absalon* remembered to haue resisted Satan, when by ambition he pricked him on to rebell agaynst his owne father *Dauid* the Lordes annoynted : he had not endeououred to haue thrust him from his royall seate of honour, neither had he taken sworde in hande against *Dauid*, the cause of his iust destruction. Had *Iudas* the traitour learned to resist the diuell, when hee put into his minde for lucre to betray his maister : hee had not for that

1. Pet. 5.

Ephe. 4.

Gen. 3.

Num. 25.

Gene. 6. 7.

Gene. 19.

2. Kin. 15. 16.

Mat. 26.

Iohn 18.

that sinne fallen into dispaire, wherein he was his owne hangman, the testimonie of his euerlasting damnation. If the rebels in the north, not long since, and the villainous traytours now of late, with the traiterous conspiratours fresh in memorie, had learned and endeououred to resist the diuell, when to shedde innocent blood: when to depose the Lordes annointed, *Elizabeth* by the grace of God, our soueraigne Ladie and Queene of Englande, France and Ireland: to bring in forraine nations, to set vp a murtherer of her husband, and the onely cause of many miseries and mischiefes, both here and elsewhere in like manner: to endeouour the vtter calamitie and finall destruction of their natie soyle and Countrey, they were by him sollicitied and mooued: neyther had their bodies beene dismembred; (too gentle a punishment for so hainous iniquitie:) neither their soules endaungered to damnation, as theirs were all, which died in finall impenitencie. Had we our selues, men and women, learned to resist the diuell: when now by pride: now by ambition: now by couetousnesse: now by extortion: now by adulterie: now by enuie: now by one iniquitie, now by another, by him we are tempted to rebell agaynst GOD: then shoulde wee not by committing these and the like finnes, so iustly open the mouthes of our Prophets and preachers, to thunder out the heauie iudgement of God against vs, and our Countrey: neither should we be subiect to so many strange and newe diseases, as the punishment of our new finnes: as raigne and abound among vs from yeare to yeare.

VVherefore, both to auoyde manie mischiefes and miseries in our common and temporall life: and also to flie the daunger of future calamitie, and euerlasting damnation to come: wee must euermore remember the exhortation which is giuen vs, and holde fast the admonition of the Apostle: Resist the diuell. VVho beeing the auncient enemye of mankind, seeketh by all meanes to drawe vs from the loue and embracing of GOD, and to couple vs in loue and

Chap. 4. Sermon 19.

league with himselfe: therefore ought we to oppose our selues vnto him as to our mortall enemie, & withstand all carnall lustes; all fleshly desires, all wordly prouokements as the instruments of Satan: that hauing peace with men without contention: and performing reuerent obedience to God, without rebellion; we may rise vp against the deuill; and in all things resist him, as we are exhorted.

*How satan
is resisted.*

1. Cor. 16.

Ephes. 6.

1. Pet. 5.

1. Iohn 5. 4

12. Reu. 11.

Lib. 3. c. 20

*de lib. ar.
bitrio.*

*S. Basil in
psal. 32.*

1. Pet. 1.

Eph. 4.

2. Corin. 1.

John 10.

Now satan the deuill is sundrywise resisted of men. First, by faith in Iesus Christ, wherewith we armed, stande fast without wauering, & thereby resist the assaults of satan the deuill. *S. Paule* arming men against all spirituall assaults by satan and his ministers, and preparing them to the spiritual battle with the deuill & his members, exhorteth them to stand fast in the faith; wherby especially our spiritual enemies are beaten back, resisted & put to flight; watch faith he, stand fast in the faith; acquite you like me, be strong. *S. Paul* calleth faith the spirituall shield, whereby we are able to beare of, and quench the fire dartes of the deuill: therfore exhorting men to put on the whole armour of god, he willeth them chiefly to take vnto them the shield of faith, that thereby they may quench the fire dartes of the deuill. The Apostle *Peter* preparing vs, and arming vs against satan, willeth vs to resist him by faith: be sober, faith he, and watch, for your aduersary the deuill goeth about seeking whom he may deuoure; whom resist stedfast in the faith. For which cause *S. Augustine* attributeth this effect vnto faith, that it vanquished, ouercometh and resisteth the deuill. *S. Basil* vpon *Psalm. 32.* What man is able to wage warre with the deuill, vnles he flie to the helpe of the Capraine of the hoste? therehence therefore through our faith in him, wee wounde and thrust through our enemie. When satan then assaulteth with any temptation, there is no way better to resist him, then by trusting perfectly in the grace of God, vvhich is brought vnto vs by the reuelation of Iesus Christ: and to be assured that seeing we are marked with the scale of the spirite for the sheepe of Christ: therefore we cannot be plucked out of his handes; that sith our names are

written

written in the booke of life, therefore we cannot perish for ever, by the temptation of Satan: that in asmuch as we are chosen by God and predestinate from everlasting of the meere fauour of God, to be conformable to the image of Christ; therefore no creature, in heauen aboue, or in earth beneath; nor in any infernall place: no not Satan himselfe, shalbe able to seperate vs from the loue of God which is in Iesus Christ our Lord. This assurance of our hope; this persuation of our faith; this certaintie of our saluation; if we hold out before satan without wa- uering; we shall in his temptations resist him; and thus by faith is he resisted. *Rom. 8.*

2. As we resist him by faith, so also we resist him by prayer: when in our manifold temptations we flie by prayer vnto God for succour, against the deuill our auncient enemy: when in the midst of the greatest assaults of satan, we runne for strength vnto God, who is the defence; the protectour, shielde and deliuerie of his people: and by whom all they which trust in him, do not onely treade downe men their enemies, but satan himselfe, the aduersarie of all the sonnes of God, by which meanes the assaults of satan are expelled. This way of resisting the deuill, our Sauour Christ commendeth vnto men, when he willeth vs among other things to pray for deliuerance from all euill, and temptations of the enemy: lead vs not into temptations, but deliuer vs from euill. *Mat. 6.*

Saint Paul setting downe the partes of our spiritu- all armour, which beyng put on and first girted and buckled about vs, we shalbe able to withstande our aduersarie the deuill: after the girding of our loynes with veritie, the putting on the brest plate of righteousness, and the shooing of our feete with the preparation of the Gospell of peace, and the taking in hande of the shielde of faith, the helmet of saluation, the sworde of the spirite, which is the worde of GOD: he ioyneth vnto all these, prayer; wherevith satan is also repelled. And experience teacheth the saints of God, that if vhen they are assaulted by satan, they giue themselves incōtinently to praier, *Eph. 6.*

Chap. 4. Sermon 19.

Psal. 145.

then is the deuill forthwith repelled and resisted. For God is neare to those that call vpon him, and will fulfill the desire of them that feare him, and deliuer them: vvhwherefore when soeuer wee are tempted by satan to any kinde of wickednesse: whether it be by couerousnesse to riches, or ambition to honour, or enuy to murder, or concupiscence to adultery, or malice to slander, or intemperancie to gluttonie, or any other sinne to iniquitie: let vs incontinently flie to God for helpe by prayer, that we may ouer come these temptations, and resist the deuill our enemy. Thus haue the holy Fathers in former times; thus haue the Saints of God in all ages; thus must we resist the deuill in like manner, if we will submit our selues obediently vnto God.

See Cyprian fol. 246.

*Eph. 6. 2.
2. Cor. 6. 7.*

3. Moreouer the saints resist the deuill, when they earnestly giue themselves ouer to the studie of vertue, and practise of godlinesse, seruing the Lorde in righteousness and true holinesse of life. Hereby all entrie, to satan, is shut vp; hereby all holes of our hearts are stopped, so that he cannot inuade vs. Wherefore it is called by *Paul* a breste plate, which he exhorteth all men in the encountering with the deuill to put on, put ye on the breste plate of righteousness: vvhich is not meant onely of the imputed righteousness of Christ, but also of the inherent righteousness, which floweth there fro, & is wrought in vs by the spirite of sanctification: and this righteousness may be called a breste plate very well, and in a iuste comparison.

For as a breste plate defendeth the heart, the liuer, the intrels and vitall partes of man: vvhich beyng wounded, man falleth downe and perished: so doth sinceritie, vprighnes, and holinesse of life, keepe the mind, the hart, the conscience from inuasion of satan; so that his fire darte cannot wound vs with infidelitie, wante of conscience, coldnesse of religion, wickednesse of life, corruption in conuersation, or any the like iniquitie, wherewith man stricken is greatly endangered.

Wherefore as bodily souldiours, by their breste plates

plates of iron, Steele or such like defended, boldly and with courage withstande and resist their bodily enemies: euen so do the spirituall souldiours, who fight vnder the displayed banner of Iesus Christ, armed with this breste plate of righteousness, with inuincible courage and fortitude resist satan the deuill, the spirituall enemy of mankinde.

Seeing then wee haue not to fight onely with flesh and bloud, but much rather with principalities & powers, yea vwith the prince of the darkenesse of this worlde, and with all spirituall wickednes in heavenly things; it greatly standeth vs vpon; to put on the breste plate of true holinesse and righteousness of life, that thereby our enemy the deuill may be kepte out, put of, repelled and resisted; yea put to flight also, and finally dispatched: and this is done by the carefull studie of good works, and the painefull practise of true godlines. *Eph. 6.*

Now as satan by sincerity and integrity of life is withstood & resisted: so by loosenes and licentiousnes of the flesh, by lewdenes of our life, by iniquitie and vngodlines, he is animated, fleshed, & emboldned daily to tempt and to assault vs; foreseeing in vs, an inclination to any wickednes, thereof he bloweth the bellowes and kindleth the flame, thereunto he prouoketh, stirreth vs vp, and daily pricketh forward, till he haue cast vs downe headlong into the bottomlesse pitte of finall perdition: thus all couetous, lecherous, luxurious, wanton, proude, and wicked persons; falling away from grace, from vertue, from godlinesse: giuing their members as instrumentes of vnrighteousnesse to iniquitie; are so farre from resisting satan, as that they helpe and promote his kingdom in them, and suffer him to rule, raigne, and rage ouer them at his pleasure. But let all those before whose eyes is the feare of God, in whose heartes Christ dwelleth by fayth, vwho vwill bee thought to performe their reuerent submission vnto GOD, put on the newe man created after God, in holinesse and righteousness of life, that they may be able to stand fast in the day of their tempta- *Rom. 6.* *Eph. 3.* *Eph. 4.*

Chap. 4. Sermon. 19.

temptation, and in all thinges resist the deuill, as we exhorted.

2. Cor. 6. 7.

Eph. 6.

Heb. 4. 12.

1. Reuel. 16.

Mat. 4

Deut. 8

Psal. 91.

Deut. 6.

Deut. 6. & 10

Leuit. 19.

4. Satan is besides this, resisted of the saints, whome we oppose the law and commandement, the will and worde of God, to his suggestions and wicked temptations. And this is also a parte of the spirituall armour and heavenly harnesse, wherewith Saint Paul would haue armed in this dangerous combat and conflict with the deuill: this is the sworde of the spirite, which is the worde of God: hereby satan is kepte of, as a man keepeth his enemy at the point of his sworde. This wise did our holy and most blessed Sauour Christ resist satan when he tempted him; and kept him of that he could not hurte him: as when the deuill moued Christ for want of bread in the wilderness; to turne stones into bread Christ drew out the sworde of the spirite, which is the worde of God, against him: and saide, it is written, man shall not lyue by bread onely, but by euery worde that proceedeth out of the mouth of God. When satan tempted him to cast himself downe from the pinnacle of the temple, because God had giuen his angels charge ouer him, to keepe him in their hands, least he dash his foote against a stone: Christ drew out the sworde againe, and withstood him; it is written, thou shalt not tempt the Lord thy God: when finally he tempted Christ with promise of all the kingdomes of the world to fall downe and worship him: by the same sword he resisted; Auoid satan, for it is written, thou shalt worship the Lord thy God, and him onely shalt thou serue.

Now then as our maister & head captaine Christ resisted the deuill in his owne person: by the same meanes must we also resist him, when either by himself, or by his ministers we shalbe assaulted to wickednes. Wherefore if he tempt vs to malice, hatred, enuie, oppression, iniury let vs draw the sword of the spirite against him, and say it is written, thou shalt loue thy neighbour as thy selfe. If he tempt vs to vncleannes of the flesh, fornication, adultery, chambering & vvan tonnes, let vs resist him with this

sw. orde

sword, it is written; Fornicators and adulterers the Lord *Heb. 13.*
will iudge: yea although wee shroude and shadow it ne-
uer so secretly; though wee keepe and couer the matter
neuer so cunningly; though wee hide it neuer so curious-
lie. If he tempt vs to steale, resist him with this; It is writ-
ten, thou shalt not steale. If hee moue vs to lying, let vs *Exod. 20.*
draw out this sword against him; thou shalt not beare false
witnes against thy neighbour. If he moue vs to pride,
then let vs say, it is written; God resisteth the proud, and
geueth grace to the humble. If he tempt vs to blasphemy,
let vs resist him, with it is written; Thou shalt not take the *1. Pet. 5.*
name of the Lord thy God in vaine, for he will not holde
him guiltlesse, that taketh his name in vaine. If hee tempt *Exod. 20.*
vs to vsurie, drawe out this sword of the spirit, this word of
God, it is written; thou shalt not geue to vsurie vnto thy *Deut. 23.*
brother, vsurie of money, vsurie of meate, or of any thing
which is put to vsurie: which who so doeth, shall not dwell
in the Lords tabernacle, nor rest vpon his holy mountain. *Psal. 15.*
If we be tempted to deceite, and fraudulent dealing, let vs
resist by this, it is written; let no man oppresse, or deceaue *1. Thess. 4.*
his brother in bargaining, for the Lord is a iudge of such
things. If he moue vs to dronkennes, remember it is writ- *1. Cor. 6*
ten; the dronkard shall not inherite the kingdome of God
and of Christ. If he moue vs to disloyaltie, and disobedi- *1. Cor. 6*
ence to Princes, let vs resist him with that of *Paul*; let eue-
rie soule be subiect to the higher powers: for there is no *Rom. 13.*
power but of God: and who so resisteth power, resisteth
the ordinance of God, and shall receaue vnto themselues
condemnation. If he sollicite vs to vnnaturalnes to our pa-
rents, let vs driue him back, and say, it is written; honour *Exod. 20.*
thy father and thy mother, that thy daies may be long vp *Ephes. 6.*
pon the land which the Lord thy God geueth thee. If hee
moue vs to slaunder, and backbiting; if he moue vs to bri-
bery & corruption; if he moue vs to false iudgement; if he
moue vs to filthie talke and ribaldrie; if hee moue vs to
wastfulnes and prodigalitie: finally, to what sinne or ini-
quitie soeuer he moueth vs, we must resist him with this;
we are by God commaunded the contrarie. And thus
shal

Chap. 4 Sermon 19.

shall we haue him alwaies at a bay; thus shal we keep him still at sword's point; and thus shall we resist him that hee hurt vs not,

Ephes. 6.

Luke 10, 18.

Isai 11.

5 To conclude, this our enemie is resisted by the aide of Gods spirite, and by the presence of his power, whereby we subdue our enemies: therefore are we exhorted to be strong in the Lord, & in the power of his might: therefore is the spirite of power, the spirite of might, the spirite of wisdom, the spirite of strength, the spirit of fortitude, the spirite of boldnes, promised the Church: that by the help thereof, not onely our mortall enemies, but our ghostly aduersaries, might be resisted.

By these or the like waies, ought al the saints of god to oppose themselves to Sathan, and resist the deuill, as they are admonished: thus should *Adam* and *Euah*; thus should the men of the first world; thus should the Sodomites; thus should the Israelites; thus should *Dauid*; thus should *Salomon*; thus should the Iewes; thus should *Judas* haue resisted, when by sata they were solicited, and stirred vp to wickednes: thus finally, must all Gods seruants resist him, if they will perfourme true submission vnto God. Very well therefore admonisheth *S. Cyprian*, fol. 196. *de zelo & liuore.*

3 The precept, and the contrarie being thus sette downe, the thirde thing in this former part of duetie, is the reason of the contrarie: why wee shoulde oppose our selues vnto Sathan, and set our selues to resist him. Which reason is drawen from hope of victorie: if we thus, and by al meanes resist him, then he flieth from vs; then is he put to flight, repelled, and put back. Resist the deuill, and hee will flie from you: that they may put Sathan to flight, and triumph victoriously ouer him, men ought by all meanes to resist him.

1. Epistle.

Sathan, the deuill, is of a dastardlie and cowardlie nature; fierce and furious against the fearefull: but flieth away from such as withstand and resist him. Saint *Barnard* saith to this purpose truely of him; The enemie more willingly pursueth thee flying, the sustaineth thee resisting: & more

more audaciouſlie and boldly followeth at the back, then reſiſteth to the face. Wherefore he may very worthely be compared and reſembled to the Crocodile: who (as it is affirmed) ſlieth away when a man turneth boldly vnto him: but followeth very fiercely, when he is not reſiſted. So Sathan, that olde dragon, that cruell crocodile, ſlieth when he is reſiſted: but followeth vs hardly when we geue place vnto him. Seeing men to withſtande him by ſtrong faith, earneſt praier, true holines, the ſword of Gods Spirit, (which is the word of God) and by the aide of the power and Spirit of God he ſlieth: wherefore wee hauing this hope of victorie ouer him, we ought to be encouraged to reſiſt him.

Crocodile.

But how is this true, that if we reſiſt the deuill, hee ſlieth from vs, when daily experience teacheth the contrarie? See we not that where he is withſtood, yet not long after he renueth his battle, and giueth a new attempt and aſſault againſt vs?

Obiection.

I anſwere; that albeit the deuill be infatigable, and neuer wearied: albeit in one battle put to flight, hee renue his aſſaults, and prepare new temptations for vs; yet ſo often as he tempteth and ſetteth vpon vs, if wee thus reſiſte him, he ſhal ſlie from vs: and we in al temptations ſhal haue the vpper, and better hand of him.

Anſwere.

He is therfore like a malicious & profeſſed enemy, who oftentimes put to the foile, and ouercome; driuen out of the field, and put to flight: yet, ſo long as he liueth, he is alwaies riſing and reſiſting: daiely preparing newe force, to geue a freſh battle: Euen ſo Sathan, bearing a tyrannous hatred, and malicious minde againſt the ſonnes of God, by whom (through Gods reſiſting grace) repelled, and driuen back often, yet euer & anon renueth his battle, and geueth new aſſaults vnto vs.

See Luk 4.13

Neitheiſ is his ſubtiltie altogether vnlike the order of Players; who hauing for a time ſpoken, for a time again voyde the Stage, & goe out: diſguize theſelues, & change their apparel, & ſo at length come in again, as if they were others: ſo ſatan ſometimes leauerh the ſtage of temptations, and

Chap. 4 Sermon 19.

2. Cor. II.

and departeth from vs for a season: in the meane time hee disguiseth himselfe, and changeth (as it were) his apparell, & transformeth himselfe, euen as it were into an angel of light, and entreth the place againe, as if he were some other, and then plaieth a new part and prize to deceiue vs.

Camelion,

Finally, as the beast *Camelion* turneth it selfe into all formes and fashions: so this great beast, the deuill and satanas, changeth himselfe into a thousand shapes, & tenne thousand fashions: with all wilines, falshood, lying wonders, all craftines, and spirituall wickednes in high places; assaulting and assailing men, to drawe them to iniquities. In all which conflicts, the Apostle exhorteth vs to resiste him. To which endeouour he promiseth assured victorie; resist the deuill, and he shall flee from you. This must be our comfort in this dangerous skirmige; this must be our encouragement in this fearefull conflict; this must perswade vs, neither to feare nor faint; neither quinche nor quaille in this spirituall battle; seeing prosperous successe, and certain victorie is promised. And this is the first point of our duetie and submission to GOD, with the thinges therein contained.

2. part of our
duetie to God.

As our obedience to God standeth in submitting of our selues to him: so also it standeth in our drawing neere vnto him in like manner: whereof Saint *James* saith; draw neere to God, and he wil drawe neere to you: cleanse your hands ye sinners, and purge your heartes ye double minded. In which words 3. thinges are to be noted. 1. What he commandeth. 2. What he promiseth. 3. How we shal performe the thing he enioyneth.

Isai 59. 5.
Jerem. 25.

1 Touching the commandement, and the precept enioyned, it is; drawe neere to God. That we are commanded to drawe neere vnto God, doeth it not insinuate vnto vs, that naturally we are estranged & alienated from god? which is by sinne, originally drawen from *Adam*, and actually committed by our selues, as the Prophet of the Lord auoucheth to *Israel*; your iniquities haue seperated betwixt you and your God: and your sinnes haue hidde his face,

face from you, that he wil not heare you.

Saint *Paul* intreating of this naturall seperatiō from God, writeth in this wise; Wherefore remember that yee *Ephes. 2.* being in time past Gentiles in the flesh, and called vncircumcision of them which are called circumcision in the flesh, (that is, the Iewes) that you were (I say) at that time without Christ, aliens from the commonwealth of Israel; strangers frō the couenants of promise: & had no hope, & were without God in the world. And a little after, describing the liues of the Gentiles, as they were naturallie gi- *Ephes. 4.* uen, not called, nor reformed, not regenerate by the spirit of God: he witnesseth the same, and saith; This I say therefore, and witnesse in the Lord, that ye hencefoorth walke not (as other Gentiles) in the vanitie of their mindes, hauing their vnderstanding darkened, and being strangers from the life of God: Strangers from the life of god, whereby God liueth in his Saints; whereby, the alienation, and diuorce from God by *Adam*; and the breach and seperation betwixt God and mankinde, by our prime parents, and first father committed; is intimated vnto vs. Seeing then men are thus fallē away from God, the Apostle exhorteth them to remember themselues, and come againe to God, and so drawe neere vnto him.

Which exhortation is very necessarie to all men, in as much as all men dailie fall away from God. For if mē dailie seperate themselues, & sequester themselues, falling away, and making a diuorce from God: some by horrible idolatrie in religion; some by shamefull corruption in cōuersation; some by impenitencie of their hearts; some by adulterie in their liues; some pūst vp in minde; some burning and boyling in hatefull malice towards their brethren; some by blasphemie against God; some by iniquitie against men; some by flaunder of their tongue; some by lies of their lippes; some by cruell oppression; some by cursed couetousnes; some by one wickednes, some by another: is it not needfull that we be taught to lay aside these things, and renue a league with God? Which thing, (as a part of christian duction) the Apostle here perswadeth vs: drawe

Chap. 4. Sermon 19.

drawe neere therefore (saith he) to God.

Ezech. 18.

Or 33.

Deut. 4.

Zachar. 1.

Ier. 31. 18.

Lamēt. 5. 21.

Rom. 11. 35.

Philip. 2. 13.

1. Ioh. 4. 10

2 To which short precept is set downe a like promise: drawe neare to God, and hee will drawe neare to you. Which promise is as a reason to moue vs to drawe neare to God. Wherein the louing kindnesse of God, and his merciful affection to mankind appeareth who hath no delight in vnreconcilable hatred: neither pleasure in the death & destruction of men, which by withdrawing themselves from God, they purchase: but would rather they should drawe neare vnto him, and liue. He is readie to offer himselfe, and is prest and at hande to all such as returne and come neare vnto him: to make them to feelee the comfort of his presence, which drawe neare to him, and seeke him with their whole hart. Which thing *Moses* the great prophete of God published and preached vnto Israell; protesting vnto them, that if from their idolatries and iniquities committed against him, they would seeke the Lord their God, they should find him: if they sought him with their whole heart. Thus is God founde of them which seeke him; neare vnto them, which drawe neare vnto him. So God promiseth to turne vnto those which turne vnto him: this being an vnspokeable and incomparable benefit, to haue God fauourable, prest, ready, and at hand, and to drawe neare vnto vs; and is compassed and brought to passe by our drawing neare to God: shall not the promise allure vs to the performing of the precepte, and his drawing neere to vs, moue vs to drawe neer vnto him?

Where *Saint Iames* promiseth, that God will drawe neere to vs, if wee drawe neere vnto him: wee must not thinke, that our drawing neere vnto God, is the first mouing cause, to prouoke and stirre vp God to drawe neere vnto vs, as preuenting him, and mouing him first to loue, and then his grace shoulde followe vs: For it is apparant by manifest testimonies of God, that Gods grace doeth preuent vs: as *Ieremie* the Prophet plainly auoucheth: and *Saint Paul* willingly, both to the Romanes, and also to the *Philippians* confesseth: and *Saint Iohn* the blessed

Blessed Apostle in his first Canonick Epistle subscribeth, the Prophet confessing the beginning of repentance: Saint Paul the inclination of the will: Saint John the originall of all dutie to be from God: who first mooueth vs and inclineth our mindes to all manner of goodnesse. But this Apostle teacheth, that neither God himselfe, neither his heavenly grace, leaueth vs at any time, vnlesse wee stubbornly alienate our selues from him, and fall from our dutie vnto his diuine maiestie: yea his grace mightily followeth all those which endeavour in holy feare to draw neare vnto him: wherefore he saith, draw neare vnto God, and God will draw neare vnto you.

God may be sayd to drawe neare vnto man diuerse *How God draweth neere to men.*
 1 By the manifestation of his Maiestie, as to Moses, Abraham, Isaac, Iacob, and others, both Patriarches, and Prophets hee drew neare, when hee made his Maiestie knowne vnto them. Exod. 33, verse 23 24. ver. 1. Exod. 3. 2.

2 He draweth neare also vnto man, by the reuelation of his will, which thing publishing and opening vnto men, thereby he draweth neare vnto them, as of all Nations he drew nearest thus to Israell his people, to whom he gaue his lawe and statutes, whereby he became familiar vnto them.

3 By the graces of his spirite, which imparting vnto men, he draweth neere thereby vnto them. Wherefore Christ speaking of the sending of his spirite vnto his disciples, calleth it his comming vnto them, because by the giftes and graces thereof, hee draweth neare vnto the Saintes. I will not leaue you comfortlesse, but I will come vnto you: not by bodily presence before the iudgement, but by the graces of his spirite, whereby he draweth neare dayly to his Church. Thus hee drew neare vnto the Apostles, when in the day of Pentecost hee sent his Spirite in visible manner and fourme vnto them. *John 14. Mat. 28. 20. Acts 2.*

4 God draweth neare to men, by powring out his temporall benefites vpon them, health, wealth, ho-

Chap. 4. Sermon 19.

nour: and sending them deliuerance out of their trouble: Thus he drewe neare to Israell, whereof *Moyses* speaketh: What nation is so great, whome the gods come so neare vnto them, as the Lorde our God is neare vs in all that we call vnto him for? Thus he drew neare to *Moyses*, *Israell*, *Dauid*, *Hezekiah*, and the like.

Deut. 4.

Phil. 4. 5.

Psal. 69. 18.

Psal. 119. 151.

34. 13. 46. 1.

5 God draweth neare vnto man, in offering his mercie, shewing his fauour, assisting with his helpe, multiplying his louing kindnesse vnto them.

6 God finally draweth neare vnto vs, in a spirituall vnion with man, through the incarnation of Iesus Christ, whereby God is vnited vnto vs, and wee to him, in the vnion of the two natures in the person of Iesus Christ: by which meane God dwelleth among vs, and is made manifest in the flesh, as Saint *Iohn*, and Saint *Paul* speake, And therefore Christ Emmanuel.

Iohn. 1.

1. Tim. 3.

Mat. 1.

Where then the Apostle sayth, drawe neare to God, and he will drawe neare to you: he speaketh chiefly of drawing neare by his grace, fauour, mercie, who enlargeth his louing kindnesse towards all those, which with reuerence and feare, draw neare vnto him.

3 These things thus set downe, in the last place, we are taught howe wee should drawe neare to God: which the Apostle expresseth in these wordes: Clense your handes you sinners, and pouge your heartes, you double minded. Which woordes howsoever they may seeme to others a newe, or another exhortation: yet to me they seeme orderly to follow, as the manner how we should drawe neare vnto God, namely in puritie and sincerenesse of life.

Howe man
draweth neere
to God.

To enlarge this circumstance a little, we may consider, that as God by many wayes draweth neare vnto vs: so we by no lesse draw neare vnto him.

1 Men draw neare to God by outward profession, though it be not alwayes in sinceritie of heart: thus did the people of Israel in outwarde profession, and with their mouthes drawe neare to God, which as a token of hypocrisie is condemned. God therefore speaking

there

Isai. 29. 53.

2. 3.

there-against, sayeth: This people commeth neare vnto mee with their mouth, and honour mee with their lippes, but their hearts haue they remooued farre from mee. Against which *Jeremie* breaketh out: thou hast planted them, and they haue taken roote: they growe and bring forth fruite: thou art neare in their mouth, and farre from their reynes. Thus inueyed hee against such as in mouth professed God, but denyed him in heart, which hee meaneth by reynes. This is that hypocrisie worthily condemned by *Paul*: in wordes they professe they knowe God: but haue denied him in deed, beeing abhominable, disobedient, and to euerie good worke reprobate. Thus men in the outward profession of the Gospel, though sometimes it bee in hypocrisie, are said to draw neare to God: as now most men doe.

Iere. 13.

Tii. 1.

2 Men also drawe neare to God by fayth in Iesus Christ, whereby they haue enteraunce vnto God. Of which kinde the holy Apostle Saint *Paul* speaketh: being iustified by faith, wee haue peace with God, through our Lorde Iesus Christ: by whome we haue also accesse through faith, vnto this grace wherein we stande. Which grace is to be reconciled vnto GOD, and knitte in a moste holie league of heauenly and spirituall fellowship vwith him.

Rom. 5.

Ephes. 2.

This in another place is also mencioned, vwhere to the Church of Ephesus he auoucheth, that by faith both Iewes and Gentile haue accesse and enteraunce to the father by one Spirite. A little after in like manner sayeth Saint *Paul*: by our Lorde Iesus Christ haue vvee boldnesse, and enteraunce vwith confidence by faith in him.

Ephes. 3.

By fayth in the mediation of Christ vve come boldly vnto god: vwhereunto the Authour to the Hebrues exhorteth. VVe haue not an high priest, vvhich cannot bee touched vwith the feeling of our infirmities, but vvas in all things tempted in like sort, yet vwithout sinne. Let vs therefore go boldly vnto the throne of grace, that vvee may receyue mercie, and finde grace to helpe in

Heb. 4.

Heb. 10.

Chap. 4. Sermon 19.

time of neede. In another place, the same authour speaking of this drawing neare to God, writeth and exhorteth in this wise: Seeing we haue an high Priest which is ouer the house of God, let vs drawe neare with a true heart, in assurance of faith, sprinckled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs (sayeth he) draw neare with a true heart in assurance of faith.

Heb. 11.

Finally, shewing the verie high way which leadeth vnto God, and whereby wee draw neare and come vnto him, hee maketh that to bee faith: whereby the holy fathers haue approched and drawne neare vnto him: whereof hee thus concludeth: without fayth, it is impossible to please God. For hee which commeth to God, must beleue that he is, and that he is a rewarder of them that seeke him. VVherefore as through infidelitie we were estraunged from God: so by faith are wee reconciled vnto him, and knit into a mysticall coniunction with God, whereby we drawe neare vnto him. To trust therefore perfectly in the grace of God by Iesus Christ: assuredly to beleue the promises of God, made vnto vs in his beloued: to repose all our hope of happinesse vpon God, through the mediation and merits of Christ crucified: to looke for eternall saluation from God by fayth, in the onely passion of our blessed Sauour, and so in our consciences to haue peace with God, and bee reconciled vnto him: is another and second way, whereby we drawe neare vnto God,

226. Sermon de
tempo.

Ecclus. 35. 15

Exo. 14. & 17

3 Men drawe neare to God also by prayer, wherby we ascend, as it were to heauen, and approach neare to the presence of God, which is, as it were, a paire of wings to carie vs to him: whereby, as by a key, saith Saint Augustine, the doore of heauen is opened: and our praier ascendeth to him, & the mercie of God descendeth to vs. Thus the Patriarchs had their passage and entraunce to God. Thus the Prophet Moyses in the departing out of Aegypt, and in the encountering in battle with the Amalakites, drew neare to God. Thus Iosua drew neare to him, when
by

by his praier the Sunne stode still for the space of two dayes, vntill his enimies were discomfited. Thus the saints and church of Christ, for *Peters* deliuerance drewe neare vnto god by praier. Thus *Paul* & *Silas* drew neare to god, when at their praier the very foundations of the earth shooke and trembled. Thus the praiers of gods Saints shake heauen and earth, and make away for vs, wnerby we draw neare vnto God. Thus flie we to God in our needes: thus drawe we neare vnto him: thus are we ioined vnto god, to whom we draw neare by praier, which leadeth vs to the presence of god, and of Christ.

4 Neither do men draw neare to god by praier only, but also by repentance, which is a returning again to god, vvhom through the sinnes and iniquities of our liues, we had left and forsaken. Thereof thus saith the Lord by his prophet, turne againe vnto me, and I will turne vnto you saith the lord of hosts. In another of his Prophets the lord speaketh in like maner of drawing nere to god by repentance, O Israel, if thou returne, returne vnto me, saith the lord. Thus did *Dauid* draw nere to the lord, when after his horrible sinnes, he repented, & was reconciled vnto god. Thus *Manasses* the king falling away from god by shamefull idolatrie, and wilfull obstinacie: by his repentaunce in prison returned and drewe neare to God. *Marie Magdalen*, running away from god by loose life, drewe neare vnto him, by repentaunce. VVhen the prodigall childe by his doting follie had forsaken his father: yet by confession and earnest repentaunce hee drewe neare vnto him. So when wee our selues by the transgression of our liues, sequester and separate our selues from god: by our vnfeined repentaunce, and sorrowe of our hearts, vve returne and dravve neare vnto him. This thing is greatly neglected of vs: men and women chuse rather to run, and raunge further & further from god by levdnes & loosnes of their liues: then by sorow of hart, remorse of conscience repētance for their sins, to returne & dravv nere vnto him, & surely this is a most necessary approaching & dravving nere vnto god then which there is nothing more expedi-

Acts 12.

Acts 16.

Sophon. 3. 2.

Zacha. 1.

Iere. 4.

2. King. 12.

Psal. 51.

Luke 15.

Chap. 4. Sermon. 19.

Prou. 24. ent in the vvhole life of man For seeing the iust man fa-
leth seven times a day, frō god; & euery man so long as he
liueth by his iniquitie, he seperated himselfe frō the Lord
dayly; neither is there any bord left for vs to swim out by,
but this of repentance, wherby we grow in fauour a fresh,
and drawe neare vnto God: then must repentaunce needs
be a necessary thing in the life of man, for which cause it
is so often and so highly commended vnto vs.

Leuit. 24. 5. Men are said more ouer to drawe neare to God,
13. 14. when they seeke to his holy arke, when they runne to his
Num. 9. 8. word to aske counsell. As *Moses* oftentimes, in matters
Num. 15. 33. which were hard and difficult, or whereof he had not ma-
27. 15. nifest cōmission from God, drew neare to God, by asking
2. Kings 14 counsell from him. When *Saul* was to follow the Philisti-
ans; the priest, willed that they might draw neare vnto
God; whereby was meant the asking of counsell at the
mouth of God, and of his word. Thus such as in matters
wherof they are ignorant: seeke counsell from the mouth
and word of God, in his preachers and prophets: drawe
neare vnto God.

6. By reposing all trust and confidence in God, and
cleauing constantly vnto him: wherof *Psal. 73. 28.*

R. Bede. 7. Of none of all these the Apostle here seemeth to
speak properly, but of an other drawing neare, which is by
puritie & sincerenes of life: wherof chiefly in this place he
speaketh: which he commendeth vnto vs in these words:
cleanse your hands your sinners; and purge your harts you
double minded. Which I take not for a new precept, but
with *Bede* & others, as the meane & māner of performing
that which here now is enioyned; that we drawe neare to
God in puritie and sinceritie of life, which consisteth in
the cleansing of our hands, and purging of our hearts be-
fore the Lord.

Sinners. Let vs then cōsider the place. 1. In calling them sin-
ners, he meaneth not them which are subiect by naturall
infirmities to the committing of sinne; as all men are so
long as they rest & remaine vpon the face of the earth: but
1. Tim. 1. 9 hereby he noteth their hainous and horrible iniquities
wherunto

whereunto they were given. 2. By wauering or double minded, he noteth the shamefull hipocrisie: which vvas crept in euē into their liues, vvhich made some shewe of religion, and had a pretence of godlines: such as in outward shew, seemed deuout, religious, righteous, & holy: but in their harts, vvere full of vngodlinesse and impietie: thus they seeme outvvardly one, inuwardly another: in vvoide one, in vvorke another: one in talke, another in truth; therefore are they called double minded. Like *Ianus* whom some take for *Iapheth* one of the sonnes of *Noe*; others for *Saturne*, whom the Heathen paint double faced. These the prophet *Dauid* often sharply reproveth, for that they speake with a double heart, hauing one thing prōpt in their mouthes; another couered in their minds: a sinne, euill and odious before God and man. Therefore if we will draw neare to God, our double harts must be purged: that we may be such indeed, as we pretende to be in shew: least we heare with our great shame; blush you not at it, that when as in shew you beare the person of noble *Agamemnon*; in deed you play the parte of cruell and deformed *Thersites*: in being one in shew, and another in deed?

Psa. 12. 51.
55. &c.

If this holy Apostle, did so earnestly call vpon them for reformatiō of their liues; which were double minded: what shall wee do to such as are triple, quadruple; three minded, foure minded, yea of hundreth minds? what voice shall we sounde, what speach shall we vtter; what mouth shall we open against such? Who with the *Camelion* can turne themselues into all shapes: who are now hote, now colde in religion: now professours, now Romanish Catholics; now thus, now otherwise minded and affected, to bleare the eyes of the simple; is it not high time, that we call out a lowde to them to be cleansed, and with open mouth crie to them to be purged?

3. The wordes bearing this signification, the matter followeth: that men in puritie & sinceritie of their liues, draw neare vnto God; which cōsisteth in two things. 1. In cleansing of their hands; 2. In purging of their hartes before God.

Chap. 4. Sermon. 19.

*What meaneth the
cleansing
of hands.*

Pf. 90. 17.

Ier. 25. 14.

Lamentat.

3. 64.

Isai 1.

Psal. 24.

Mat. 27.

Cleansing of the handes, noteth the redresse and reformation of all the outward life of man, the correcting of all his actions and deedes, of all which though it bee not, yet of most of them, the hande is the instrument; wherefore the outward workes of men, are vsually called the works of mens hands; because most of them haue the helpe of the hande, as the instrument to bring them to passe: as robberies, theft, picking, stealing, murther, oppression, beating, bribery, corruption, & such like. Vnder the word hand, *S. James* comprising the whole life of man, & all his outward actions: requireth such as would draw neare to God, to cleanse their hands: cleanse your hands you sinners. Which in effect is the same which the Prophet exhorted the people of *Israell* vnto: who teaching them information of their liues, exhorteth them to vvashe themselves, and make themselves cleane; to take away the euill of their workes from before the eyes of the Lorde. The princely Prophete in like manner shewing who they were, which by entring into the Lordes sanctuary, drawe neare vnto God: saith, they were such as were purged from the filthie soile of this world; whose hands were innocent, and whose hearts pure. He that hath innocent hands (saith he) and a pure heart, and hath not lift vp his minde to vanitie, nor sworne to deceaue his neighbour: he shall receiue a blessing from the Lord, and righteousnes from the God of his saluation. Cleansing and washing of handes, signifieth the innocencie of our outwarde life: therefore when the Iewes besought *Pilate* to put *Iesus* to death; to shew himself guiltlesse and innocent therein, he called for water and washed his hand before them; and said, I am guiltlesse of this mans bloud, looke you vnto it. To which sence this of *James* soundeth: clense your handes you sinners.

But least we should thinke it enough outwardly to be clensed as hypocrites do; albeir our harts remayne full of all corruption and filthines: therefore to the cleansing of the handes, which containeth the reformation of our outward life; the Apostle ioyneth the purging of their hearts:

hearts; as an inward reformation, in all such as by puritie *Purging of heart.* and sincerenes of life, will draw neare to God.

Which thing he doth most necessarily. For the heart *Mas. 15.* is the fountaine of all our actions, from whence all wickednesse & euill proceedeth, as to the Jewes our Sauour auouched. Which when holy *David* perceaued, he desirous *Psal. 51.* to reforme his life acceptably to God, desireth that he might haue a new heart, and a right spirite with in him. And to this purpose almighty God himselfe in the people of *Israell* requireth not onely the puritie of the outward workes, but the innocencie of their hearts also; and *Deut. 10.* therefore willeth them to circumcise the foreskinne of *Ierem. 4.* their hearts. And generally in his prophetes he requireth the purging of their hearts, that their consciences, mindes and inward partes, might be purged from euill workes: that in bodie and soule, in life and heart, they might serue him and glorifie his name.

Saint Paul seeing that true innocencie and puritie *Rom. 12.* must be first grounded in the hearts, without reformation wherof, al is hypocrisie, both to the church of Rome, *Ephes. 4.* and of *Ephesus* also, entreating of true reformation and sanctification, willeth that they be renewed in the spirite of their mindes. *Lactantius* in many wordes shewing *Lib. 6. c. 23.* that the heart and minde is the fountaine of all wickednes: and that there is no puritie or chastitie when the hart is not purged, saith: Howbeit the body be stained and defiled with no euill, yet is there not therefore perfect chastitie, if the minde be incestious: neither may that be counted vndefiled chastitie, when lust hath defiled the conscience. Wherefore as in perticular, there is no pure chastitie, though our outward man be cleane, vnlesse our affections of heart be pure in like manner: euen so generally, there is no true innocencie, though the outward man be reformed, vnlesse the hart be also purged before God. *Saint Iames* to remoue all hypocrisie from men, requireth in such as will drawe neare to GOD in puritie of life: not onely that their handes bee cleansed, but also their heartes purged; that both inwardly and outwardly they

Chap. 4. Sermon 19.

they might bee holy.

Now that *S. James* exhorteth men to cleanse their hands and purge their heartes: as other Scriptures also speake; we may not take him, as if this cleansing and purging were in our selues, or of our selues; for there is no motion or inclination naturally in our selues to any thing that is good: for of our selues, as of our selues, we are not able to thinke a good thought, much lesse to performe a good action, pleasant and acceptable to God. Yea all our sufficiencie is from God: who worketh in vs both to will, and also to performe according to his good pleasure. And the Lord God is saide in *Moses* to purge all our euill and wicked affections, to circumsise and purge the heart of his people. Which is the truth of Gods promise, who promised by the mouth of his seruauant *Ezechiell*, to giue them new harts; to take their harde & stonie hearts from them, and giue them hearts of flesh, which might be reformed. Wherefore when *Israell* and *Ephraim* the people of God saw, that it was not in themselves to returne, repent and draw neare to God, they desire to haue repenting hearts, and relenting mindes from him: and therefore pray in this wise to God; Turne thou me o Lord, and I shalbe turned; conuert thou me and I shalbe conuerted: for thou art the Lord my God. In like manner in the Lamentations, the saints & church say to God; Turne thou vs vnto thee: and we shalbe turned. Which *Dauid* wisely considered, when he desired reformation and correction of his heart from God. Purge me (saith he to God) with Ilope, and I shalbe cleane: wash mee, and I shalbe vwhither then snouve. And a little after: Create in me a cleane heart o God, and renevv a right spirite in mee. So that the cleansing of our handes, and purging of our heartes, are not in our ovne pover, but are vvrought by God in the Saints.

Why do the Prophets the vvill vs to do these things? Why doth Saint *James* here vvill sinners to cleanse their handes, and double minded persons to purge their heartes?

Surely

2. Cor. 3.

Philip. 2.

Deut. 30.

Ezech. 11.
& 36.

Jerem. 31.

Lament. 5.
psal. 8, 7.

Psal. 51.

verse 10.

Surely, to teach vs, that when God by his Spirite goeth about to reforme vs, we must not draw backward; but in all things geue token of true repentance; continually shewe foorth the fruites of the spirite in the whole course, but especially, in the reformation of our liues. And this is the meane or maner how we may draw neere vnto God, euen by cleansing our hands, and purging our hearts before him.

These things being so: if then we submit our selues to God; if we resist the deuill; if we draw neere to God in puritie of our liues; if with open eyes we embrace light, & flie darkenes: then shal the sunne of righteousness shine in our heartes: then shall Christ Iesus dwell in our mindes; then shall God himselfe draw neere in louing fauour vnto vs, and ouershadowe vs with the presence ^{as} brightnes of his countenance: then shall we be one in tr God, and God with vs: then shall hee dwell & reⁿ afflic^t with vs *Mala. 4.* for euer. Which thing he geue and graunt vnto vs, who hath not spared his only sonne for vs: Euē god the father, to whom, with the sonne, and the holy Ghost, one one God in glorious trinitie, bee praise, dominion, and maiestie, now, and for euer, Amen.

James

James Chap. 4. verses 9. 10.

Sermon 20.

Verse 9 Suffer afflictions, and sorrowe ye,
and weepe: let your laughter be tur-
ned into mourning, and your ioy in-
to heauines.

10 Caste downe your selues before the
Lord, and he will lift you vp.

The thirde place
or part of the
Chapter.



Hese wordes containe the thirde part and
place of this 4. Chapter, which is, touching
our humiliation, and humbling our selues
before God: which consisteth in two things,
as here by the Apostle is set downe.

- | | | | | |
|---------|---|--|---|---------------------------------------|
| Namely: | { | 1. In chastising | { | 1. What he commaundeth: To suffer af- |
| | | our selues through
repentance and
mortification of
life: wherein are
two things to be
observed of us. | | flition. |
| | | | | 1. Sorrowing. |
| | | | | 2. Weeping. |
| | | 2. How it is | { | 3. Turning laughter into |
| | | so be done. | | mourning. |
| | | | | 4. Ioy into heauines. |
| | { | 2. In casting | { | 1. What hee commaundeth. To prostrate |
| | | downe, and pro-
strating our
selues before the
Lord: wherein
two things are to
be noted. | | our selues before God. |
| | | | | 2. Why? That God may exalt vs. |

Now concerning this place, it is the doctrine of hu-
miliation, and humbling our selues before God, for the
ini-

iniquities and finnes, by vs, dayly against him committed.

Wherein the Apostle opposeth to the former vices in man, things contrarie: to their wantonnes and pleasures, the afflicting and humiliating of themselves; to their pride and arrogancie, Christian modestie; to their carnal delights, lasciuious and lewde mirth, he setteth down vn-fained sorow and griefe, whereby their repentance might be shewed: whereunto these two verses serue; Suffer affliction, sorowe and weepe, &c. wherein two things are to be considered. 1. The chastising of our selues. 2. And our casting downe our selues before God.

1 Touching the chastising of our selues, therein two things may bee obserued: 1. what hee commaundeth. 2 how the same is to be perfourmed. The precept; Suffer afflictions; which is not an exhortatiō to patience in trouble; wherof afterward, c. 5. 7. but to chastise and afflict our selues by true repentance, and mortification of our liues: suffer affliction, be you afflicted, afflict your selues by true repentance before the Lord.

Which exhortation is right necessarie: because the whole life of worldly & carnally minded men, whose happiness is in pleasure, lust, delights of the flesh: is altogether spent in riot, wantonnes, banquetting, iollitie, laughter, mirth, and wicked reioising: wherein men drowned, forget & neglect their duetie vnto God: neither remember they the iudgements of god, and his heauie wrath, which therefore hangeth ouer them: as the storie of the first world, in the daies of Noe, declareth: Wherein they were geuen to eating, to drinking, to riotousnes, to wantonnes, and all pleasures of the flesh; vntill such time as the floud came vpon them, and destroyed them. And the example of Sodom confirmeth, in the dayes of Lot, whereof the men and the women, with al the people, gaue themselves whollie to the satisfying and fulfilling of al the lustes and desires of the flesh, and excesse of their liues: till the Lord rained fire and brimston vpon them from heauen, and miserable destroyed them.

Gen. 7.

Gen. 19.

Which

Chap. 4. Sermon 20.

Deut. 6. & 8.

Which negligence, rising from the plentie and prosperitie of worldly thinges, almighty GOD foreseeing, gaue charge thereof vnto Israel his people, that when they came into the land of Canaan, where they shoulde possesse great and goodly Cities, which they builded not; houses replenished with all manner of goods, which houses they filled not: welles digged, which they digged not: vineyardes, which they planted not: When they had eatē and droken, and were full, abounding and flourishing in all worldly prosperitie; they should take heede, least they forgot the Lord, who had geuen them all these thinges. Seeing then prosperitie and worldly wealth; seeing carnall delightes, and fleshly pleasures make vs stubborne, forgetfull, and negligent in our dueties to God: is it not necessarie that we be often admonished, and earnestlie exhorted, thus to chastise our selues by repentance, & true mortification, least we be carried away with the sway of earthly things, vnto finall destruction?

2. Cor. 7.

2. Tim. 2.

1. Pet. 1.

Which when our Apostle Saint *James* had considered, as hauing care of our soules health, exhorting vs to true humiliation, and chastising of our selues, saith; Suffer affliction, or be chastised, and forowe, and weepe, that therby our repentance, which is to saluation, not to be repented of, might be witnessed. Will we liue for euer? then must we die here, by repentance, and mortification, to sinne. Will we obtaine eternall rest? then in this life must we be afflicted. Will we reioyce with ioy vnspeakeable and glorious? then must we here sorowe for a season. Will we haue mirth without end? then must wee lament our iniquities in the bodie, that our soules may liue in heauen for euermore with God.

Luke 16

Luke 6

They which haue their pleasure in this world, shall surely haue their paine in the world to come; as *Abraham* witnessed to the rich glutton in the Gospell: they which are here full, shall there want: they which here laugh, shall there weepe, waile, and lamente: they that liue in pleasure vpon the earth, shall suffer punishment and torments in the world to come; vnlesse here they mortifie the selues
and

and be chastised through repentance: let vs therefore be admonished by the Apostle: let vs holde fast the exhortation of S. James; Suffer afflictions.

The afflictions which here we are exhorted to suffer, are nothing els but the conceauing of griefe for sinne: true and vnfeined repentance for the life past: the chastising of our selues, by fasting, watching, praying, and such like, before the Lord: the true mortification of our earthlie members, and the subduing of all carnall desires in our selues, that thereby we may bee truely humbled before God.

What is affliction here?

This affliction holy *Dauid* suffered, thus did he chastise himselfe, thus was he afflicted before the Lord: when he washed his couch with his teares in the night season, and watered his bed with weeping: when in the sicknesse of his enemies he humbled himselfe with fasting, and his prayer was turned into his bosome: when his iniquities were gone ouer his head, and as a weightie burthen, they were too heauie for him to beare: when his wounds were putrified and corrupt, because of his foolishnes: when he was bowed, and crooked very sore: when he went mourning all the day long: when his reins were full of burning, and nothing sound in his flesh: when he was weakened very much, & greatly broken: when he roared for very griefe of his heart.

Psal 6.

Psal. 35.

Psal. 38.

102.9.

Daniel, the holy Saint and man of God, in like manner afflicted and chastised himselfe with sackcloth, fasting and ashes, for his owne finnes, and the finnes of the people.

Dan. 9.

Thus haue the Saints of God done, thus must all they doe which feare God, by true repentance of their heartes, and true mortification of their liues, chastise themselves: which is the suffering of affliction, which the Apostle here teacheth; Suffer afflictions.

This place nothing fauoureth their heresie, which holde that they ought to beate themselves with scourges: for that it did more put away sinne, then any confession. Which their doating follie, they compared with mar-

Iesuites and Papists.

Chap. 4. Sermon. 20.

*Alphonſus de
Caſtro lib. 2.
cont. heretiſis.*

martyrdome. Of which ſect of heretiques *Alphonſus* ſpeaketh. Who, becauſe they ſcourged themſelues, were called *Flagellarij*, or *Flagellantes ſc*, beating themſelues. Whole hereſie hath patronage, neither in the olde, nor in the newe teſtament: neither of man nor woman, in all the whole Scripture commended.

Neither muſt it foſter the fooliſh opinion of wicked Ieſuites, and popiſh perſons, who for vaine-glorie: for opinion of deſert and merite at the hand of God, at certaine times ſcourge and beate themſelues in like maner. But of that popiſh praſtiſe, we haue no example, either of holy Patriarch, Prince or Prophet: either of bleſſed Apoſtle, Euangelist, or Martyr: neither of man, woman, or ſaint whatſoeuer, in Scripture mentioned; neither any commaundement, counſell or exhortation, either in the olde or in the new teſtament, neither from God, Chriſt, the Prophets or Apoſtles of Ieſus Chriſt: neither finde we any iote, title, ſillable, in all the worde of God: therefore is that praſtiſe, as drawen from heretiques, condemned and diſallowed. Here the chaſtiſing of our ſelues, & the ſuffering of affliction by the Apoſtle ſpecified, is the vnſained repentaunce of our hearts for ſinnes comitted: & our true humiliation before God for the ſame: which *S. James* here commendeth vnto vs, ſuffer affliction.

2. The way whereby this our humbling and chaſtiſing of our ſelues is performed, is alſo here expreſſed, and it is in foure thinges: which are as ſignes and tokens of the true chaſtening of our ſelues before God.

*Signes of this
outward affli-
ction.*

1 Men ſhewe their chaſtiſing in their ſorrowe and heauines of heart, which is not the leaſt token of afflic-
ting our ſelues: and of our ſuffering affliction preſcribed by the Apoſtle: which is the inſeperable companion of our true repentaunce before God.

*Pſal. 51.
2. Cor. 7.*

This ſorrowing, and heauines of our heartes, is that contrite ſpirite, that humbled and broken heart, which is a ſacrifice acceptable and pleaſant before God. Which ſorrowe *Saint Paul* commendeth, euen that ſorow which leadeth to repentaunce, not to be repented of. I now re-
ioyce,

joyce, saith hee; not that you sorrowed : but that you sorrowed to repentance. This godly sorrow Saint *Paul* required in the Corinthians, for that they had tollerated the incestuous adulterer: ye are puffed vp, and haue not rather sorrowed, that he that hath done this deed, might be put from among you. 1. Cor. 5.

This is that inward grife of the Saints which in their hearts they conceiue for their sinnes committed agaynst God, and thereby shewe their afflicting and chastising of themselves before him. Thus holy *David* by vnseyned sorrowe for his sinnes committed, shewed himselfe humbled and afflicted before God: as both in the storie, and in his Psalm of lamentable repentance is affirmed. *Manasses* hauing done manie things agaynst God, to despite the Lorde withall: being caried away into captiuitie, humbled himselfe and afflicted himselfe by repentance, which in his sorrow and griefe he conceyued, appeared. *Marie Magdalen* chastising and afflicting herselfe for sinne, by repentance, gaue manifest token thereof in the great sorrowe which she shewed herselfe to haue conceyued euen in the presence of Iesus Christ. Saint *Peter* hauing denied his maister, shewed himselfe to haue bene therefore chastened, in conceiuing such great griefe and heauines of heart, as forced him to go out of the iudgement hall, which was the house of the high priest, and to weepe bittetly. Thus the holy men of god, calling to remembrance their iniquities and sinnes againg God committed: and therefore afflicting themselves by repentance before the Lord: begin their afflicting and chastising themselves with sorrow.

2. Kin. 12.

Psal. 51.

2. Chron. 33.

Mat. 26.

And this sorrow bewraith it selfe, partly in hanging downe of the heade: in the casting downe of the countenance: partly in outward behauiour and gesture of the bodie: partly in our speeches and words, which are the witnesses of our affections, and giue testimonie of our heartie sorrowe. And this is the first thing wherein the chastising and afflicting our selues appeareth.

2 As the chastising and afflicting of our selues con-

G g

sisteth

Chap. 4. Sermon 26.

sisteth in sorow and grieve conceiued for sinne : so doth it in like maner appeare in our weeping and lamenting for the same : vwhen we poure out teares before God in token of our vnfeigned repentaunce vnto him. VWhich thing must not be counted altogether effeminate , and such as becommeth women onely : but it is euen in the best men, and most holy Saintes of God , a thing commendable and highly to be praysed , being ioyned with true faith in Iesus Christ. For which cause *Dauid* the princely Prophet and holy man of God vvas not ashamed to confesse , that in signe of his chastising of himselfe by true repentaunce, hee wette his bedde, and watered his coulse with teares.

Psal. 6.

4. King. 22.

Joel. 2.

Mat. 26.

VWhen the booke of the lawe of God was founde, and brought to *Iosiah*, the godly and vertuous prince: and he thereby had perceyued howe greatly the people had offended, in signe of his humilitie and chastising of himselfe with true repentaunce, he wept before the Lord. The Prophet *Joel* calling the people to this afflicting of themselves by true repentaunce, therein hee requireth weeping: Turne (saith hee) vnto the Lord with weeping, fasting and mourning. The Prophets calling the people to repentaunce, haue exhorted them to mourne & weepe before the Lorde. Saint *Peter* for feare of the Iewes hauing denied and forsworne his master Christ: at the looking backe of Christ, he remembred himselfe, he repented him of his sinne, his heart melted and rent in peeces, as it were, for sorrowe: and to testifie his humiliating of himselfe for the sinne committed, he went out and vvept bitterly. To this purpose therefore, this Apostle exhorting the Saints to suffer affliction, to chastice themselves by vnfeigned repentaunce, shewing the vway and manner howe it must be done: teacheth that it must bee in sorow and vweeping.

Herehence then vve see vwhat the true vse of vweeping is: and for vwhat cause vve may vweepe lawfully: to vtter the sorow of our hearts: to testifie our true repentance to God: to vvittnesse our afflicting of our selues for

for our finnes agaynst God committed, vve are exhorted to weepe. Saint *Augustine* that graue and reuerend father of the Church, searching and seeking out the true causes for vvhich the Saintes of God might lawfully weepe, vvriteth that there be two causes for vvhich they may so do. 1 Because they haue omitted through negligence many things vvhich they should haue done. 2 Because they haue committed through boldnesse many things also, vvhich should haue bene vndone by them: the one he calleth the sinne of omitting: the other, the sinne of committing: and for both ought men to weepe before God.

*Why the saint
may weepe.*

*Serm. 4. domi.
1. quadrag.*

Let vs therefore looke hereinto vvith vvakefull and vvatchfull eyes: let vs recorde and recounte vvith our selues, vvhat dueties and good things vve haue omitted, vvhich vvee shoulde haue done, either to God or man, either to our selues or others: to our ovvne charge, or to straungers: to our friends, or to our enemies: let vs call to minde vvhat euill we haue done, vvhereby God hath bene dishonoured, our neighbours iniured, our selues defiled, other by our euill example allured to vvickednesse. Hovv vve haue dishonoured God, by blasphemie: oppressed our neighbours by iniurie, vsurie, extortion, deceite, and couetousnesse: hovv vvee haue defiled our selues vvith fornications, adulteries, vvantonnesse, and fleshly vncleannes: vvith drunkennesse, surfetting, or the like enormities: hovv vve haue dravne on others to like sinne, by sight, by persvasion, by action, by motion: shall it not make vs to vtter our repentance by vvweeping? If vve forget not, that vve haue omitted our dutie of praier and inuocation to god, and the performance of humble seruice vnto him: that vve haue omitted the ministring to the necessitie of the Saints, and the helpe vve should haue shewed to the needie brethren: that vvee haue omitted many good opportunities vvhich haue bene offered for the encrease of our vertue, fayeth, patience, mercie and such like: that vvee haue neglected the carefull vvisting of the poore destitute, vvhich liue in

Chap. 4. Sermon 20.

our streetes and complaine, and perish before our eyes for lacke of reliefe: that wee haue omitted many exercises of prayer, of preaching, of reading and meditating in the lawe of God: that we haue omitted the doing of manie things, which appertaine vnto godlinesse and true sanctification, and committed much wickednes, priuately, publikely, openly, secretely, in our soules, in our bodies: at home and abroade, agaynst God and men: in our conuersation, in our communication: haue wee not iust cause to chastise and afflict our selues by weeping? When wee heare of our cruell dealings, our intollerable pride: our filthinesse of the flesh, our riotousnesse of life: our great falsehood, lying, deceyte, vnderminding one of another: our enuie, hatred, malice, flander, reproch, backebytings, and all iniquitie, which nowe reigneth in our whole life: mercifull God, what fountaines, what welles of teares shoulde it cause in vs?

Democrit. 9.

VWherefore if *Democritus* the Philosopher, wept continually, to see the ignoraunce, blindnesse, and doting follie of man: shall not wee weepe day and night, to see the blindnesse, ignorance, wretchednesse, and wickednes of our selues, whereby we continually prouoke the wrathfull indignation of God against vs?

Psalm. 42. 7.

Job. 2. 15. &c

VWhen our goods are taken by pirates: our wealth consumed by shipwracke: our houses burnt with fire: our landes taken from vs by violent oppression: our riches wasted by pestilent vsurie: our libertie restrained by cruell persecution: our children miscarie suddenly: our friendes die from vs dayly: and one misfortune fall on the heeles of another: what crying, what wringing of handes, what lamenting, what weeping is there among vs? But that God by our wickednesse is offended: his name through vs blasphemed, his lawe and holy worde contemned: his patience and long sufferance dayly prouoked and abused: his threatnings, his admonitions, his counsels neglected: his louing mercie forgotten, and his great benefites not remembred: that
many

many good things pertaining to duetie haue beene through our follies omitted: and manie wickednesses whereof we should haue beene cleare, committed by vs, who weepeth? who lamenteth? Let vs deare Christians in the feare of God euermore remember, & alwayes holde fast this counsell of the Apostle: that by sorrowing and weeping wee may shew our affliction and chastising our selues by repentance.

3 A thirde way of afflicting our selues, is by turning our laughter into mourning: our wanton laughing, which proceedeth fro the dissolutenes of our minds, must bee turned into mourning. Here by laughter is vnderstoode that lasciuious and wanton mirth, and giggling which is rise among fooles and vaine persons, and which they take vp vpon euerie vaine occasion in the world, whereby their follie appeareth, as *Sirach* witnesseth: who making the vaine laughter of men an argument of folly, sayth, A mans garments, excessiue laughter, and going, declare what he is, descric his follie. And in another place not long after: A foole lifteth vp his voice with laughter, but a wise man doth scarce smile secretly. And *Salomon* in his preacher: like as the noise of thornes vnder the pot which for a time crackle but profite nothing, for they are consumed suddenly, and quickly.) So is the laughter of a foole: this is also vanitie. This laughter our Sauour Christ condemneth: crying out wo, and denouncing vengeance against such as gaue themselves to wanton mirth, and vaine laughter: Wo vnto you that now laugh, for you shall waile and weepe. Our foolish giggling, our prophane laughter, our dissolute mirth, our wanton screaming and scrcking, our disordered lifting vp of our voices in our incontinent mirth: must be laid aside, and be turned into mourning: if so be we wil humble our selues by true repentance vnto God.

Eccles. 19.

Eccles. 21.

Eccles. 7.

Luke 6.

And here vnder laughter and mirth, are vnderstood also all those delicates and delightes, all those merry conceits and pleasant pastimes, all those iollities & sportings wherein men take pleasure, and so become forgetfull

Chap. 4. Sermon 20.

Mat. 24.

of the iudgements of God, and neglect the chastising of themselves for their wealth vnto God. Whereunto our Saviour Christ witnesseth the world should be given towards the end thereof: yea and at the very appearing of the Sonne of God in iudgement: whereof he saith; As the dayes of Noe were; so shall the comming of the Sonne of man be: for as in the dayes before the floude, they did eate, and drinke; marie, and giue in marriage, vnto the day that Noe went into the Arke, and knew nothing till the floud came, and tooke them away; euen so shall also the comming of the Sonne of man be. Wherein hee sheweth that in the latter dayes men shalbe given to brutish pleasures, delights and pastimes; which the Apostle in the Saints of God would haue to be turned into mourning: suffer affliction; sorrow and weepe: let your laughter be turned into mourning.

4. Finally, as our laughter must be turned into mourning, so must also our ioy be turned into heauines: the ioy vvhich worldly minded men conceyue of worldly thinges, the wanton reioycing of men, must be turned into heauinesse, hanging downe of head, casting downe of countenance in signe of shame for our sinnes: the ioy which vve take in vayne or wicked things, must vvholy be leste of, and turned into heauinesse, if by suffering afflictions and chastising our selues before God, we will shew our selues humbled. Euen such ioy as wee conceaue in our wealth and worldly condition; such ioy as of our dignities & honours here arise in our harts: such ioy as of any worldly thing whatsoever is gathered; such mirth and ioy as eyther wee cause to our selues, or counterfeit fooles make vnto vs: such vaine merimentes as for wanton recreation men deuise for their dissolute and disordered solace, & cheering vp of themselves: such ioy as the conuetuous man taketh of his riches: the proude man or woman of their brauery: the lecherous and adulterous person of his filthie vncleannes, or any other, maketh of any vanitie whatsoever, must be turned into heauines, as the Apostle exhorteth: that so wee may shewe foorth the true humiliation

liation and chastising of our selues by repentance, wherevnto the Apostle moueth: suffer affliction; sorrowe and weepe, let your laughter be turned into mourning, and your ioy into heauinesse.

Neyther must such like mirth and ioy onely be removed: but in the dayes of our heauinesse, in the time of our repentaunce, in the affliction of our selues before God; euen honest and lawfull mirth for a time must be layd a parte, and we must wholly giue our selues to mourning: whereunto Saint *James* called the men of his time; suffer affliction, sorrow, weepe; let your laughter be turned into mourning, and your ioy into heanines.

And haue not we as great and as iuste cause to exhort men in these daies? haue not we cause to suffer afflictions? ought not wee to sorrowe, and weepe? is there not cause now ministred vnto vs, why our laughter should be turned into mourning, and our ioy into heauinesse?

1. If wee waigh and ponder our sinnes aright, vvhich euerie one in perticular committeth; or if wee caste our eyes vpon the sinnes generally committed in the world, and what punishment might both specially hange ouer euery one, and generally ouer vs all for the same; is it not cause enough why we should sorrow and weepe: why our laughter should be turned into mourning, and our ioy into heauinesse?

When the princely prophet *Dauid* tooke the suruey and vewe of his owne sinnes, and recounted the due punishment which he had deserued for the same; then sorrowed he and wept, then was his laughter turned into mourning, and his ioy into heauinesse. When the king of Ninie considered at *Jonas* his preaching, the greatness of his sinne, and the destruction of the citie within fortie dayes for the same; then turned he all his laughter into mourning, and his ioy into heauinesse: and shall not we, whose eyes are full of adulteries, whose handes are replenished with bribes, whose feete are swifte to shedde innoeent bloud, whose lippes are giuen to lying, whose tongues can tell no truth, whose mouthes are full

*Why Eng-
land should
mourne.*

2.Kings 12

& 15.

Psal. 6. 35.

51. &c.

Jonas 3.

Chap. 4. Sermon 20.

of blasphemie, cursing and bitterness, whose mindes are set on mischief, whose hearts burne and boile with malice: whose liues are puffed vp with pride, whose bodies are stayned with all iniquitie: sorow and weepe for these finnes? shall not our laughter be turned into mourning, and our ioy into heauines for these iniquities against God committed?

*Jsa. 22.
Jerem. 9.*

Psal. 119.

1. Esd. 9.

Luke 19.

When *Isai* and *Jeremie* the holy Prophets & men of God saw, the sinne of Iuda and Hierusalem, and the heauy punishment hanging ouer them for their grieuous iniquities, so turned all their laughter into mourning, and their ioy into heauinesse: as that the one wepte day and night therefore, and would not be comforted: the other desired a fountaine of teares in his head to bewaile the calamitie that was imminent. When holy *Dauid* sawe that men kept not the lawe of God, his laughter was so turned into mourning, and his ioy into heauinesse: as that his eyes gushed out with water for the transgression of his people. When *Esdra* the scribe sawe the shamefull and horrible abominatiō of the people, in mixing the holy seede with the people of the lande, wherein the handes of the princes and peeres of the people were the chiefe; he rente his clothes for sorowe, he tore of the hayre of his bearde for griefe; he sat downe astonied; turning all his laughter into mourning, and his ioy into heauinesse. When our blessed Sauour sawe the obstinacie and hardnes of the peoples harts; whose cogitations were so darkened, they could not see the day of their visitation; and perceyued in his spirite their destruction approching: euen his mirth, such as it was, (for his laughter we read not) seemed to haue bene turned into mourning, and his ioy into heauines: whē he burst out into weeping watry teares ouer the city of Hierusalem, & said: o that thou hadst euen knowē, at the least in this thy day the things which appertaine vnto thy peace? But now are they hidden from thee. Shal these men of god: for these causes turn their laughter into mourning, and their ioy into heauines: & in the publike breach of Gods lawes, in the diminishing of his maiestie;

iestie, in blemishing of his glory, in falsifying of his truth; prophaning of his Gospell, counterfeyting in his profession, abusing of his patience, contemning of his threatenings: shall not our laughter be turned into mourning, and our ioy into heauines?

2. Moreouer if we consider, how the malice of the whole worlde, and the hatred of the greatest princes and men of might is kindled and inflamed against vs; how they are confederate and haue combined themselues against the truth of God, and against the Lordes annointed for the defence of the same: who by secrete conspiracies, and open attempts of horrible treason: by raising the subject against the Prince, and the people against their lawfull Soueraigne, haue at many times, by diuerse wayes endeouored the death of her Royall person, decay of religion, destruction and vtter calamitie of this our natieue countie; whose determinations had they effected according to their mindes, our streates had runne with streames of bloud; our children had bene slayne before our faces; our daughters rauished in our owne sightes: our wiues abused before our eyes: our houses on flaming fire in our presence; our selues finally murdered in moste cruell manner; Gods truth had perished from among vs; religion and the Gospell had beene put to flight: Romish superstition had inuaded this lande againe, to the destruction of innumerable soules: when with thankfull harts for this miraculous deliuerance out of the iawes of so cruell Lions; & gratefull memorie to God, for so wõderfull safety frõ so bloudy enemies, we shal reméber these things: shall not our laughter be turned into mourning, and our ioy into heauines?

Anno 1586.

3. When we consider besides this, that the hope of our happines, the state of our wealth; the continuance of the gospell, the terme and time of our peace, the prolonging of our prosperitie standeth in the life of one most tender womã, & vertuous princes, vnder the shadow of whose winges, by the great prouidẽce of God, we haue these 31. yeares beene shrowded from many dangers, and mightily protected

Chap. 4. Sermon 20.

protected from sundry perils, at home and abroad, by our enemies, and our owne countrymen; by whose godly zeale, religion hath bene erected; the truth of Gods vvorde established, the glorious gospel of Christ maintained: though the Princes of the world, haue snuffed and raged, fretted and fumed, stampd and starde thereat; by whose gracious gouernement, euery man hath hether-to in peace eatē the fruits of his owne orchard, the grapes of his owne vine, the comoditie. of his owne land, vvithout either hostile inuasion. or ciuile discention, to any great dammage: vvhole terme of daies, cannot be but the end of our prosperitie; vvhole day of death, shalbe the beginning of our vvoful vvretchednes, vvhole rest vvith God in eternal peace, our entrāce into troubles in this cōmon-vvealth: her yeelding to nature, (vvhich the Lord differre long to his glory, & her endlesse comfort) the first steppe and degree as it vvwere to our miserable calamitie: this I say vvhen vve do consider, shall not our laughter be turned into mourning, and our ioy into heauines?

4. If vve recount that for tvvoo yeares of late past 1585. & 1586. God hath seuerely punished the prophanation of his gospel, the contēpt of his vvorde, the dishonour of his name, our counterfetting of religion; our impietic & impuritie of our liues, our manifolde sinnes, and great iniquities, vvhich in euery state and condition of men ouerflovv and abound: by great famine, by much penurie, by extreame dearth: vvhiche famine if it vvill not serue to reclaime vs and call vs vnto repentaunce, to make vs thereby to chastē our selues before God: then is it to be feared, that he vvill sende of al famine the most grieuous, not a famine of bodily bread as novv vve haue suffered; but a famine of the bread of life, even of the vvorde of GOD, vvhereby our soules are nourished, threatened by the Prophet; vvhen vvee shall vvander from sea to sea: from North to East seeking the vvorde of God and shall not finde it: and that for our vvickednesse, fruitlesnesse and vvayvvorthinesse, he vvill take avvay the kingdom of God from vs, and giue it to a nation that vvill bring

Amos 8.

Mat. 21.

bring forth fruite thereof: shall not the remembrance of this, turne our laughter into mourning, and our ioy into heauines?

5 If finallie, we call to minde the seueritie of Gods iudgements against like sinners: and his indignation powred out vpon such people, as our consciences doe witness we are, a great number of vs: shall not this turne our laughter into mourning, and our ioy into heauines?

Wherefore, I call heauen and earth to recorde this day, even against our selues: that if god in his iustice hath not spared the olde world, the hope of posteritie, but for their fornications gaue them ouer to the rage of the swelling waters, to be drowned: if hee spared not the famous Cities of Sodom and Gomorrha, the very Paradise of all worldly pleasure: but for their intollerable pride, riotousnes, and vncleannes of life, stroke them from heauen with fire and brimstone, that they perished: if hee spared not the kingdome of Israel and Iudah, his owne people, but gaue them ouer (as captiues) into the hands of the Assyrians, and Babylonians, for their iniquitie: if he spared not Hierusalem, the citie of the Lord, wherein his holie Temple was erected, but for their vnworthines and ingratitude, gaue it ouer into the hands of the Romane Captaines, to be destroied in cruell manner, as the stories report vnto vs: if he spared not the noble Corinth, the worthie Philippi, the famous Ephesus, the renowned Constantinople, but for their fruitlesnes vnder the Gospell, their securitie and confidence in vaine things, gaue them ouer to Turkish slauerie: if hee hath not spared Fraunce, Flanders, and other our neer neighbours round about vs, but daily punisheth their sins, either with forrain power, or ciuill sword; either with danger of dreadful pestilence, or distres of miserable famin, or some such like way or mean of punishment: Shall we in Englande (whose knowledge rightly considered aboue other people) not inferior to these forenamed in iniquitie, looke, or hope to scape unpunished? What, is his power abated, is not his arme stretched out stil, is not he in like manner righteous, as hee hath

Gen. 6. & 7.

Gen. 19.

*4. Kings 17
& 25.*

*Iosephus.
de bello Jud.
lib. 7.*

*Eusebius.
lib. 3.*

Chap. 4 Sermon 20.

hath beene in former times? shall wee remember these things, and shall not our eyes gush out with teares? shall not our laughter be suddenly turned into mourning, and our ioy into heauines?

Amos 8.

When these calamities shal come vpon vs, when our deserued punishments shall ouertake vs; then shall wee (will we, nill we) abide the performance of that woefull threatning of God, by his Prophet; I wil turne your feastes into mourning, and your songs into lamentation: I will bring sackcloath vpon all loynes, and baldnes vpon euery head: and I will make it as the mourning of an onely sonne; and the ende thereof as a bitter day; and this day of punishment, how neere it is, who knoweth? Nearer (no doubt) then we doe thinke or suspect. The terror and calamitie whereof that we may shunne and auoide, let vs afflict our selues before God, through true repentance: let vs sorrowe and weepe for our sinnes: let our laughter be turned into woefull mourning, and our ioy into heauines, for the iniquities which we haue committed: that God may be mercifull to our vnrighteousnes, that he may be fauorable vnto vs his people, that he may turn his wrathfull indignation from vs, & be gracious to his inheritance for euer.

But as for vs, what man, what woman of many thousands, followe this aduise and counsell of the Apostle? who soroweth, who lamenteth, who weepeth, who turneth his laughter into mourning, or his ioy into heauinesse for his sinnes? Yea, euery man, euery woman amongst vs, flatter them selues in their owne sinnes, and therewithall are lulled a sleepe in the cradle of securitie. The Vsurer continueth in his deuouring; the adulterer, and adulteresse in their vncleannes; the proud person in his brauerie; the glutton in his riotousnes; the extortioner in his cruell dealing; the couetous man in his miserablenesse; the enuyous in his malice; the lier in his falshoode; the blasphemers in his vaine swearing: the slanderer in his backbiting: Euery one runneth on the race of his owne desire: and though our punishment followe vs at the heeles,

heelles, yet put we off the euil day from vs, with the blockish Israelites, and approach and drawe neer to the seate of iniquitie. Ezech. 11. 3.
Amos 6. 3.

The wicked face it out with all shamelesnesse: the common strumpette taketh vpon her as if she were right honest: the secreete and priuie harlotte, minceth it, and pranketh it in al pride and vanitie: the adulterer beareth vp head, as if he were right honest: the couetous persons, vsurers, oppressours, extortioners, deceauers, lyers, and the rest of that rabble, marche on bare-faced, without all remorse, and spende their daies in prodigalitie, and care not.

Wherefore, if there be any consolation in Christ Iesus; if there be any feare, or dread of endles death, or loue to long, and euerlasting life; if we haue any care of saluation, or any feare of vtter condemnation; if we haue any desire to the continuance of the Gospell amongst vs, or any zeale to Gods eternall glorie; if wee delight in sweete and pleasant peace, or take pleasure in the prosperitie of our Countrey: then let vs in the feare of GOD, sorowe and weepe before our destruction come vpon vs: let vs turne our wanton mirth into mourning, and our ioye into heauines: that by our true and heartie repentance, and vnfeyned mortification before God: wee may turne away the indignation and wrath, which wee haue most iustely from him deserued.

2 As our humbling our selues before God, standeth in thus afflicting of our selues by repentance: so also doeth it in our casting downe of our selues before God: wherein there are two things to be noted.

1 The precept. 2 The reason.

Touching the thing, thus saith Saint James, Caste downe your selues before the Lord. Like vnto which counsell is that of Saint Peter; Humble and prostrate your selues vnder the mighty hand of God, that he may exalt this casting downe of our selues, whereby wee acknowledge our owne vnworthines, and testifie and beare witness of our sinnes before his diuine maiestie, confesse from 1 Petr. 5.

Chap. 4 Sermon 20.

from our hearts, that we haue deserued al plagues, al miseries, all calamities, all punishments: and thereby craue pardon and forgeueues, that we may escape that, whereof our consciences are afraid: is, and hath been, a signe of our humbling of our selues, & of true repentance in the saints of God. When holy *Dauid* saw the wrath of God kindled against him for his adulterie; and his sore indignation beginning to burne in the punishment of the child; then besought he the Lord: then went he in, and fasted, and lay all night vpon the earth, and so cast downe himselfe before God. In like manner, when *Abolon* had slaine *Ammon* his brother, *Dauid* the king feeling the wrath of God vpon his house (as was threatned by *Nathan*) rent his garments, & lay on the ground, in most humble and lamentable maner, casting down, and prostrating himselfe before God.

Therunto Saint *Iames* in this place exhorteth, and willeth vs to humble our selues, by casting downe, & prostrating our selues before the Lord. Thus must we abate our proud spiritues, cast down our loftie and lordly lookes, couer our faces for the shame of our sinnes against God committed. Whereunto the Apostle respecteth in this exhortation: Cast downe you selues before God: thus to do, how holy a sacrifice, how acceptable an offering, how pleasant a duetie is it to the Lord?

To the perfourmance wherof the rather to moue vs, the Apostle setteth downe a reason full of comfort; Caste downe your selues (saith the Apostle) before God, and he will lift you vp. The same reason Saint *Peter* vseth; Humble your selues therefore vnder the mightie hand of god, that he may exalt you in due time. That men therefore should not thinke their labour lost, when they prostrate and cast downe themselves in true humilitie before God, neither their humilitie to be destitute of reward: the Apostle reasoneth from the effect; Cast down your selues, & God will lift you vp. The proud then shall not alwaies be aloft, neither shall the humble alwaies be cast downe: but the daies will come, when both the proude, which exalt themselves, shalbe brought lowe: and the humble, which

caw

2. Kings 12.

2. Kings 13
Luke 18. 13
Mai. 8. 8

The reason.

1. Pet. 5.

cast downe themselves, shalbe exalted.

The Lord exalteth those, which in true humilitie of their hearts, cast down themselves before him. This preached God by *Ezechiel*, where promising to pull down the proud enemies of the Church, which exalted themselves against it: and to exalt and lift vp the Church which was lowe, cast down, and contemned; both in the sight of the world (by maliciousnes of the wicked) and in the sight of their owne eyes, (through humilite) saith; All the trees of the field shall know (that is, all the world shall know) that I haue brought downe the high trees, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flourish: God exalteth those that are caste downe, and humbled.

Herunto holy *Iob* subscribeth; God setteth vp on hie them that be lowe, that the sorowfull may be exalted to saluation. In another place, intreating of the deliuerance of the Saints, which humble themselves vnder the mightie hand of God, and cast downe themselves before his throne of glorie, when the proud and wicked shall be destroyed round about them, he saith; When others are cast downe, then shalt thou say; I am lift vp: for God will saue the humble person.

And *Salomon* to like purpose auoucheth; that the pride of a man should bring him lowe, but the humble in spirit should enioy glorie. The sonne of *Sirach* witnesseth to like effect, that God casteth downe the thrones of the proud Princes, and setteth vp the meeke in their places. Which thing our blessed Sauour preached to the people, whom when (as ghestes) they shoulde be bidden to any feast, hee exhorteth that they should not take the highest, but the lowest roomes: because such as humbled themselves, shoulde be exalted.

In the parable of the Pharisee and Publicane, where of the one lifted vp himselfe in pride, and therefore was contemned of God: the other cast downe himselfe, & was exalted: hee concludeth, and knitteth vp the matter with this heavenly, diuine, and most godly sentence; Hee that exal-

Chap. 4. Sermon 20.

Mat. 23.

exalteth himselfe, shall bee brought lowe : and hee that humbleth himselfe shall be exalted. Finally dissuading his Apostles from vaine desire of honour, exhorteth them to serue one another in humilitie and true loue : because they who exalt themselves are brought lowe of God : and they which humble themselves, are by him exalted. Seeing then our casting downe before God, is rewarded with exaltation and lifting vp by him : we thereby ought to be moued, to cast downe our selues before him.

Prov. 16. 18.

ver. 12.

Prov. 15.

Falling abasement, as the Grecians say, is the companion of pride : and the loftie minde goeth before destruction, saith *Salomon* : so the casting downe of our selues goeth before our exaltation and glorie. *Salomon* therefore a little before saith to this purpose : the feare of the Lord is the instruction of wisdom, and before honour goeth humilitie. So then the high way, and right path to be exalted of God, is to humble and cast downe our selues before him : wherefore if our casting downe and abasing our selues before God, worke our glory, and our lifting vp by him ; it is reason sufficient thereunto to moue vs, cast downe your selues before God and he will lift you vp.

How God lifteth the lowly.

Now God exalteth and listeth vp such as cast downe themselves before his diuine maiestie, diuerse vvaies
1. When he ministreth inward comfort of his holy spirite in all the difficulties and daungers of this present vworld. in so much, as come life, come death, come sword, come famine, come plague, come persecution, come perit, come nakednes, come prosperitie, come aduersitie, come sickness, come health, come wealth, come woe, these are lifted vp in heart, with comfort from God : So they which caste downe themselves, haue the Spirite of God in all distresse to comfort them, and so are they exalted by God.

Gen. 41.

2 God also listeth vp those, who cast downe themselves, and humble themselves before him : by sending the deliuerance, and riddance from their troubles, wherewith they were afflicted ; So *Ioseph*, submitting himselfe, and casting downe himselfe in all Christian ductifulnes to God,

was

was therefore lifted vp by God and deliuered. God speaking by his Prophet of the deliuerance of the Church and Saints, which cast downe themselves in dutifull manner: and were also low and contemned in the world, affirmeth that as he would bring downe the high tree, the proude: so would he by deliuerance, exalt and lift vp his seruant the low tree, and the tree cast down in the world. The Prophet *David* entreating of the lifting vp of the Saints by deliuerance from their trouble, sayeth: The Lord hath pleasure in his people: he will make the meeke glorious by deliuerance. Thus lift he vp *Jacob*, who in the humilitie of his minde cast downe himselfe before God, when he kept him from the iniuries of *Laban*, and from the crueltie of *Esau* his brother. Thus did God lift vp *David*, whome he deliuered out of infinite troubles. Thus did God lift vp *Hezechiah*, when hee deliuered him from *Sennacherib* the king of *Assiriah*. Thus lift he vp many of his deare Saints, when hee rid them from their miseries and afflictions, whereunto they were subiect. Thus he lifteth vs vp dayly: nowe deliuering vs from troubles at home, now from troubles abroad: now from troubles by sea, and nowe by land: nowe by straungers, now by our domesticall and household people: nowe by professed enemies, nowe by counterfeit friends intended. Hereof haue we examples innumerable: hereof haue we experience, in other, & in our selues: thus God Almighty lifteth them vp by deliuerance from their troubles, who humble and cast downe themselves before him. Whereof neuer people nor nation hath had greater experience, and triall, then we of England nowe presently haue: whome the Lorde hath deliuered by his owne hand from imminent daunger, and present perill of the proude Spaniards, who, with determinate purpose, and full resolution to haue inuaded our Countrie, and subdued our Nation, came with bloudie mindes, prepared tortures: with a mightie nauie, with long preparation, with helpe of manie princes: but the Lorde hath deliuered this humble and despised land: and hath lodged their shippes in the

*Esah. 17.**Psal. 149.**Gen. 3. & 32.**An. 1588.*

Hh

boto

Chap. 4. Sermon 20.

bottom of the sea : and sent their dead carkeffes, partly into this land : partly into Scotland : partly into Ireland : partly into other Countreys, to proclaime what accesse their diuelish and desperate attempte hath had.

3 Neither thus onely, but God aduanceth them vp to great honour, who in the humilitie of their heart humbled themselues before him. When *David* humbled himselfe before the Lorde, and counted himselfe vnworthie of that honour, to be the kinges sonne in lawe : the Lord not onely aduanced him thereunto, but made him to reigne and rule in the steade of *Saul* the wicked king of Israel. When *Moses* was appointed by God to doe a message to *Pharaoh*, he in humilitie refusing it, was therefore exalted to bee the prince and captaine of his people. *Daniel* humble in minde, and cast downe before the Lord, was by him exalted to great glorie, euen to be the chiefe, and ouerseer of all the princes of the prouinces of Babylon. And thus we see it true, both that *David* and also *Anna* the mother of *Samuel* song : that the Lord raiseth vp the poore and meeke out of the dung-hill, to set him among his princes, and to inherite the seate of glorie.

4 Finally, God lifteth vp those which prostrate and cast downe themselues before him, by exalting them in the ende, to the glorious kingdome of his sonne, euen to the eternall kingdome of heauen. Which our Sauour Christ promiseth to such as are truly humble : Blessed saith he, are they which are humble in spirite, for theirs is the kingdome of heauen. To this kingdome they are in due time exalted, who prostrate and cast downe themselues before God. And as Christ humbling himselfe before God, was therefore highly exalted by him, farre aboue all principalities and powers : and euerie name that is named, not in earth onely, but in heauen also : euen so doth our most gracious God highly exalt and lift vp such, as in meekenesse of their hearts, in humilitie of their spirites, in lowlinesse of their mindes, cast downe themselues before him. These in fine he crowned with eternall glorie and immortalitie : these hee raiseth vp together

1.Kings 18.

Exod. 3.

Daniel 1.2.3.

Psal. 113.

1.Kings 2.

Matt. 9.

Philip. 2.

Ephes. 1.

ther, & maketh the to reigne with Christ in heavenly places: to these he promisseth his eternal kingdome of glorie, there to rule & reigne with the Saints for euer: according to the doctrine of the Apostle: cast downe your selues before God, and he will lift you vp.

Now the Lord for his mercie giue vs this grace, that we may in all things humble our selues, and prostrate our selues before him, and be by him exalted. And the God of peace, which brought againe from the dead our Lorde Iesus Christ, the greateshepherd of the sheepe, by the bloud of the euerlasting couenaunt, make vs perfect in all good workes, to doe his will: working in vs that which is pleasant in his sight, through Iesus Christ, to whom bee praise for euer and euer. Amen.

James Chap. 4. verses 11. 12.

Sermon 21.

verse 11. Speake not euill one of another, brethren: he that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the law, and condemneth the law: and if thou condemnest the law, thou art not an obseruer of the law, but a Iudge.

12 There is one lawe giuer, which is able to saue, and to destroy: who art thou that iudget another man?

Chap. 4. Sermon. 21.

1. part.



Two evils of
pride.

Hese wordes and the rest to the end, containe the fourth and laste parte of this Chapter : which is touching the remoo- uing of two evils and mischiefes which grow of pride. Whereof the one is reproch and speaking euill of our brethren: the other is the vaine confidence of men, whereby they rashly determine long before, of things to come. The former of these two is contained in these two verses.

1 The thing and euill which hee condem- neth: reproch, slander, euill speech against our brethren.

These two verses containe the con- demning of the first euil of pride, which is euill speech: wherein ther are 2. things obserued: namely

2 Why men should not so doe. Thereasons are foure.

1 Who so speaketh euil of his brother, or condemneth his brother, speaketh euil of the law, and condemneth it: So From violating the law.

2 Christians must obserue and keepe the lawe and not iudge it. From the duetie of the Saints.

3 To iudge and speake euil of our brother, is to vsurpe the of- fice of god. From vsurping that office which concerneth not vs.

4 We our selues are fraile by condition: therefore ought we not to condemne and speake euill of others. From the frailties of our owne state.

1 Of these two, the first is the thing it selfe, which he condemneth: whereof hee giueth this precept nega- tively: speake not euill, saith he, one of another, brethren.

In

In which precept negatiue, all slander, all rash iudgement, all reproch, all obloquie, all vile and backbiting speech, proceeding from malicious, hatefull, proude, and peruerse iudgement, is condemned: whether it bee open or secret, whether before thy face or behinde thy backe: whether publikely or priuately it be done: to our selues or others, for the discrediting, defaming, and impeaching the estimation and good report of the brethren.

Which euill and mischiefe for the most part cometh and riseth of pride, when insolent and arrogant persons: when the high minded and proude men of the earth, desire that all men should daunce to their pipe, and liue according to their willes: which thing if it bee not done to their contentation, then breake they and burst out into euill speech: then fall they to rash iudgement: then condemne they euery thing, and euerie person which pleaseth them not: wherewithall the Apostle to meete, and to repress so great a mischiefe in the life and societie of men, giueth out this precept and exhortation: Speake not euill one of another, brethren.

This euill how great it is, and how largely spreadde abroade in the liues and manners of men, who is so blinde that seeth not? VVho is so ignorant that knoweth not? VVho is so wilfull that confesseth not? Is not this the custome and common course of all men, to reuile, to speake euill of, to iudge at their owne pleasure, whatsoever, and whosoever they mislike, and is not according to their fancies? Then which there is not a greater, or more manifold mischiefe in the life of man.

Against theft, robberie, spoiling, and taking away of our goodes, wee all with one voice crie out: against the taking away of our good name, against the impeaching of our honestie: against the impairing of our estimation and lawfull credite, shall wee not cry out? If a good name bee to bee chosen before great riches, and louing fauour before siluer and golde, as *Salomon* writeth: then howe much the good name of a man,

Chap. 4. Sermon 21.

is greater then riches and worldly wealth, so much greater euill, is euill speach & slander, wherby a man is spoiled of his credite and estimation, then robberie whereby

Dent. 25. 1. he is bereft of his riches. And as euery sinne ought to bee punished with greater or lesse punishments, according to the nature of the sinne: then sith euill speach is greater then theft and robbery, it ought also to be subiect to the greater punishment.

This thing is quite contrary to the law of loue; this is altogether repugnant to the lawe of charitie; this is a manifest breach of the second table of Gods holy commandements; therefore in the sacred worde and diuine law of God, not once, but often, not in the olde testament alone, but in the new in like manner, worthily condemned. What, that God in the ordering of the commonwealth of Israel his people, commandeth that they should not go about as slanderers and backbiters, with tales and euill reportes against their brethren? what that the wise *Sirach* counselleth vs, not to be counted tale bearers, neither to waite with our tongues to speake euill: for that shame and repentaunce followeth the thief: and an euill condemnation is ouer him that is double tongued: but confusion, hatred and enuy, pursueth him that is a backbiter and euill speaker of his brother? What that the princely Prophete seeking and searching who they bee, that should dwell in the Lordes tabernacle and rest vpon his holy hill; and be reputed for true members of the Church, there hence excludeth, and thrusteth out all such as with their tongues speake euill, and slander their neighbours? What, that our blessed Sauour Christ, the true expositor of the lawe of God, condemneth slander as a parte of murther, for thereby, with our tongues wee slay and murther our brethren: adiudging him worthy hell fire which shalbe found guiltie thereof?

What, that Saint *Paul* by the same spirite moued, crieth out to the Church, be not deceaued; for neyther fornicators, nor idolators, nor adulterers, nor wantons, nor buggerers, nor theeues, nor drunkardes, nor raylers, nor

nor

Leuit. 19.

Eccles. 5.

Psal. 15.

Math. 5.

1. Cor. 6.

nor backbiters, nor extortioners shall inherite the kingdome of God? What that the same Apostle condemning all the workes of olde *Adam* in the Saints, and exhorting them to put on the new man created after God in holinesse and true righteousness, in fine and conclusion of his discourse, knitteth and shutteth vp the matter with this admonition: Let all bitterness, and anger, and wrath, and enuie, & euill speaking be put away from you, with all maliciousnesse? What that Saint *Peter* singeth the same song to the Saints: finally my brethren, be yee all of one mind, one suffer with another; loue as brethren; be mercifull, be courteous: not rendring euill for euill, nor rebuke for rebuke; but contrariwise blesse, knowing that you are called thereunto, euen to be heyres of the blessing? doe not these and infinite the like, condemne all backbiting, euill speaking, slaundering one of another; which ought to be wholly abādoned and abolished from the saints of God?

Wherefore, whether it be openly & to the faces of mē done; as reprochfull & taunting speeches, or whether it be priuily & secretly done; as backbiting & slaunder; tending to the diffamation, discredite, and hurting of his name of whō men speake, it is generally & indifferently condēned.

The originall of this euill is from satan, & the peti-gree of euill speach is to be fetched & deriued frō the deuill; the great dragon, the old serpent. For which cause as by the way of prerogative aboue all other, he is called the slaunderer, the backbiter, the false accuser of the brethren before God. whose labour and studie, whose endeavour & trauell is, to raise vp lies, false accusations, euill reports of the saints of God, and therefore is called by a name agreable thereunto, *Diabolus*; a slaunderer, an accuser. This father and patrone of all euill speach, spared not God himselfe, but spake euill of him to *Adam* and *Euah* in paradise: hath God, saith he, said you shal die? nay but you shall not die: for God knoweth that at what time you eate, your eyes shalbe opened, and yee shalbe as Gods, knowing good and euill. Thus he sought to haue

Chap. 4. Sermon 21.

Psal. 31.

Psal. 145.

falsified the truth of God; thus he brought vp an euill reporte of God himselfe; as inuoying the state of *Adam*; thus he shronke not, ne stucked to speake euil of God, who is the God of truth, and in whom there is no vnrighteousnesse at all: who is faithfull in all his sayings, and holy in all his workes; as the Scripture teacheth.

Iob 1.

This enemy of God and man, with like malice set vpon holy *Iob*, the righteous person; accusing him as a temporizer, and seruer of time; a counterfait and hypocrite in hearte, and such a one, as serued God for profite onely. Wherefore of him thus speaketh satan to God: what doth *Iob* serue thee for naught? haste thou not hemmed and hedged him in on euery side? haste thou not blessed the workes of his handes? and his substance is increased in the lande? but stretch out thine hande, and touch all that he hath, and he will blaspheme thee to thy face: thus he sought to bring *Iob* into dislike and disfauour with God: thus hee brought vp an euill reporte of the most holy patriarke: thus he accused him of hypocrisie, who serued the Lorde vnfainedly from his heart: thus he impeached his credite, like whom there was none vpon the earth; a iust man and vpriight, fearing God, & eschewing euill.

This is he that begitteth all flanderous & reprochfull persons; all euill speakers and backbiters of their brethren: he it is who rayseth these motions in our heartes, and bloweth the flame of these affections in the mindes of the wicked, in whose steps who so treadeth, whose example who so followeth: whose practise who so expresseth, whose suggestion, who so obeyeth, therein may not be reputed as the seruant of Christ, but the slaue of satan; not the childe of God, but the sonne of the deuill; not the heire of life, but the firebrande of hell; there to suffer torments with their ghostly father, the flanderer of the brethren for euer: vnlesse they heartely repent themselves of the sinne, and leaue the iniquitie wherunto they are giuen.

Psal. 140.

This is that poison of *Aspis* the venemous serpent,
which

which lieth and lurketh vnder the lippes of the reproch-
full flanderer : this is that deadly poison , wherewith the
Apostle saith the tongues of men are infected : these are *James 3.*
those biting and cruell beastes , who slay many with the
venim of their lippes ; of whom *Diogenes* the philosopher *Diogenes.*
speaketh ; who being demanded what beastes did bite most
daungerously : answered of tame beastes the flatterer ; of
wild beastes , the flanderer biteth soorest. These wound
and slay at hande, and farre of , at home and abroad , the
quicke & the dead : these spare neither prince nor people ;
neither priest nor prelate : neither friend nor foe, rich nor
poore : base nor honorable ; man nor woman, one nor an-
other ; these destroy whole houses and families : as *Doeg* *1. Kings 22.*
by his flander caused the familie of the priestes at *Nob* to
be destroyed . *Haman* his flander caused sentence of con-
demnation to goe out against the whole familie of the
Iewes : these haue destroyed such as haue bene at peace a-
mong themselues. Therefore *Sirach* exhorteth men to ab-
horre the flanderer and double tongued , for as much as
such haue destroyed many that were at peace and vnitie a-
mong themselues. This hath disquieted many, and driuen
them from nation to nation, cast downe strong cities, and
ouer throwen the houses of mighty men : and brought
downe the strength of mighty people & bene the decay
of many nations : this is that setteth princes at variance,
and armed mighty men one against another : for the fro-
ward person soweth strife, and a tale bearer maketh diui-
sion among Princes, saith *Salomon* . See more 3. chapt.
James v. 8.

How great then is the sinne , which God condem-
neth ; *David* excludeth from the tabernacle of God : our
Saviour counteth for cruell murder : *Saint Paul* shut-
teth out from the presence of God & in his kingdome : *S.*
Peter reproveth, and which worketh so great euill to the
children of men?

The common causes for which men speake euill
one of another, are chiefly these. 1. Men flander & speake
euill, thereby to be reue ned o f such as cyther haue done
them

*Causes of euil
speech.*

Chap 4. Sermon 21.

them hurte, or else are thought to haue done them iniurie. Thus men and women, not able with violence to make their parte a good, vse their flanderous tongues as instruments and weapons of their reuenge: thus the desire of reuenge which burneth & boilerh in our breasts, stirreth vs vp to speake euil, and to slander those on whom wee would be auenged. Here hence it is that hauing sustained iniurie at the handes of men, and otherwise not able to be reuenged: wee to reuenge our quarrels, and repay the iniurie, giue ouer our tongues to reuile, to slander, misreporte, backbite and speake euil of them, by whome the iniuries are done and committed: and how commonly this cause moueth vs hereunto, our selues are better then all witnessers; and dayly experience sheweth more plainely, then that wee ought in any wise to doubt thereof.

2. As desire to be auenged pricketh men forward to this mischiefe, so also desire of gaine moueth men thereunto: for we see sometimes, that the bringing of others by slander into contempt, may breed our comoditie; where-with all we moued, giue ouer our tongues as weapons & instruments of slander: and this thing maketh men not only to speake euil of others, before priuate persons, but also in the presence of princes. *Doeg* might seeme to haue respected this matter in his flanderous accusation of *Dauid*, and *Achimlech* with the Priestes of *Nob*, to *Saul* the king: from whom he expected not onely greate fauour, but great profit also at the kings hands, by this accusation. But without peraduenture, *Siba* the seruauant of *Mephiboseck* had regard in his slander to his gaine and comoditie; when he tolde *Dauid* the king, that *Mephiboseck* the son of *Jonathan*, in *Dauids* persecutiō by *Absolon* his son, had said: that that day the house of *Israel* would restore to him the kingdome of his father. This cause moued *Ptolomeus* the king of *Egipt* to forge and frame a foolish accusation to *Demetrius*, against *Alexander*, that he sought his death & would haue slaine him; that thus by bringing him into discredite, he might the better inuade his kingdom:

the

1. Kings 22.

2. Kings 16.

1. Machab.
11. chap.

the desire wherof, moued him to flaunder: being the onely thing he aimed at, shotte at, and looked vnto, as the thing sheweth.

In Princes courtes nothing is more cōmon, or customable, then for men (cleer from false surmised crimes, and voide of all deserued spotte of false suspicion) to be assailed and assaulted, with reproachfull flaunder of the wicked: wherein they seeke neither the glorie of god, neither the peace of their countrey, neither the welfare of Princes, neither the happie estate of Commonwealthes: but onely their owne priuate profite and commoditie, which they endeouour to enlarge & increase, by the discrediting, diffaming, backbiting, and flaundering of others.

Neither is this true in great personages, in Princes, and Peeres of Common-wealthes, before whom the innocent, oftentimes for gaine, are accused of the wicked; but also in our priuate and ciuile life, it is a practise moste generall, for our owne gaine, priuate lucre and commoditie, to accuse, condemne, speake euill of other men, and to flaunder one another.

3 Neither for these causes onely doe we speake euil of our brethren; but also, stirred vp by enuie, for the graces and benefites of God, poured in plentiful maner vpon our neighbours: wherat we being moued through enuie, we speake euil of them, as vnworthie those graces and benefites receaued: and therfore it commeth oftentimes to passe, that the wicked moued with enuie, for the blessings of God vpon his children, speake euil of them. Whē the malicious and malignant people of this worlde, see the Saints of GOD to flourish in vertue, to increase in grace, to excell in faith, to be zealous in religion, constant in profession, of good hope in all afflictions, aduanced to honour, enriched with worldly wealth, or any such way, either inwardly, or outwardly blessed by God: they enuying them for the same, flaunder them, taunte them, and speake euill of them in most wicked and vngodly manner.

The

Chap. 4. Sermon 2 I.

Dan. 6.

Jerem. 18.

Mat. 12.

John. 8.

Actes 6

Actes 13.

The princes of the prouinces of Babilon seeing the vertue, honour and glorie, of *Daniel*, whereunto hee was aduanced by God, through *Darius* the King of Babilon; enuying his state: forged and framed an accusation against him to *Darius*, whereby he was adiudged to the denne of Lions. when the obstinate and rebellious *Iewes*, saw the zeale, boldnes, constancie, and courage of the holy prophet, who would not be feared with the faces of men, from exequuting his charge: then they through mere malice and enuie, slandered the prophet, and deuised against him, and smit him with their bitter and backbiting tongues. The scribes and Pharisees, through enuy of the graces of God in our blessed Saviour Christ, raised vp many false accusations and vttered many slanderous speeches against his royall person, as the holy gospel witnesseth. Herewith were the Iewes stirred vp against *Steuens*, whose spirite they not able to withstande and resist, they raised false accusations, and suborned false witnesses, in forged manner, slanderously to accuse him; as one that had spoken euill of *Moses*, and God. The same cause pricked them forward in like maner, to speak against the doctrine of Saint *Paul*, and to raile against his person: through malice and enuie conceaued against him. To cōclude, there is nothing more cōmon in the life of man, then for such as are indued, either with inwarde graces of the spirite, or outward benefites by the hande of God, for the malice and hatred wherewith men followe and pursue them, to be euill spoken of, and slandered.

4 Finalle, & that which properly concerneth this place, our euill speaking proceedeth of pride: and therefore, as a mischiefe and effect of pride, it is here condemned. The pride which of our selues we haue conceaued, maketh vs to mislike whatsoeuer is not according to our pleasures, and mislike moueth vs to speake euill of other men, who walke not, liue not, doe not all thinges to our liking. For as the Ape and Rauen thinke their owne young ones fairest, and best fauoured: yet is there not a
more

more deformed thing among beastes, then the Ape: neither a fouler among the birdes, then the young Rauens: So men like their owne doings, be they neuer so bad, and condemne all others in comparison of themselues. The Jewes (through pride of their owne heartes,) contemned the Gentiles, and spoke euill of them: Stand aparte (say they) to the Gentiles, for I am worthier then thou. The proud conceite of his owne righteousness, which the proud Pharise had conceaued, made him to contemne the poore Publican, and to speak euill of him, euen to the face, and in the presence of God, in the Temple; I thanke thee (O God) that I am not as other men; extortioners, vnjust, adulterers, or euen as this Publicane. The proud and wicked men of the world, seeing that the Saintes would not runne the same excesse of riot with them, and liue as pleased them: therefore saith Saint Peter, they speake euill of them. *Iſai 65. Luke 18. 1. Pet. 4*

Our Apostle here making pride the cause of this euill, and insinuating, that the proud and arrogant persons of the world, will proudly condemne, and slanderously speake of all those, who liue not after their pleasures: condemneth it as the effect of pride: neither is there, finally, any thing that more moueth men to speake euill one of another, then pride doeth: So that the proud person hardly euer speaketh well of any, but that he only may be in estimation, account, and credite, he speaketh euill of al others.

These and the like causes may be alleadged of this euill, and mischief, which S. James worthely condemneth; Speake not euill one of another, brethren.

This mischief is manifolde: and sundrie waies are men saide to speake euill one of another.

1 When men misreport of vs, and charge vs with that which is not true, then speake they euill of vs. In this kinde was David euill spoaken of, as in the Psalme he witnesseth; Cruell witnesses rose vp against me; they asked me things I knew not: they charged him with things vnttrue, to bring him into disgrace, discredite, and disfaueur with men. *How men speak euil. Psal. 35.*

Thus

Chap. 4 Sermon 21.

1. Kings 22.

1. Kings 24
Hester 3

Thus *Doeg* the *Edomite*, (the chiefe of *Sauls* *Heard-men*) spoke euill of *Dauid*, and *Achimelech* the Priest of *Nob*, affirming that they tooke counsell together against the king: I saw the sonne of *Ishai*, when he came to *Nob*, to *Achimelech*, the sonne of *Ahitub*, who asked counsell of the Lord for him. Such euill speeches were they, of those flattering Parasites, and backbiting Sycophants, who falslie infourmed *Saul*, that *Dauid* intended mischief against him. In this kinde proud *Hamon* spoke euill against *Mardocheus*, and the people of the *Iewes*, who charged them with thinges vntrue, in bringing vp euill and false reports of them: There is a people (saith he) scattered and dispersed among the people, in all the Prouinces of thy kingdome: whose lawes are diuers to all lawes, & obserue not the lawes of the king. In the seruicè (indeede) of their God, they obeyed not; but in ciuill things, they were obedient vnto the lawes of *Affuerus*, and therefore were charged falsly with disloyaltie, & rebellion against the lawes of the king.

Thus we speake euill one of another, when to defame and discredite one another, we forge, we faine, we frame and deuise false things against our brethren, to bring the into hatred, that we only might be accounted of.

Wherein wee play the partes of malicious persons, who bedaube and bedashe with dirte, the faces of other folke, that we might seeme the fairer: and soyle, slurrie, & file the garmentes of our neighbours, that ours might seeme the gayer and gallanter. Thus by false reports, and flaunderous speeches: thus by reproachfull contumelie, and backbiting, men defile the name, fame, and credit of men, and impeach their estimation, that themselues may appeare and seeme the wiser, iuster, honeste, & worthier in all things. And thus by reporting false thinges of our brethren, to discredite them, we speake euill of them.

2 Neither thus onely speake men euill one of another, but also when they amplifie, exaggerate, aggrauate, and make the infirmities and faults of men farre greater, by their reports, then indeede they be, to make them odious

dious in the sight of men: as when our neighbour is something choloricke and hastie; to report him to bee so madde, furious, and headstrong, that none can abide it. If a man onely salute a woman by the way, to say, hee talked with her of adulterie. If our brother smite in anger, to say, he would haue slaine and murdered. When by our report, we make the infirmities of men greater, and farre more hainous then they be indeede: this is euill speaking, and worthely to be condemned. And it is vsuall among men now, to discredite, and make other folke odious in the sight and hearing of others, to amplifie their faultes, and make them farre greater then they are indeede: this is also slander, this is euill speech against our neighbour. Thus doe eloquent Sycophants: thus doe rhetoricall slanderers: thus doe backbiting whisperers: thus doe false accusers of their neighbours, who make euery thing worse then it is in deede: and by reporting, increase their crimes: this ought also to be auoyded of the Saints of God, who ought not (so much as in this wise) to speake euill of their brethren.

3 Besides this, men speake euill of their breathren, when they blase abroad the secrete sinnes and infirmities of their brethren, when they shoulde haue couered them in loue, onely to discredite, and defame the offenders. *Salomon* making the detecting and reuealing of the secrete sinnes of their brethren, a parte and branch of euill speech and slander, saith; that hee that goeth about as a slanderer, discovereth a secrete: but hee that is of a faithfull heart, concealeth a matter. Wherence it appeareth, that to detect, open, and make knowne the secrete sinnes of our brethren, (which in loue wee should couer) is the point of a backbiter, and slanderer, and one that speaketh euill of his neighbour, to discover secret sinnes, when he needeth not: to publish priuie infirmities, when he should hide them through loue: to blase abroad the vnknown offences of men, when he is not thereunto in any wise enforced, and that to the ende hee may thereby diffame them, and discredite them among men: What

els,

Pro. 11.

20. c. v. 12

Chap. 4 Sermon 21.

4 Againe, men sinne by speaking euill of their brethren, when they depraue the good deedes, and well doings of them, when they extenuate and make lesse, then in deede they be, the good qualities in men, or call their vertues by the names of the vices neer thereunto. In this manner, men sinne when of the good deedes of men they say, they were done to euil end, vpon euill intent, by vnlawfull meanes, not in sinceritie, and loue to vertue, but in colourable manner, and in fraudulent and deceitfull hypocrisie.

1. Job.

Thus did Sathan by deprauing the seruice of God in Job, speake euill of him to God: when he saide, that Job serued God for gaine, not sincerly. Thus the discontented Momy of the world, and finders of faults with euery thing which them seales do not, speake euill, who calumniare and depraue euery thing, be it neuer so wel don of vs. If there be any thing done well to the countrie and common wealth, they depraue it, and say, it was done not for loue of countrie, but for praises: and fauour of the people: if any exployte be done in ware, they say it was not for loue to peace, but for desire of renowne among men: if when men labour faithfully in the Church, men say, it is for their owne glorie, and not for the glorie of God: if when men be deuoute, we should say, it is for a fashion, not in sinceritie: when men call the valiant man bolde, the iust, rigorous & seuerer: the prudent craftie: the wary suttile: the liberal riotuous and prodigal: he that speaketh in defence of right, imprudente and licentious: Hee that calleth the sparie, miserable; or the temperate, wretched; the peaceable, doltish; or the patient cowardly; flandereth in like manner.

Not thus only, but also when men excel in learning, be singulare for vertue, renowned for faith, or any such gifte and grace of Gods spirites. To deminish and extenuate these things and make them by our enuious reportes, far lesse then in deede they are: what is this then but euill speache here condemned? wherefore as to exaggerate and amplifie the vices, so to extenuate the vertues,

ues and good gifts in the Saints, is slander, and euill speech also.

5 Moreouer men speake euill, though they speake that which is true, touching the finnes and infirmities of their brethren: when they speake those things not for loue of the truth, but for the slaundering of the person, which hath offended. For as that Iudge, which pronounceth sentence of iudgement and condemnation agaynst a malefactor: yet not for loue of iustice, but for an olde grudge agaynst the man, is therein no iust iudge, but a murdurer before God: albeit he do that which iustice prescribeth, and requireth also: euen so when men report euen true things of their brethre, not for hatred of the sinne, and loue they beare to the truth: but for the malice they haue to the men, and to the ende thereby they may discredite them: are not therein to be counted tellers of a trueth, but rather bitter backbiters, slaundersers, and euill speakers, though they report no more then is true, because they doe it not for the loue of the trueth, but to the slander and defaming of the persons of their brethren.

*Basil regula
Monachos
cap. 336*

6 Finally, this euill is committed, vhen in the pride of our heartes vvee vvoulde haue all men liue according to our pleasure and will: which when they doe not, wee arrogantly condemne them: we slaundersously reporte of them: wee maliciously censure them: wee rashly iudge them: in which sense, and of which kinde our Apostle chiefly here speaketh. To condemne those vvch daunce not after our Pype: to speake euill of such as will not bee ledde at our pleasures, to reporte otherwise then vvell of such as will not liue, and doe in all thinges as vvee vvoulde haue them: this is the mischiefe of pride by the Apostle principally intended, and spoken agaynst in this part of Scripture.

This mischiefe hath beene in all times: and men there haue bene alwayes, who through the pride of their hearts, woulde haue brought the whole worlde to liue

Chap. 4. Sermon 21.

at their pleasure : and to come to their call and lure , in the which their conceiued imagination , if any resisted , withstoode , and refused : they censured , they iudged , they spoke euill of , and condemned them.

Were there not (thinke you) in the time of the prophets , men puffed vp with this pride of spirite , who condemned arrogantly , censured foolishly : slaundered wrongfully the holy Prophets and people of God , for that they would not liue after their pleasures ? Did not the proude Scribes , Pharisies , Priests , and Princes of the people , condemne and speake euill of Christ and his Disciples , because they would not bee in all things conformable vnto them ? Did not the wicked in the dayes of Saint Peter , speake euill of the Saintes , and the elect seruants of God , because they would not liue according to their line and rule : and run on with them , the same race of riot ? Are their heartes otherwise affected , and not rather swelled and blowen vp with like pride , who challenge to themselves wisdom , zeale , godlinesse , aboue their brethren : and both in the common wealth , and in the church of Christ , would haue all things done , said , and ordered at their pleasure , and speake euill of all men , that doe not there after ? Are there not many of our owne coates and callings , the Ministers of Christ Iesus , who because they can not haue all men to bee as themselves are , and thinges in the Church at their pleasures ordered : and all things done as they would haue them : speake euill of them which excell in authoritie ? Priuily resourme , and talke with the Parishioners agaynst their Pastours , Not subiect to the lawe of their imagination ? VWhich vncharitable , vnchristianly , vnbrotherly , nay Iudasly betray their brethren : and bring by their libels spredde abroade , the good names of such their fellowe Ministers , as neuer haue beene detected of anie notorious crime , into question , and by their slaunderous and malicious speeches , haue greatly diminished their credites , impeached their estimation , wherein before they haue beene : and bring them into
contempt

Mat. 9.12.

15. &c.

1. Peter. 4.

contempt with men? Is not this the mischief of pride, which maketh them to condemne and speake euill of euery thing and person, who soeuer please them, and is not according to their mindes?

VWherefore let mee exhort all such in the feare of God: to examine their owne affections, to enter into the closet of their owne thoughts, to cast downe their presumptuous and peremptorie iudgements: to leaue the stealing away of the hearts of the people from their ordinarie Pastours, by mislyking of their lawfull and tolerable doings: and let me in the bowels of Iesus Christ beseech them, and by the mercies of God entreate them: that when things are not to their mindes: yea, if there be blemishes, spottes and wrinckles in the face of the Church, (as there shal be to the ende): that with patience they woulde beare them, as becommeth Saintes: with prayer they woulde seeke to redresse them: that they speake not euill against such as in opinions varie from them: that they powre not out the poyson, venome and rancour of their hearts, by condemning their brethren: that they teare not in sunder, the vnseamed coate of Iesus Christ by their bitter contending, vvith backbiting and discrediting of their fellowe labourers, and worke fellowes in the Lordes haruest: but that they take singular heede, and haue speciall care to abandon and abolish this mischief of pride, and to holde fast this exhortation of the Apostle: Speake not euill one of another brethren.

And this euill hee dissuadeth, by foure reasons, *Reasons of the precept.*
 1 From the violating of Gods lawe: which is broken and violated of vs, when in the pride of our minde we condemne and speake euill of our brethren: thereof Saint James speaketh in this wise: hee that speaketh euill of his brother, or condemneth his brother, speaketh euill of the lawe, and condemneth the law. Thus when we speake euill of our brethren and condemne them, because they walke not after our willes, neither liue according to our pleasures: we are not onely iniurious to our brethren,

Chap. 4. Sermon 21.

but we are iniurious to the law of God, whereof we speake euill, and which wee condemne in speaking euill, and condemning our brethren: to speake euill of the law, and to condemne it, is a great sinne, and great euill. Therefore, must wee not speake euill or condemne our brethren: because thereby the lawe is euill spoken of, and condemned by vs.

*How speake
we euill of the
lawe, when we
speake euill of
the brethren.*

How doth the law sustaine iniurie, in thus iniury-
ing of our brethren? howe is it violated, howe is it euill
spoken of, and condemned, when our brethren are euill
spoken of and condemned by vs?

Gods lawe teacheth vs not to condemne, nor
to speake euill of the brethren. When notwithstanding this
lawe, we doe and will speake euill and condemne our
brethren: then wee speake euill of the lawe, and con-
demne it in effect: because wee will not bee bridleed
thereby: when wee will not bee restrayned from proude
and arrogant condemning, nor withhelde from spea-
king euill of our brethren by this lawe of God. When
we violate and breake this lawe, and doe contrarie there-
vnto, our deedes speake euen as it were of the lawe:
that it is not worthie, that it is not good inough to bee
the bridle and rule of our life. VVhen this law saith: thou
shalt not slander or speake euill of thy neighbour:
when this lawe sayeth; Iudge not, least you be iudged:
condemne not, least you be condemned: and yet we will
speake euill of our brethren, and condemne them: do we
not say, as it were by deedes, which in this matter speake
for vs, that this lawe shal not teach vs: it shal not bridle
our tongues: we will not thereby bee restrained? Thus
in effect we speake euill of the lawe, and condemne it as
vn sufficient, vnperfect, vnworthie to teach vs: thus in
our actions, and by our deedes we speake euill of the law,
and condemne it, as not wise inough, as not good i-
nough, as not circumspect inough: thus wee finde fault
with the law, as if it did not wel in forbidding vs to speake
euill one of another: and thus in the actions and practise
of our liues, we speake euill of the lawe, and condemne it,
when

*Leuit. 19.
Matth. 7.*

when wee speake euill of our brethren, and condemne them, which thing the law forbiddeth.

Wherein it fareth with the lawe of God, as it often fareth vvith the positive lawes of Princes. For when positive and ciuill lawes and statutes are made by Princes in their common vvealthes, for the gouernment and ordering of the manners of men: and men infringe, breake, and violate them: neither vvill resour me their manners according to the prescript thereof: doe not they thereby shevv, that they like not such lawes: that those lawes are not worthie to be the bridle of their liues: and thus in effect speake euill and condemne them? euen so vvhen Almighty God hath established a lawe: that no man shall speake euill of his brother, nor rashly condemne him at his pleasure: vvhen obstinately and stubbornly vve vvithstand this, and vvill not be restrained and bridleed from speaking euill of, and condemning our brethren: vvhat doe vve else, but in effect speake euill of it, and condemne it, as not vvorthy to be our teacher and informer? And thus by speaking euill of our brother, and condemning him: vve speake euill of that lawe, and condemne it, vvich saith; Thou shalt not speake euill of, or condemne thy brother.

Now vvho so speaketh euill, and condemneth any law, speaketh euill and condemneth him, vvhose law it is: proud and vvicked men speaking euill of the law of God, and condemning it speake thereby euill of God, and condemne him, by vvhose finger this law vvvas vvritten: and to finde fault vvith the vvisedome of God, and to speake euill of his eternall spirite, and the vnsearchable counsels of his heatt: to take vpon vs to controul and correct his lawes, statutes, and ordinances: vvhat intolerable impietie: vvhat desperate iniquitie, vvhat singular vngodlinesse vvare it? How great is the vvickednes then of men, vvho by speaking euill of, and condemning their brethren, speake euill of, and condemne the law: whereby they speake euill also and condemne God himselfe, by vvhose finger it vvvas vvritten? This the Apostle confi-

Chap. 4. Sermon 21.

dering, draweth his argument from the breach of Gods lawe, and the iniurie thereunto done, when we speake euill of the brethren, and dissuadeth vs there from, by this argument; in speaking euill of the brethren and condemning them, we speake euill of the lawe and condemne it; therefore must we not speake euill of the brethren; for he that speaketh euill of his brother, and he that condemneth his brother, speaketh euill of the lawe and condemneth the lawe. Which reason of the Apostle holdeth not onely in this perticular, whereunto it is applied, but it is generally true in the whole lawe of God, and euery parte and member thereof, that when we breake it, eyther in whole, or in parte, thereby we speake euill and condemne it, eyther in whole or in parte likewise. 1. When the law therefore saith: Thou shalt haue no other God but one; notwithstanding, to make many Gods, as the idols of the Heathen: the workes of our owne hands, the righteousness which our selues haue wrought: the Saints in heauen, as many we do: to make our gold our God, as the couetous; to make our bellies our Gods, as the Epicures: to make our backs our Gods, as prowde persons doe; this is to speake euill of the lawe and condemne it. 2. When the lawe saith: Thou shalt not make to thy selfe any grauen image, of any likenes whatsoever to worship it: notwithstanding to make the image of the father, sonne, or holy ghost, to expresse the diuine maiestie, & thereby to worship God; to make the image of *Marie, Peter, John, Iames, Paul*, or any other man or woman, & in our temples to erect them, & do worship vnto them, is to speake euill of the law & to condemne it. 3. When the law saith: Thou shalt not take the name of the Lord thy God in vaine; notwithstanding this, to name God vnreuerently; to professe him couerfetly; to cal vpon him deceitfully, to sweare by him falsly, or vainely, is to speake euill of the lawe and to condemne it. 4. When the law saith: Remember to keepe holy the Saboth day; yet not regarding that law, to profane the Lordes day, in banquetting, in surfetting: in dancing, in dauncing, in enterluding, in play following, in
beare

bearbaiting, & bulbaiting, in going & gadding abroad, in sleeping, in idlenesse, in other lewdenesse or loosenes whatsoeuer: what is this but to speake euill of the lawe and condemne it? 5. When the lawe saith: Honour thy father and mother; notwithstanding this, to denie dutie to our parents, in not reuerencing them as becōmeth vs: in not relieuing them in extreame age & pouertie: to be disobedient to the fathers of our countries, princes and magistrates: to neglect our spirituall fathers, our ministers and pastours, which begitte vs daily through the ministerie of the gospell: not to giue duetifull seruice to such as are our maisters after the fleshe, and for the time in steede of our parents: not to performe that reuerence to all our elders and betters, as by due belongeth vnto them: is to speake euill of the lawe, and to condemne it. 6. When the law saith: Thou shalt not kill; yet eyther in heart by hatred, or in tongue by flaunder, or in hande by violence to murder eyther our selues or others; is it not to speake euill of the lawe, and condemne it? 7. When the lawe saith: Thou shalt not commit adulterie: yet to hunte after straunge flesh, in thy heart to desire any other besides thy married and lawfull wife, in sight, in shewe, in signe to pretende carnall loosenesse; to ioyne thy selfe vnlawfully by fleshly coniunction to any other, then thy yoke fellow appointed by God: is to speake euill of the lawe, and condemne it. 8. When the lawe saith: Thou shalt not steale; yet, to robbe, to spoile, by sea, by lande, to oppresse by violence, to retayne by force the goods of our brethren, to deceyue by fraude the simple of his right: to picke, to steale, to pilfer, or by any sinister way, to possesse that is not thine owne: what is this but the speaking euill of the lawe, and the condemning thereof? 9. When the lawe saith: Thou shalt not beare false witness against thy neighbour, notwithstanding, to testifie and witnesse a false matter, to lie and speake vnruly of, and to our brethren; to vse disceit or forged cauillation in our tongues, to counterfet, to dissemble, to glose with our lippes, or any like way, here

1. Cor. 4.
Gal. 4.

Chap 4. Sermon 21.

against to offend, is to speake euill of the lawe, and to condemne it. 10. When the lawe saith: Thou shalt not couet; though we abstaine from the outward action, and doing of euill; yet burne inwardly in vnlawfull lust of any thing which is not ours; what is this, but to speake euill of the lawe, and to condemne it? Finally, whatsoever the law enioyneth, therein not to be obedient; what is it but in effect, to speake euill of the law, and condemne it? Which we then speake euill of, and condemne, when thereunto we will not be obedient. Thus then the lawe of God violently broke, wilfully withstood, voluntarily resisted of men, is euill spoken of & condemned for that they shew in effect, that they mislike it; as not worthy to direct & leade them in the race of their liues; and this is the first reason why we may not speake euill of our brethren, nor condēne them rashly, because thereby we speake euill of the lawe, and condemne it, which teacheth vs not to speake euill of, or condemne our brethren.

B. Reason.

Leuit. 19.

Mat 7.

A second reason, why we should not speake euill of, or condemne the brethren, is drawen frō the duetie of the saints; it is the dutie of Gods children, to do the lawe, not to iudge or condemne it. The law saith, speake not euill of thy brother, neither condemne thy brother; this law must we do, and endeouour to fulfill it in euery point, & not by withstanding it, seeme to cōdemne it, and be iudges of it. Men condemne the law, when they condemne their brethren: they iudge the lawe, when they will not be taught thereby, nor reformed; but as iudging it vnworthy to be the rule and line of their life, they withstand it. God hath not appointed vs to iudge his lawe, but rather to doe it: therefore by not speaking euill of the brethren, must we do the law, and not by resisting it, condemne and iudge it.

How men are saide to do the law, See *S. Iames ch. 1. v. 22.* The meaning of this place is, that we are ordained to be doers of the law, and by God villed to labour to fulfill it; therefore it standeth vs vpon thereunto to tender therein to labour and trauell: and not by arrogantly iudging of our brethren, rashly to iudge of the law.

Men

Men become the iudges of the law, when by obstinately transgressing of the law, they seeme superiours and aboue the law, as such as will not be subiect therunto: and not, by doing it, seeme inferiours, as they which will be ruled thereby: then, when we speake euill of our brethren, which the law forbiddeth, in rising vp & resisting against this law, we seeme to be aboue the law, as such as will not be restrained thereby. To iudge the law, & not to do it, is great sinne. Therefore must we rather in not speaking euill of the law, do it, then in speaking euill thereof, iudge it. Great blessings are promised such as do obserue the law, a great curse likewise is threatened to them which do not keepe it: *Moses* therefore saith, Cursed is euery one that continueth not in all the wordes of this law to do them. This Apostle pronounceth them blessed which looke into the perfect lawe of libertie, to do it: *Saint Iohn* witnesseth, that such as do the will of God, shall remaine and abide for euer: and we are called to the doing of the law, vve ought therefore to do it, that vve may be blessed in our deede, and remayne for euer: and not iudge it, by violating thereof, least vve taste of the curse which is threatened. When vve speake not euill of our brethren, vve fulfill the royall lawe: which saith, Loue thy neighbour as thy selfe: vwhen vve speake euill of them and iudge them, because they vvalke not according to our pleasures, vve iudge the lawe, vvhich is farre from our dutie.

Deut. 27.

James 1.

1. Ioh. 2.

The law is by God ordained to be the line and leuell of our life: the guyde of our feete, the gouernour of our pathes: therefore the princely Prophete *David* Psal. 119. saith: Thy worde (ô Lorde) is a lanterne vnto my feete, and a light vnto my pathes: this law of God is the touchstone of our actions, the triall of al our vvoikes: the balance to waigh whether they be according to the lawe of equity & iustice: to do this law, not to iudge it, as we called. For which cause almighty God in his law witnesseth, that he had giuen lawes vnto his people to do them. Our Saviour so often requireth the doing of the lawe and worde of

Deut. 4 & 6.

Chap. 4. Sermon 2 I.

Mat. 7.

Luke 10.

Iohā. 13.

James 1.

Reuel. 1.

of God in the saints: not euery one that saith vnto me Lord Lorde, shall enter into the kingdome of heauen, but hee that doth the will of my father which is in heauen; to the woman which pronounced the wombe blessed that bore him, and the pappes that gaue him sucke: He saith, yea rather blessed are they that heare the worde of God and doe it. To his disciples after the washing of their feete: blessed are yee if you know these thinges and doe them. Saint *James* requireth this, and calleth men to the doing of the lawe and worde of God; be yee doers of the lawe not hearers onely. Finally, the Apostle in his *Reuelation*: blessed is he that readeth and heareth the vvordes of this prophesie, and keepeth those thinges which are written therein: to this law we must submit our selues, and giue ouer all our actions thereby to be iudged: this law forbiddeth euill speach of the brethren; this forbiddeth proudly to iudge them, arrogantly to cōdemne them, because they walke not according to our wils: this law must we not resist, but obey; notwithstanding but fulfill: this is the dutie of the saints of God: this is the thing, wee are bound vnto: vvherefore if notwithstanding, we speake euill of the brethren, we do not the law, but we iudge it, and so swarue from the dutie of Gods saints and the thing whereunto we are called, which is to be doers, not to become iudges of the lawe of God. And this is the second reason of the Apostle, why we may not speake euill of the brethren: because in so doing we are not doers of the law which dutie requireth, but iudges, which becommeth not the saints.

3. Reason.

3. A third reason, why men may not proudly cōdemne, & arrogantly iudge their brethren, is drawen frō the vsurping of the office of God & of Christ, men must not proudly arrogate that to themselues, which is proper to God: to giue lawes of their liues vnto men, which if they embrace not at our pleasure, to speake euill of the & to cōdemne the therefore, appertaineth not to vs, for there is one only law giuer, which prescribeth rules to vs & to our brethren, how we shall liue, & one iudge which shall iudge

iudge both vs and them, if we doe not thereafter: and this law-maker and iudge, is not mans fancie, will, pleasure: but God himselfe: so that when we will take vpon vs to prescribe vnto other men, and woulde haue all men liue after our examples and pleasures: Which if they will not, proudly to iudge them, bitterly to speake of them, seuerely to censure and condemne them; is to vsurpe the office of God our heauenly father, to arrogate to our selues the thing which apperteineth not vnto vs: therefore ought we not to doe it.

That God is the onely Law-geuer and iudge, which is able to saue, and to destroy: and that no man ought to take vpon him to set lawes of life and death to mens consciences, and restraints them to their pleasures, it appeareth. For in the holy mountain, with great feare and terror, with sights and soundes from aboue, almighty God deliuered vnto *Moses* the two tables of the lawe. In the preface whereof, the Lord setteth downe his own name, as the authour thereof; I am the Lorde thy God, which brought thee out of the lande of Egypt, thou shalt haue no other Gods but me. To the obseruing wherof, blessing and life is promised: to the breach thereof, death and cursing is threatned.

This is that law, which onely geueth definitiue sentence, and iudgement peremptorie vpon all men.

In the whole course of the lawe and Prophets, it is witnessed, that the lawes of life and death, which presse the hearts and consciences of men, are only the Lordes: and that he onely according thereunto iudgeth: so that men may not take vpon them to drawe all others after their tailes, and leade them at their pleasures: which whē they refuse, thē also to speake euil of thē, & iudge thē. The holy Prophet *Isai* subscribeth hereunto; The Lord is our Lawe geuer, the Lord is our king: he will saue vs, saith the Church by the mouth of the Prophet: It was the Lorde which gaue this law vnto his own people Israel: the Lord shewed his word to *Jacob*, his statutes and his ordinances to Israel: he established a lawe in *Jacob*, and ordeyned a

Exod. 19.
& 20.

Deut. 28.
& 30.

Deut. 27.
Leuit. 26.

Isai 33.

Psal. 147.

Chap. 4. Sermon 21.

testimonie in Israel: which he commaunded our fathers to teach their children: saith *David* the holie Prophet. And this concerning the moral preceptes thereof, is euerlasting, vniuersall, and to all the world giuen. Therefore he is to be reputed the law giuer and the iudge only which gaue it first vnto Israel his people.

Who being the onlie geuer of the lawe, can thereby either saue or destroye: condemne, or iustifie, pardon or punish: wherefore this must men leaue to him alone, which if they do not, but wil condemne their brethren after their wills, then challenge they to themselves the right of God: then thrust they him from his heavenly throne of iudgement: then in endeuour they, as it were to rise vp in his roome, and giue that sentence, which only belongeth vnto him: then which arrogancie and pride, what can be greater?

It is the Lord that searcheth the hearts and raiues: it is he, who perceth into the cogitations of men, and seeth that they are but vaine: he knoweth only who are his, and he alone can tel when and whom to saue or condene to discharge or destroye: this prerogatiue we take from God, of this priuiledge we spoile him, of this preferment of iudging and condemning, of making and setting lawes of life and death to the consciences of men, we then bereue God: when we in the pride of our hearts speake euil and condemne our brethren, vwhen they displease vs and our humours. Thus men challenge to themselves that which is Gods and Christs only: thus take they sentence of iudgement out of the mouth of God: and take the powver of geuing lawes to the Church, out of his hands: how great is this blasphemous presumption, how hainous is this extreame vngodlynnes.

For as it is not only doting and foule follie, but horrible impietie, and vickednes in the highest degree, for men to take vpon them to repele the eternall lawes of God, geuen by him to the Church and all posteritie for euermore: So is it likewise no lesse vngodlynesse, an lower bolde and presumptuous rashnes, to make other lawes

lawes contrarie to his, as if we would teach him wisdomes and thereby to iudge our brethren.

Christ is our king, hee onely is the head ouer his Church, therefore, as vnto the king, and chiefe head of his Church, it belongeth of right to geue lawes to the saints. Was it euer heard among earthly Princes, that loyall subjects either could, or would, either repell, or change the lawes of their Princes? or doe they at any time take vpon them to make lawes of their owne heads, without their Princes, in their owne kingdomes? or can there be greater treason and rebellion, then to endeavour to seeke such lewde libertie? doe the Princes and Peeres of Commonweales, call Parlements, set downe lawes, without the authoritie of their Kinges and Emperours? were not this great conspiracie? and shall men take vpon them in the church, which is the royal seat of Christ, and the very septer of his kingdom, to establishe lawes without his licence? were there euer lawes proclaimed in any kingdom, but in the name of that king which there raigneth? & shall men proclaim lawes of their own deuising, in christs kingdom, vnder any other name, or authoritie, then by the name & authoritie of Iesus Christ? wherefore, we deny Christs so-ueraintie ouer vs, when without him we will make lawes to others: and we refuse God to be our law geuer, when besides his lawes, we will proclaime lawes to binde our brethren. Which thing, as grosse follie, and great impietie, the Apostle condemneth: testifying, that God only is our law-geuer, and iudge; in whose power it is to saue and destroy: and therefore men ought not to challenge that to themselves, in any wise.

Of this euill how many are now gilty? is not euery one readie to prescribe lawes of the liues of their brethren, and sisters? If we see any, either in the habite of apparrell, or in the talke of the tongue, or in the gesture of the bodie, either in the course of his Common life, or in the religion, and worshippe he perfourmed to God, or any other thing, which walketh not according to our pleasures, and agreeth not in all things to our life and rule:
how

Chap. 4 Sermon 21.

how soone speake we euill of him? how proudly doe wee iudge him? how peremptorie doe wee condemne him? Thus one man dealeth with another: one woman thus iudgeth another: thus the people condemne the pastors; the pastors the people: thus the Cleargie speake euill of the Temporaltie; and they of the Cleargie: thus one preacher of another; one laie man of another: and almost euery one of his neighbour.

Rom. 14.

Is not this to vsurpe that which belongeth vnto god? is not this to take the scepter of iudgement out of the hande of Iesus Christ? This is reprooued by Saint Paul, who art thou that condemnest another mans seruant? he standeth, or falleth, to his owne master: what hast thou to intermeddle where thou hast not to doe? This is condemned by this Apostle: who ascribeth prescription of lawes, and pronouncing of iudgement, to God onely: who can saue, and destroy; but thou (o man) canst saue none: therefore by thy proud iudgement, condemne and destroye none: yet condemnest and destroyest (as much as in thee lieth) thy brother: when, because hee liueth not after thy pleasure, thou speakest euill of him. And this is the third argument of the Apostle.

The fourth reason.

The fourth, and last reason, why we should not speake euill, or rashly condemne our brethren, is, from the frailty of our owne common state and condition: For all men are subiect to infirmities, therefore ought we not, one of vs rashly to condemne another. And this reason, that it might be more forcible, it is proposed in the manner of an interrogation; Who art thou, which iudgeth another? art not thou a man subiect to like infirmities? why doest thou so proudly then iudge thy brother? who art thou that iudgeth another man? whence art thou? who did geue thee that authoritie? who hath beautified thee with this prerogative, & preferment, aboue thy brethren? who hath lifted thee vp to so great glorie, as to geue sentence of iudgement of thy brother?

By which speach, men are not onely admonished of their infirmities; Who art thou? art thou singular & alone,

in whom there is no imperfection? Art thou exempted from the common condition of all men, in whose life there is neither spotte nor wrinkle, nor any blemishe of sinne? but also tolde and taught their vnworthinesse, how farre they are from that preferment and preheminance, to iudge of their brethren; Who art thou, that iudgeth another man? so that by a iust derision, and a bitter taunt, the Apostle sheweth both their infirmitie of condition, & vnworthines to so great a thing, which take vpon them to iudge their brethren.

Wherein he rightly alludeth to the common speach of men; who seeing a proud person, taking too much vpon him, and arrogating great matters vnto himselfe, to teach him his grosse follie, and to tell him of his vnworthinesse, say in this wise vnto him; Alas good Sir, who are you? what, are you better then your fellowes? is there none so good as you? So the Apostle, to beate down their pride, by the consideration of naturall infirmitie: and to abate their loftie stomaches, through view of their owne vnworthines, to bee in that place ouer their brethren, which they proudly challenge, and take to themselues, breaketh out, and saith; Who art thou, that iudgeth another man?

There is no better bridle to the headie, and hastie iudging of other men, then to be pluckt backe with the raines and bitte of our owne frailtie, and view of our own infirmities: which thing greatly abateth our pride, asswageth our hatred, cooleth our courage, and tempereth the hastines of our iudgements against our brethren.

When the Peacocke beholdeth his taile, beset with such varietie of beautifull colours: then hee swelleth in pride, contemning, and condemning all other birdes in comparison of himselfe: but when he looketh vpon his blacke feete, and veweth the deformitie thereof, his comb is something cutte, and his courage abated: So when wee lifte vp our eyes to the graces and giftes of God bestowed vpon vs: then we waxe proud and insolent: but when
we

Chap. 4 Sermon 2 I.

wee caste our eyes downe vpon the manifold infirmities whereunto we are subiect: then is our pride abated, & our insolency of spirit diminished, and we made more moderate, and temperate, in iudging of our christian brethren. See. 14. 15. Sermons vpon 3. *Iames*, verse 2.

What mā is without his fault? what persō without his blemish and infirmitie? If all men be subiect to like infirmities; if they all be made of the same fraile and brittle moulde; if they all carrie about them the same weakenes of condition; and are compassed about with like infirmities; why should they then speake euill, and rashly iudge their brethren?

John 8

When the Scribes and pharisees were too hasty and seuer in iudging the woman taken in adulterie, Christ geueth them this bone to gnawe vpon; He that of you is without sinne, let him cast the first stone at her: not therein iustifying the fault, nor forbidding to punish wicked persons: but telling men when they reprove others, they must haue an eye to their owne infirmities: and when they punish and correct the faults of other mō, they must yet haue regard to the frailtie of their owne condition, but specially be cleare and voide of those things, which in others, by them are condēned, that they may be ledde with true zeale to iustice, and haue regarde to the common condition, wherunto they are all subiect, that so their iudgements may be moderated toward their brethren.

Luke 4

Luke 6

A Physicion; full of foule diseases, without regarde thereof, dealing roughly with his patients, may worthely heare with shame; Physicion, heale thy selfe. A man too seuer in searching out, and iudging other men, without an eye to his owne blemishes; may rightly be touched with that in the Gospel; Hypocrite, first plucke out the beame in thine owne eye, then shalt thou see the better to plucke out the moate that is in the eye of thy brother. Such as in the pride of their mindes, speake euill of all men, and iudge rashly those which please them not, may well be checked with this bitte of *S. Iames*, who art thou that iudgest another man?

If we looke well about vs we shall find something in our selues worthie to be condemned: let vs not therefore rashly condemne our brethren: least with confusion of face: hanging downe of lookes and countenance, casting downe of eyes and head for shame, wee heare the **raſit** of the apostle: who art thou that iudgeſt another mā?

For the day will come, when euen they that thus proudly condemne other men, shall themſelues with all men, stand before the tribunall ſeate of Chriſt, there to giue accounts of their ovne vvorkes: and not to take accounts of the liues of others, or ſit in iudgement to condemne them. Then ſhall theſe proud perſons be called to render accounts of their ovne bailivvicks: there ſhall every one ſtand to be iudged, and not ſit to giue iudgement of his brethren. This glorie onely belongeth vnto Ieſus Chriſt, who is ordained of God the onely iudge of the quicke and the dead. What man ſhall be ſo forgetfull of his ovne infirmitie? vvho ſhall be ſo mindleſſe of his ovne vnvvorthineſſe, as not remembering the one, and altogether forgetting the other: ſhall in the pride of his heart, ſpeake euill, condemne rashly, and proudly iudge his brother and neighbour? From vvwhich as vnſeemely in the Saints of God, the Apoſtle in this place diſſvading, breaketh out in this force of ſpeech; Who art thou, that iudgeſt another man? And this is the firſt miſchiefe of pride here condemned: and the foure reaſons therevnto vſed by the holy Apoſtle.

2. Cor. 5.

Rom. 14.

Luk. 16.

Iohn. 5.

Rom. 2.

2. Tim. 6.

Nowve let vs pray to God for the aide of his ſpिरite, that it may abate all pride in our hearts, vvherby vve ſvvell one againſt another: and teach vs to leaue all iudgement vnto God, and Ieſus Chriſt, to vvhom to iudge al, apperſeyneth: that vve acknowvvdging our ovne infirmities, may be moderate in iudging of our brethren, that ſo God may in all things be glorified through Ieſus Chriſt our Lord: to vvhom, vvith, &c.

James Chap. 4. verses 13. 14. 15.

16. 17. Sermon 22.

Verse 13. Go to now, ye that say, to day
or to morrow we will go into such a
citie, and continue there a yeare: and
by and sell, and get gaine.

14 Yet we cannot tell what shal be to mo-
row. For what is your life? is it not
euen a vapour, which appeareth for a
little time, and afterwarde vanisheth
away?

15 For that ye ought to say: if the Lorde
will, and if we liue we will do this or
that.

16 But now you reioice in your boastings:
all such reioycing is euill.

17 Therefore to him that knoweth howe
to do well, and doth it not, to him it
is sinne.

2. euil of pride



His is the seconde euill and mischief of
pride: euen the vaine confidence that
men haue in themselues: when presu-
ming of themselues, and the certaintie
of their liues and states: they determine
long before of these and these matters: as if it were in
their owne powers to doe what they lust: and all things
did not rather depend and hang vpon the will, pleasure,
and prouidence of God. This other mischief of pride,
the Apostle in these wordes condemneth. Go to now, ye
that say, &c.

In

1 What he condemneth : the vaine confidence of man , in determining thus before, which is not in himselfe to compassse. ver. 13.

2 Why wee should not do so, two reasons there are alledged. verse 14.

1 Because times alter things, and are uncertaine.

2 Because our life is unsure, that thereof we can promise nothing.

In which wordes five things are to be considered, and noted of vs.

Namely

3 A correcting of the euill, and thing here reprovied. ver. 15.

4 The repeating thereof againe. verse 16.

5 The conclusion. verse 17.

1 Nowe of these five, the first is the reprehending of the euill and sinne it selfe : Go to nowe ye that say : to day or to morrow will we go into such a citie, and continue there a yeare, and by and sel, and get gaine: in which place the Apostle reporteth and referreth the wordes of the proude Marchants and occupiers of the worlde, or generally of any the like, who in the insolencie or arrogancie of their hearts, and vaine confidence in themselves, leauing the reuerende account they should make of the diuine prouidence of God, whereby all things onely are directed, too much trusting in themselves, say, to day, or to morrowe will we goe into such a citie, and continue there a yeare, and by and sell, and occupie : Thus in a vaine confidence determine they of future businesse, and things to come, which is great pride and presumption. For who can appoint before hand such matters, seeing the euent of the things, the state of their owne life, the power to compassse our determinations, is

Chap. 4. Sermon. 221

not in our owne felues, and owne handes, but wholly dependeth vpon the will of God, and his diuine prouidence.

Luke 12.

Let all such as presume too much in vaine confidence of themselues, & say with him in the Gospel: soule rest, eate, drinke, be merrie, for thou hast much goods reposed and laid vp for thee, for many yeares: beware least they heare with him the terrible voyce of God vnto him answering againe: Thou foole, this night shall they take thy soule from thee. This vaine confidence of wicked and proude persons, Saint *James* here condemning, cryeth out, Go to nowe you that say, to day or to morrowe will we go into such a citie, and continue there a yeare, and by and sell, and gaine: which woordes may sceme most plaine vnto vs, if we consider but a little the speach and practise of proude occupiers: who leauing the prouidence and will of God, whereby all things are gouerned, determine of things long before, at their owne pleasures, and say among themselues, this will wee doe, and that will wee doe, who shall hinder it? who shall let vs?

Are there not many in our times likewise culpable of the like pride and vanitie? Say not princes this will we doe the next yeare, and the yeare following, and who shall hinder vs? Say not captaines, we will beseege such a Citie, and such a time will inuade such a towne, and what shall let vs? Say not our marchaunts among themselues, wee will shortly go to Turkie; to Barbarie; to Venice; to Constantinople; to Hambrough; Norenbrough; to Fraunce; to Flaunders; to Spaine; to the East Countreys, and there will wee occupie thus long; and haue our factours and agents in this place, and that place of the worlde? Say not Gentlemen, and rich Citizens; at such a time wee will ride downe into the Countrey, and there continue so manie weekes, so manie dayes: wee will then returne and spende the winter in the Citie? Say not all men and women almost in the confidence of their owne states; this will wee doe; and that will wee doe: not looking to the will and prouidence.

vidence of God, but determine their matters long before in the vanitie and pride of their owne mindes? This is the vaine confidence which men conceyue of themselves, reprooued by the Apostle, Go to now, you that say, to day or to morrow will we go into such a Citie: and there continue a yeare: and by and sell, and occupie and gaine.

2 This speach and vaine confidence the Apostle condemneth by a double reason. 1 From the vncertainetie of euent which times alter: who knoweth what to morrowe may bring? The time to come is vncertaine, to morrow may haue euent which we knowe not, nor dreame of: to morrowe may bring things to passe quite contrarie to our purposes, which, may altogether alter these determinations: wee cannot assure our selues of like euent to morrowe, as wee see to day: who knoweth whether to morrowe will bring life or death, pouertie, or aduersitie: sicknesse or health: good or euill? Therefore ought wee not to presume of the time to come. One night altereth many things. Manie men are aliue ouer night, deade in the morning. Manie are ouer night rich and wealthie: by next day, impouerished and beggered altogether. Manie houses stand to day, which before to morrowe may vtterly be destroyed and burnt to the ground. Manie regions are now drie land, which by to morrowe may be ouer-flowne, and ouerwhelmed with sudden rushing in of the sea and waters. Manie at libertie to day, which ere to morrow may be restrained.

These euent are vncertaine, neyther knowe wee vwhat to morrowe will bring vnto vs: vwhat vanitie then is it to determine of things long before, seeing that one night may so easily alter all, and turne things vp side downe? The Sodomites were suddenly consumed: the men of the first worlde, well ouer night: by the next day ouerwhelmed with the flouds, and deluge, and so destroyed. The sonnes and daughters of holie Job, were merrie the one daye,

*The reasons
condemning
this pride.*

Gene. 19.

Gene. 6. 7.

Iob. 1.

Chap. 4. Sermon 22.

Prou. 27.

*The latin
prouerbe.*

but on the morrow they were oppressed, and slaine, the house falling on them. *Job* himselfe the one day rich, in children, in sheepe, in oxen, in asses, in camels: but the next day miserably empouerished: seeing therefore one day can thus alter the state and condition of things, what grosse follie is it, for a long time then to determine before hande, of these like matters? Let vs heare therefore the graue counsell of *Salomon* the wise; Glorie not of to morow, for thou knowest not what to morow will bring. Many things alter in a moment of time: the Latine prouerbe is true assuredly; that many thinges fall out betwixt the pottle and the vpper lippe: many ready to put the cup to their heades, haue beene hindered therefro. Now if in so short a time, as a man may put the cuppe to his mouth, many things oftentimes do wonderfully alter: what madnesse is it, and vanitie of vanitie to determine long before of thinges to come? and if we can not promise to our selues the euents of one day, neyther can be assured what shall fall out to morow; what presumption and pryde is it to promise our selues securitie and continuance of our state, for moneths, yeares and termes of time at our ovne pleasure? the first reason therefore why the Saints of God, neyther any other what soeuer, should not say in this wise, to daye or to morrowe vwill we goe into such a citie; is because the time, and euent of things is vncertaine, neither can we tel what to morow will bring vnto vs.

*The vncertainie
of
mans life.*

2 Now as we ought not thus to determine of things to come, because the time is vncertaine, and the euent of things doubtfull: so neither ought we thus to determine; because our life is fraile, brittle, vnstable, and of all things most vncertaine. For vvhich cause it may be compared vnto a vapour in the ayre, carried vp by the beames of the sun, which there is dispersed suddenly, and vanisheth. Wherefore vvee are not able to promise any thing absolutely to our selues: so fraile is our state, so transitorie is our life, and our daies so short and vncertaine.

And touching the shortnesse of mans life, and the
vncer-

uncertaintie of our worldly condition, it is a large fiede to walke in: it is a moſte ample ſcope; it is a thing vvhich many haue ſpoken many thinges: this the holy Scripture preacheth, thereof the men of God haue vvitnessed; to that, experience of all men and vvomen vvvhich haue bene in former age, ſubſcribeth.

Holy *Job* falling into the conſideration of the mortalitie of man, and the uncertaintie of this temporall life; breaketh out into theſe wordes, my dayes are ſwifter then a weauers ſhuttle, and they are ſpent vvithout hope: remember that my life is but a vvinde; and that my eye ſhall not returne to ſee pleaſure: my daies haue bene more ſvvift then a poſte, they haue fledde, and haue ſcene no good thing. Man that is borne of a vvoman hath but a ſhorte continuance, and is full of miſerie: he ſhooteth forth as a flower, and is cut downe; he vaniſheth as a ſhadow and continueth not. Thus hee compareth our life, to things of leaſt and ſhorteſt continuance; to the weauers ſhuttle, vvvhich he catcheth and preſently caſteth out of hand againe: to vvinde vvvhich is of greateſt ſvvifneſſe: to a poſte, vvvhich tarrieth not long in a place, but ſoone departeth: to the flower of the fiede which quickly withereth, to a ſhadowe vvvhich moſt eaſily vaniſheth.

When *Dauid* and his Princes, not long before his death, offered for the building of the temple, he freely confeſſeth, that he and they were ſtraungers as all their forefathers were; and their dayes like the ſhadow on the earth.

In his heauenly *Pſalmes* and ſonges to G O D, he ſometimes compareth the life of man in ſvvifneſſe and celeritie, to a thought, then vvvhich vvhat is ſooner paſt? our

dayes are paſt in thine anger, wee haue ſpent our dayes as a thought. In another place: the dayes of man are as graſſe, as a flower of the fiede ſo flouriſheth he, for the

winde goeth ouer it, and it is gone, and the place thereof ſhall know it no more. Finally, mans life ſaith he, is vvanitie, his daies are like a ſhadow that vaniſheth.

Iſai the Prophet of God, deſcribing the uncertaintie of mans life and earthly glorie, crieth out; all fleſhe is

Chap. 4. Sermon 22.

grasse, and all the glorie of man, is as the flower of grasse: the grasse weathereth and the flower falleth away. This Apostle to discipher and discover vnto vs the greate weakenesse of our nature and the vncertaintie of our life, compareth it also to a vapour, a thing of short continuance.

The very Heathen and naturall men, by the onely sight of nature, haue seene no lesse, and haue confessed the same: painted out the frailtie of our nature, and the shortnesse of our life in a diuerse manner. Some haue called man a bubble, which riseth and falleth suddenly. *Pindarus* the Poet termeth a man, a thing of one dayes continuance: and againe he calleth man the dreame of a shadow: a shadow seemeth to be something and is nothing: and to dreame of a shadow, is lesse then nothing: yet doth he call man, the dreame of a shadow. A certaine philosopher being asked what the life of man was, compared it to the playing of a parte vpon a stage and scaffold, whereon the plaier standeth a little while: fetcheth a turne or two, and so departeth: euen so playeth man his part vpon the stage of this world, whereon he turneth and vwalketh a while, and then departeth.

Sophocles. Another of the Poetes calleth man a breath and shadow only, then which nothing more subiect to corruption to vanitie. Therefore haue some made large and long discourses: and write vvhole bookes of the misery, vanitie and shortnes of mans life. The truth vvhenceof experience of al men and vvomen that haue bene before vs, sheweth. For vvhere is nowv *Adam, Cain, Abel, Noe*? vvhere are the patriarchs, *Abraham, Isaac, Jacob, Ioseph*, & the rest? vvhere are the Prophets, *Moses, Elias, Nathan, Michea, Isai, Ieremie, Ezechiel, Daniel*, & others? Where are the kings, *Saul, David, Salomon, Jereboam, Rehoboam, Achab, Jehozaphat, Hezechiah, Iosiah, Iehoram, Ieconiah*, and all the princes of Iuda & Israell? Where are the Apostles and Martyrs? Where are all the men of might, and such as for vertue haue bene renowned? where are all men, women, rich, poore, yoong, old, learned, ignorant, wise, foolish, high, low, base, honorable,

ble, princes and people which haue gone before vs: is it not manifest in them all, that this our earthly life, is no better then a vapour? the consideration whereof should keepe vs from presumptuous determining of things to come. Let vs therefore oppose our miserable state and wretched condition to this vaine confidence, that thereby our pryde may be abated, for which things sake it is here set downe by the Apostle, as a reason to dissuade vs from our vaine confidence. Seeing therefore that the euents of times are doubtfull, and our life a thing vncertaine, it were meere madnesse for vs thus to presume of our selues, and in the vaine confidence of our heartes, to determine of things to come, long before; which thing here is condemned by the Apostle; and dissuaded by this double reason: Goe to now you that say, to day or to morrow will wee go into such a citie, and continue there a yeare; and bie and sell, and gaine; yet ye can not tell what shalbe to morow: for what is your life? it is euen a vapour, which appeareth for a time, and afterward vanisheth away.

3. The thing condemned and the reasons, why, deliuered: in the third place followeth a correcting of the euill: in stead of saying, to day and to morow we wil go to such a citie: let vs say, if the Lord will, and if we liue, we will do this or that; thus correcteth he the euill: for yee ought to say, saith he, if the Lord will, & if we liue, we will do this or that.

It is a speciall point of godlinesse, in all things that are to be done, first to make honourable mention of the Lords will and pleasure: and euermore to recount and record our owne frailnesse: and in all things to say, if the Lord wil, and if we liue, we wil do this or that. Our whole life relieth vpon him: in him it is onely to direct all our waye, : without his leaue can wee doe nothing, lette vs therefore referre all things to his will, and say as wee are taught by the Apostle; if the Lord will, and if we liue, we will do this or that.

The whole course of mans life is ruled by God, the
heart

Chap. 4. Sermon 22.

Prov. 16.

Prov. 20.

Ierem. 20.

Mat. 6.

Exod. 14.

Ester. 3.

4. Kings.

18. 19.

Reue. 12.

Act. 18.

Rom. 1.

1. Cor. 4.

heart of mā, saith *Salomon* purposeth his way, but the Lord directeth his steppes: the steps of man are ruled by the Lord, how can a man then vnderstand his owne waies? I know saith *Ieremie*, that the way of man is not in himselfe; neyther is it in man to guide and direct his steps. And this is not onely true in walking after the law of God, and directing our liues according to his vwill, which without his speciall fauour and grace cannot be: but of the whole course of our life, which is altogether directed by his pleasure & prouidence: wherefore in all things, men ought to prefer the will of God. To which purpose our Sauour Christ, putteth a petition, concerning the will of God, before the things appertaining vnto this life. What can any man, otherwise of neuer so great might do, without the will of God? if *Pharao* could haue done any thing by his owne absolute power, without the vwill of God: then had the Israelites at once bene ouerthrowen, & his kingdome in securitie. If *Aman* could haue done any thing vwithout the vwill of God, then had *Mardocai* gone to the pot, and all the men of the levvish nation. If *Sennacherib* could haue done any thing vwithout Gods vwill, then *Hezechia* had bene plagued by the Assyrians. If the deuill himselfe could doe any thing vwithout the vwill of God, then long since had the vwhole Church of God bene destroied vtterly. No man, neyther in these like matters, nor in any ciuill affayres can doe any thing, but according as God hath determined, and after his vwill: for vvhich cause in all things and actions vve aduenture and enterprise, vve must preferre his vvil, if God will.

When *Paul* tooke his leaue of the Ephesians, readie to iourne tovvardes Hierusalem, he promised to returne to them againe: yet not simply, but if God vwould. Being at Corinth, he protesteth to the Romaines, that he prayed to God, that he by one meane or another, might haue a prosperous iourne vnto them, by the vvil of God. When he vvas at Philippi in Macedonia, & frō thēce vvrote to the Corinthians, into vvhole church many false brethren were crept, he promised to come shortly vnto thē againe: yet he preferreth

preferreth the will of the Lord, and saith: If that the Lord will: wherefore he saith; But I wil come shortly vnto you, if the Lord will, and will know, not the wordes of them which are puffed vp, but the power. And againe, I will not now see you in my iourney, but I trust to abide a while with you, if the Lord permitte. In all his determinations had he speciall respect to the will of God, as is apparant. By whose example, according to this counsell, must men correct their vanitie, and foolish speeches: If the Lorde will, we will doe this, or that. Seeing Gods will must be preferred in al things, who at his owne pleasure, & by his diuine prouidence, ruleth ouer all: if we can doe nothing without him, in whom onely we haue our life, being, and mouing: what temeritie and rashnes, what impietie and vngodlines is it, in this pride of our heartes, without any regarde had to his will, of our selues to determine any thing?

1. Cor. 16

Acts 17.

Now (as Gods wil) must first be preferred to all our actions: So also, hauing respect to our mortalitie, & fraile condition, subiect to speedie death, wee also adde; If wee liue: which is requisite to our determinations, seeing our life is so vncertaine. The Apostle therefore, to correcte this greate euill and mischief of pride: whereby men in vaine confidence, promise to themselues many matters, and determine long before of things vncertaine: in that they say; To day, or to morrow we will goe into such a citie, and continue there a yeare, and by, and sell, & gaine: teacheth vs in stead thereof to say; if the Lord will, and if we liue, we wil doe this, or that.

This, euen reason it selfe (beside the word of GOD) teacheth vs: for is it not reason that we should say, by his leaue we will doe this, or that, from whom wee haue our life, our mouing, and being? and this we haue from God: is it not reason that we should yeelde our selues vnder his will? Wherefore *Socrates* (taught by naturall reason this doctrine) willeth *Alcibiades* in all thinges to say; If God will. Christians ought therefore (rather by the worde of truth taught) to learne this lesson, least in their affaires, de-

Socrates,

Chap. 4 Sermon 22.

determinations, counsells and busines not preferring Gods will, they be worse then the very heathen.

4 Haue not our age hatched many such birdes, as say not only not, if God will, we will do this, or that, but will he nill he, we will do it. Haue we not such as determine things long before, against religion, iustice, equitie, honestie or Godlines? haue wee not many proude and wilfull persons, which in their purposes, counsels, determinations, actions, neuer care for the will of God, nor regard whether hee will or will not, such things as they determine? But let all such as feare God bee aduised by the Apostle, and correcte the vanitie of their pride, and say in all things, if the Lorde will, and if we liue, wee will doe this or that, as heere wee are exhorted.

Yet is it not the purpose of the holie Ghoste heere to condemne all for proude and wicked, who at all times and in all things vse not thus to say, if the Lorde will and if wee liue, we will do this or that. For the very Saints of God, trusting perfectly vpon the grace of God brought vnto them by the Reuelation of Iesus Christ. who serue God instantly day and night, and worshippe him in spirit and in truth, whose soules and bodies are quicke, holy & acceptable sacrifices vnto him, whom they serue in holines and righteuousnes al the dayes of their life: do not alwaies vse it in vvord of mouth, but giue the consent of their hearts there vnto. And in all things and at all times to repeate the vvordes, might seeme vaine superstition, and babling follie. But the spirite of God in this place is vehemently caried avway vvith iuste condemnation against such, as vvith out regard had to the good pleasure of God, or respect had to the mortalytie of our nature, vvould haue all times, seasons, things and euent, to serue them at their wills, for which cause in the pride of their hartes they determine presumtuously of things to come: and say in their vaine confidence, to day or to morow will we go into such a cittie, and there continue a yeare, & by and sell and gaine, which thing the Apostle condemneth
and

1. Pet. 1.

John. 4.
Rom. 12.
Luk. 1.

and correcteth, and in stead thereof, teacheth vs to say; If the Lord will, and if we liue, we will doe this thing, or that thing.

4 The Apostle hauing thus reprobued the sinne, and corrected this euil among me, in the fourth place he repeateth the same vice and mischiefe, with reprehension, although in other words, yet to like purpose; and therefore saith; You reioyce in your boasting, all such reioycing is euill: you doe not onely conceaue such vaine confidence in your heartes, but you also vtter it in your wordes: neither doe you only vtter it in wordes, and in your speeches, but also you boast of your sayings: you reioyce in your boastings: all such reioycing is euill. In presuming thus of your selues, in the vaine confidence of your owne heartes, in the lewde libertie of your tongues, wherby you derogate from Gods prouidence, and arrogate to your selues: you reioyce, but all such reioycing is euill.

And in that he saith not; all reioycing is euill, but, all such reioycing is euill, it is apparant, that he condemneth not all reioycing, but onely vaine reioycing, conceaued of the trust and confidence we haue in worldly thinges.

For otherwise God permitted, yea willed and commanded his people to reioyce, as the Scripture teacheth vs. By his seruant *Moses* he charged Israel his people, that they should not eate their offeringes within their owne gates, but in the place where the Lorde had appointed; they, their children, their seruantes, and the Leuite that was within their gates, and so to reioyce before the Lord their God, in all they put their hands vnto. To which end and purpose they were commanded to keepe the feast of weekes, which was Whitsontide, and therein also to reioice before the Lord, through the viewe of the plentifull encrease which the Lorde God had geuen vnto the earth. & Other Feasts, also, as the Feast of vnleaued bread the Feast of Tabernacles, at the gathering in of their harvest, wherein it was allowable, and permitted them to reioyce.

Deut. 12.

Deut. 16.

Exod. 13.

The Prophet *David* often exhorteth to reioicing, therefore

Chap. 4 Sermon 22.

Psal. 81.

Psal. 122.

Psal. 95.

Mat. 5.

Rom. 12.

Rom. 5.

1. Cor. 4.

Ephes. 5.

Philip. 4.

Ierem. 9.

Luke 10.

Luke 11.

fore he aduifeth the people to sing ioyfully vnto the Lord their strength, and to sing laud vnto the God of *Iacob*: to take the song, to bring foorth the timbrell, the pleasaunt harpe, with the lute or viole. *Dauid* himselfe was not void of this affection: but rather therewithall rauished, hee breaketh out; I reioyced when the people said, we wil go into the house of the Lord. To which affection, as in some respects lawfull, he stirreth vp his people, and godly Subjects; O come, let vs sing vnto the Lord: let vs heartelie reioyce in God, the strength of our saluation. The Saviour of the world, euen *Iesus Christ* the righteous, commendeth reioycing vnto his in miserie: and exhorteth the in the midst, and among their greatest afflictions, & persecutions, to reioyce.

Whose example the elect vessell of God Saint *Paul* imitating, aduifeth the elect seruants of Christ, in their troubles to reioyce. Which thing, of himselfe, and the rest of his brethren, he freely and liberally confesseth. When he speaketh vnto the Church and Saintes of *Ephesus*, exhorting them to be filled with the spirite, and to sing to themselues in psalmes, hymnes, and spirituall songs, making melodie in their hearts vnto God, Doeth he not commend vnto them the affection of reioysing? When hee willeth the Saints of *Philippi* to reioyce in the Lord alwaies, what els commendeth he, then the affection of reioycing?

What, that the Prophet willeth, that neither the wise man glorie, and vainly reioyce in his wisdom; neither the rich man in his riches; nor the strong man in his strength; but that he that reioyceth, should reioyce, and glorie in the Lord: Doeth he not condemne one, and commend another kinde of reioycing? What that Christ willeth his not to reioyce that the deuils were subiecte vnto them, but that they should reioyce that their names were written in the booke of life? What that hee exhorteth the Church against the day of iudgement to lift vp their heads, and to reioyce, because their redemption approacheth? Doeth he not commend the affection of ioy, as lawfull in some

measure, in the Saints of God? What that *Paul* beseacheth the Saints of *Philippi*, in *Macedonia*, by their vnitie, and religious consent, to fulfill his ioy? What that *S. Iohn* reioiceth ouer the saints, because they walked in the trueth? argueth it not, that there is a ioy and reioycing, lawfull in the people of God?

Philip. 2

*Iohn 2. &
3. Epist.*

To reioyce therefore in the aide and helpe of Gods spirite, and in the presence of his power; to reioyce in his gifts and graces, either vpon our soules or bodies plentifully poured, moderately to reioice in our publicke peace, and priuate quietnes, in our obedient wiues, and tractable children: in our trustie seruants, and faithfull friendes: or the like tokens of Gods fauour towards vs: so that all confidence be wholly reposed in him, that is the authour and fountaine of all graces, and goodnes, is not forbidden: the mirth of their hearts proceeding from a good conscience in the holy Ghost, the ioy of their mindes lightened by assurance of the mercies of God, in Iesus Christ: the affection of reioycing stirred vp, & raysed in the inward parts of man, through duetifull vew, and thankfull remembrance of the blessings of God towards vs, as tokens of his loue, is not condemned by *S. Iames*, nor heere forbidden the Saints of God. Which the very circumstance of the place doeth teach vs, for inueying against the vaine confidence of proud persons, who without regard had to the will of God, and the shortnesse of their owne liues, say within themselues, and sometimes vtter their speeches vnto other; To morrow we will goe to such a Citie, and there continue a yeare, and by, and sell, and gaine; he inferreth this speech, now you reioyce in your boasting, all such reioycing is euill: Not all reioycing then, but reioycing in our owne vaine confidence, & foolish boasting, is here condemned: all such boasting, all such reioycing is euill.

The Saints of God are not herence, neither by any the like place, interdicted mirth and reioicing altogether that they should be as stockes or blockes, voide of al affection or reioycing: but as they are subiect to mourning: so are they capable of mirth, so are they lightened with ioy;

Chap. 4. Sermon 22.

as they are touched with sorrow, & pressed with heuiness: so are they partakers of reioycing in moderate measure of their affections, and it is not forbidden; then not all reioycing but vaine reioycing in themselves, and in the confidence they repose in things vncertaine, is here therefore condēned. Now you reioyce in your boasting, all this reioycing is euill.

5 These things then thus disposed and ordered by *S. Iames*, he finally and fiftly concludeth this treatise: therefore to him that knoweth how to doe well, and doeth it not, to him it is sinne.

Which conclusion seemeth to be added, to preuent & turne away an obiection, which these proud persons might haue made: They might haue said vnto him; we know this well inough, you need not tel vs, that Gods will ought to be preferred before all things, as the rule of all our actions; we knowe that in all our determinations, wee must haue regard to his pleasure, & the shortnes of our life: we know men should rather say, if the Lord will, and if we liue, wee will doe this, or that. All this we know alreadie, you neede not tell vs this tale.

Hereunto *S. Iames* answereth, by preuenting their objection; If you know it, and doe it not, you haue the greater sinne: if you know it, and yet doe the contrarie, your sinne is lesse excusable, and your selues subiect to greater cōdemnation: for to him that knoweth to do wel, & doth it not, to him it is sinne, it is sinne with aduauntage, it is greater sinne.

Knowledge of Gods word, without performance of his will, maketh our sinnes greater before the Lord: and the more we know touching our duetie, and the lesse wee do, maketh our negligence more hainous in his presence. Our Sauour Christ therfore telleth the Iewes, that therefore their sinnes remained as testimonies of their wilfulness, because they pretended they were not blinde, but had a deepe sight, and great knowledge in the lawe of GOD. Whose sinnes he condēneth as inexcusable, because they seeing him hearing him, knowing him; & therefore ought to beleue him, yet would not be obedient vnto his doctrine

John 9.

John 15.

trine. Whereby moued against the vnthankfull cities of *Matt. 11.*
 Corifin, Bethsaida, and Capernaum, hee denounceth so
 much the sharper iudgement, howe much the greater
 knowledge they had obtained. The like reason and re- *Ezech. 16.*
 spect moued Almighty God to condemne the lewes and
 men of Iudah, for greater sinners than they of Sodom, or
 their sister Samaria, for that their knowledge of Gods
 will, and their inducements to his obedience, were grea-
 ter in them, the either in Sodom, or in Samaria. Al which *Luke 12.*
 agreeth with the resolute conclusion of Christ Iesus our
 Sauour: the seruant which knoweth his maisters will,
 and doth it not, shall be beaten with many stripes. Nowe
 the greatnes of the punishment, argueth the greatnesse of
 the sinne: and encrease, by the encrease of our knowledge:
 according as the Apostle teacheth: hee that knoweth to
 do well, and doth not, to him it is sinne: howe this is so,
 we may see more vpon 1. chap. ver. 22. fol. 70. & 71. Ser-
 mon. 7.

Now this axiome and conclusion of S. James, is reso-
 lute, and true in euery point and part of dutie, which is
 either to be done to god, or performed to man: if we know
 we must worship but one God, and doe it not: to vs that
 know it, it is greater sinne: if we know we must not make
 grauen images, to worship and adore them: then if we do
 not obey it, we haue the greater sinne: if we know to take
 the Lords name in vaine, to prophane his Sabboth, not
 to honour our parents, to commit murther, to steale, to
 commit adulterie, to beare false recorde or witnesse a-
 gainst our brother, to couet or desire the wife, seruant, or
 goods of our neighbour, to be sinne, and yet we do it: if
 we know that to obey these lawes is good: and yet we wil
 not obey them: to vs it is sinne. If we know how to cleanse
 our hands, and purge our hearts: if wee knowe how
 to refraine our lips, and keep our tongues from lying,
 slander, blasphemie, reproch, cursing and bitterness: if we
 know how to minister to the necessitie of the poore, to
 comfort the feeble minded, to beare with the weake: if we
 know how to restraine our feete from euery wicked way,
 and

Chap. 4. Sermon 22.

*1. Theſſal. 4.
Ephes. 4.*

*Rom. 12.
Tit. 2.*

2. Cor. 11.

and to keepe our veſſels and bodies in holineſſe and honour, and not to deſile our ſelues with fornicatiō and vncleaneſſe, as do the Gentiles which know not God: if we know how to abate our ſtanding pride, the pricking & prāking vp our ſelues in al diſguiſed maner, and new fangled faſhions: if we know how to walke righteouſly, holily, ſoberly, in this preſent world, and yet do it not, that we may be preſented as pure virgins and vnblameable being Ieſus Chriſt: then is it ſinne, that is ſinne with a witneſs vnto vs. If we know how to liue with our brethren, without iniurie, oppreſſion, extortion, yſurie, crueltie, fraude, deceite, and all vnrighteouſnes: and yet do not liue thereafter, to vs it is ſinne. Finally, if we know in euery duty, both to God and man, how to do well, and yet do it not, to vs it is the greater ſinne: for this ſentence and concluſion of the holy ghoſt in the apoſtle, is vniuerſally in al, & particularly in ech one true, He that knoweth how to do wel, and doth it not, to him it is ſinne.

This concerneth the ſoueraigne and the ſubiect: the paſtour and the people: the father and the child: the wife and the husband: the maiſter and the ſeruant: the captaine and the ſouldier: the iudge and the officer: the marchant and the occupier: the handie crafts man, and the labourer: one man and another: euery man and woman in particular, and generally all, that if they know their dutie, what, and how to do well, and do it not: then are they compaſſed and helde with the greater ſinne. This muſt ſtirre vp all men & womē of our time, in whō knowledge aboundeth: to al careful obedience to Gods worde.

God be merciful therefore vnto our iniquities, and pardon our offences: and graunt vnto vs a greater meaſure of his ſpirit, dayly to illuminate our hearts more and more: that as therby we be led into all truth of his word, ſo we may alſo be brought to the performance of his will: that all vaine confidence and pride being aboliſhed out of our hearts, and our knowledge ioyned with pure obedience: God in all things may be glorified through Ieſus Chriſt our Lord. Amen.

The Analysis or resolution of the fifth Chapter of S. James.

1 The denouncing of extreame destruction and calamitie agaynst them.
verse 1. 2. 3.

1 A bitter re-
prooffe & sharpe
commination a-
gainst prophane
rich men, from 1.
verse, to 7. ther-
in are 2. things.

2 The reckening up and
numbring of their sinnes, for
which so great destruction
is denounced: and the sinnes
here mencioned are three.

1 The detaining of the wages of their labou-
rers. verse 4.

2 Their sensualitie,
consisting in three
things.

1 Pleasure.

2 Wantonnesse.

3 Banquetting and ri-
otousnesse.

3 Their crueltie against
the poore iust men, consi-
sting in two things, in

1 Condemning
them.

2 Slaying them, not
resisting them.

1 The propounding of the exhortation, that Christians should wait Christi
comming with patient minds. v. 7.

2 A similitude thereunto ren-
ding: in which three things are
noted.

1 The similitude it selfe, part of 7. v.

2 The application of the similitude, first
part. 8. verse.

3 The reason in the later part. 8. ver.

3 The contrarie. verse 9.

4 Reasons moouing to pacience,
which are foure.

1 From example of the prophets in ge-
neral. verse 10.

2 Fro reward of pacience. v. 11. first part.

3 From example of Iob, and the issue and
event of his temptation.

4 Fro the nature of god: last words. 11. v.

3 An inuective against swearing. ver. 12. There-
in are three things to be noted of vs:

1 The condemning of the sinne.

2 The correcting thereof.

3 The reason, from punishment.

4 A counsell how to
behaue our selues tou-
ching the infirmities of
our breshren: or in our
owne afflictions, and
that two wayes.

1 Outwardly,
and that two
wayes.

1 Generally, what remedie is best against afflicti-
ons: praier, which helpeth in sorow & in mirth. v. 13.

2 Particularly in
sicknes, therein are two
remedies: namely

1. Prayer of the Elders.
ver. 14. 15.

2 Mutuall confession
with prayer. v. 16. 17. 18.

2 Inwardly, therein are
two things also.

1 The trauell of the Saints in conuer-
ting the breshren. verse 19.

2 Their reward. verse 20.

The fifth
chapter of
S. James
contayneth
4. things.
namely:

2 An exhorta-
tion to pacience.
7. v. to 12. there-
in are 4. things
noted: namely,

Chap. 4. Sermon 22.

*1. Theſſal. 4.
Ephes. 4.*

*Rom. 12.
Tit. 2.*

2. Cor. 11.

and to keepe our veſſels and bodies in holineſſe and honour, and not to defile our ſelues with fornicatiō and vncleaneſſe, as do the Gentiles which know not God: if we know how to abate our ſtanding pride, the pricking & prauing vp our ſelues in al diſguiſed maner, and new fangled faſhions: if we know how to walke righteouſly, holily ſo-

berly, if

be preſe

Chriſt:

If we k

rie, op

ceite, a

ter, to v

to God

is the g

the hol

larly in

doth it

T

paſtours

and the

taine a

chant a

laboure

in parti

tie, w

they co

muſt ſt

ledge a

C

pardon

ſure of

more:

ſo we n

that al

of our

dience

Chriſt



**THE FIFTH CHAP. OF S.
JAMES, THE FIRST SECOND
AND THIRD VERSES.**

THE XXXII. SERMON.



Efore wee come to these wordes of the Apostle, let vs briefly againe note the summe of this chapter: which may verie conueniently bee diuided into foure partes or members. 1 Containeth a sharpe and bitter reproofe of wicked and prophane rich men, agaynst whome hee denounceth extreame destruction and calamitie: for the iniquities and finnes whereunto they were giuen. Which beginning at the first verse, endeth in the sixt. In the which there are (as you see) two peculiar braunches: the denouncing of their destruction, and the finnes wherfore that destruction is denounced: which are three. 1 Their detaining of their workemens wages. 2 Their sensualitie of life. 3 Their crueltie. 2 Part of this Chapter is touching patience, from the seuenth verse to the ende of the eleuenth verse. Therein the Apostle noteth foure things. 1 The exhortation. 2 A similitude therunto tending. 3 The handling of the place of patience, by noting the contrarie. 4 Reasons of the exhortation, why wee shoulde be patient. 1 From example of the Prophets generally.

Chap. 5. Sermon 23.

1. rally. 2 From reward of our patience. 3 From example of Job. 4 From the nature of God.

3 An inuective against swearing, is the third member of this place: and therein hee noteth three things. 1 The condemning of the sinne and euill. 2 The correcting of the same. 3 The reason why men shoulde not sweare vainely, because of the punishment ensuing. From the daunger and hurt which commeth and followeth therof, the Apostle dissuadeth from swearing, and this is contained in the 12. verse.

4 Part of this Chapter is, howe wee shoulde be-haue our selues in our owne afflictions: and howe in the infirmities of the brethren: and both in outwarde afflictions either generally, or particularly: and also in inwarde infirmities: in curing the diseases of the mindes of our brethren, and the errors of their liues: wherein are set downe two things: the labour and trauaile in that behalfe, and the reuward thereof.

Nowe these things beeing briefly repeated: the first generall member hath also two speciall and particular braunches. 1 Is the denouncing of extreame destruction and calamitie vppon the prophane couetous rich men of this yvorlde. 2 And the other, the reckening vp, and naming of those sinnes, for vvhich the destruction and calamitie is denounced. The first of these two is contained in these three verses.

Verse 1. Goe to nowe, yee rich menne: weepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are motheaten.

3 Your golde and siluer is cankered, and the rust of them shall bee a witnesse against you, and shall eate your flesh,

as it were fire. Yee haue heaped vp
treasure for the last dayes.

1 The denouncing of calamitie,
Go ro.

2 The persons against whom hee de-
nounceth: the rich men.

In which three ver-
ses there maie five
things bee noied of

3 What he denounceth: their mi-
serable and comfortlesse lamentation,
and sorrow they should sustaine.

4 Wherefore? for their miseries
so come.

5 Wherein their miseries consist: in
the losse of such things as wherein was
their chiefe treasure, comfort, and
confidence.

To come therefore to the particulars: the first
thing and parte in this Chapter, is a sharpe and bit-
ter reproofe of the prophane rich men of this vworld,
vwho abusing their vwealth and riches, are drunken
and drovned in voluptuousnesse, and vaine confidence:
vwhose doting follie, and foolish trust, the Apostle de-
rideth: agaynst vvhom for the same he denounceth de-
struction and extreeme calamitie. So that in the first
part and place, there are trvo things to bee vveighed.
1 The denouncing of extreeme calamitie and destruc-
tion agaynst the vvicked. 2 The finnes for vvch this
destruction is denounced.

1 The first of these, in these three first verses

1. Parte of
the Chapter.

Chap. 5. Sermon 23.

contained, ministrerth these circumstances to our considerations. 1. A denouncing of destruction and calamitie: 2. The persons against whome it is denounced, 3. What he denounceth, their miserable and comfortlesse troubles and lamentation. 4. Wherefore? for their future miseries and wretchednesse to come. 5. Wherein their miserie consisteth, in the remouing and losse of those thinges, wherein their hope, their happinesse, their chiefe treasure, their onely comforte and confidence consisted.

1. Concerning the first of these, which is denouncing of calamity and destruction, & the foretelling me the wofull miseries wherof they should tast, in these words is it contained; Go to now ye rich men: go to.

Iere. 48.

Isai. 3.

Isai. 5.

To denounce vengeance against wicked men, is vsuall in the whole course of the scriptures of god: though some times vnder diuerse formes: but most comonly vnder the worde wo; whereby all miserie, calamitie, wretchednes, & infelicitie whatsoeuer, is vnderstood: in which forme many of the prophets, our Saviour himselte, the blessed Apostles haue denounced destruction & unhappines against the wicked. This cōmination & threatening of extreame calamitie, is familiar in al the Scriptures. Whē Ieremie the prophet should foretell the destruction of Moab, & their extreame calamitie, through captiuitie by Nabuchodonozor; before he fought with Pharaō Necho king of the Egipciāns, he in this wise denounceth their destruction: woe be vnto Nebo for it is wasted: Keriathaim is confounded and taken: Misgab is confounded and afayed. The prophet Isai foretelling the plagues which the wicked should suffer, crieth out, woe be vnto the wicked, it shalbe euill with him, for the workes and rewarde of his handes shalbe giuen him. And a little after denouncing the vengeance of God vpon the couetous, drunkards, wantons, and the like, which seeke all occasions to harden their consciences in sinne, and all prouocations and allurements to pricke them on, and stirre them forward to all wickednesse: against euery of them he denounceth miserie and calamitie vnder the common

common phrase of Scripture: Wo saith he to them which ioyne house to house: wo to them that rise early to follow drunkenesse: wo to them which drawe iniquitie with cordes of vanitie, and sinne with carte roapes. Who also intreating of their wretchednesse, who like hypocrites in hearte dispised Gods worde, mocked at the admonitions of the Prophets, yet outwardly set a fayre face on the matter, and pretended in behauiour, religion and godlinesse: vnder the same phrase denounceth their destruction: wo be vnto them which seeke deepe, to hide their counsels from the Lorde; for their workes are in darkenesse; and they say, who seeth or knoweth vs? In another place foretelling their calamitie, who contrarie to the commaundement of God, and their solemne promise vnto him, depended not vpon his protection and mightie power, but sought succour in their aduersitie at the handes of straunge princes: he saith; wo vnto the rebellious children, who seeke counsell, but not at me: and couer with a couering: but not my spirite: that they may lay sinne vpon sinne. Wo vnto them that go downe into Egypt for helpe, and stay vpon horses and charrets, because they are many, and in horsemen because they bee very strong: but they looke not vnto the holy one of Israell, neyther seeke vnto the Lord.

*Isai. 29.**Isai. 30.**Isai. 31.**Amos. 6.*

Amos denounceth many plagues against many people and places in his propheties vnder this forme: wherefore foretelling such wicked and prophane rich men, as gaue themselves to all voluptuousnesse, without regarde had to the miserable distresse of their brethren; in like manner crieth out and denounceth against them: wo to those that are at ease in Sion, and trust in the mountaine of Samaria: which were famous at the beginning of nations: and the house of Israell came to them. Go you vnto Calnech, and see: and from thence go to Hamach the great: then go to Gath of the Philistines: be they better then these kingdomes? or the border of their land greater then your border? yee that put away farre from you the euill day, and approach to the seate of iniquitie?

Chap. 5. Sermon 23.

they lie vpon beddes of iuorie, and stretch themselves vpon their beddes, and eate the lambes of the flocke, and the calves out of the stall: they sing to the sounde of the viole, they inuent to themselves instruments of musicke like *Dauid*: they drinke wine in bowles, and annoint themselves with the chiefe ointments, but no man is sorie for the afflictions of *Ioseph*.

Abacuc. 2. *Abacuc* foreshewing the punishmentes of GOD, which should light vpon the heades of couetous, cruell and corrupt persons, breaketh out and crieth: wo vnto him that buildeth a towne with bloud: and erected a citie by iniquitie. Many the like we reade and heare in the prophets.

Luc. 6. From whom if we discend and come to Christ in the gospel, shall wee not see, that by like speach he denounceth like destruction against the wicked? Doth not Christ our Lord and Master foretell them that were full in this worlde, and liued in all loosenesse and licentiousnesse of life, and such as were puffed vp with pride, vaine glorie, ambition, and arrogancie of the spirite: of their miseries, when he crieth out against them: wo be vnto you which are full, for you shall hunger: wo to you which now laugh, for you shall mourne and weepe: wo vnto you, when men speake well of you, for so did their fathers to the false prophetes? doth hee not denounce like miserable calamitie against the cities of *Corozin*, *Bethsaida*, and *Capernaum*, when hee in this wise vpbayed them for their vnthankfulnessse and impenitencie? wo to thee *Corozin*: wo to thee *Bethsaida*: for if the miracles done in you, had bene done in *Tyrus* and *Sidon*, they had long since repented in sacke cloth and ashes. Verily, I say vnto you, it shalbe easier for *Tyrus* and *Sidon* in the daye of iudgement, then for you. And thou *Capernaum* which art lifted vp to heauen, shalt be cast downe vnto hell: for if the notable signes which were wrought in thee, had bene done in *Sodom* and *Gomorrah*, they had remained vntill this day. But I say vnto you, it shalbe easier for them of the land of *Sodom*, in the day of iudgement, then for thee.

Mat. II.

hee. Doth not Christ threaten like calamitie against the Scribes and Pharisies for their hypocrisie, vnder the same forme of commination? when he breaketh out and sayth: wo be to you Scribes and Pharisies, hypocrites for yee tith minte, and anise, and commine, and leaue the waightier matters of the lawe, as iudgement, mercy and fidelitie: these ought you to haue done, and not leste the other vndone. Ye blinde guides, which straine at a gnat, and swallow vp a Camell. Wo bee to you Scribes and Pharisies hypocrites, for you make cleane the vpper side of the cup and platter, but within you are full of briberie and excesse.

Mat. 23.

Doth not Saint Paul shewing what miserie, calamitie, and punishment he shoulde suffer, if hee preached not the gospel, note it in the same phraze of speech; wo vnto me if I preach not the gospel?

I. Cor. 9.

Doth not Iude vnder a wo, denounce all miserie vpon the wicked? wo vnto them: for they haue followed the way of Cain, and are caste away by the deceate of Belshazzars wages, and perish in the gaine saying of Core? Doth not the Angell in the holy Reuelation vnder the three woes therein mentioned, expresse all the miseries and calamities of the wicked?

Iude v. 11.

Reue. 8. 9. 10.

Our Apostle, according to the vse and manner of the Prophets, our Sauour, & the Apostles: in this place, albeit in another forme of speech, yet to like purpose denounceth against the wicked, extreame destruction and calamitie; Go to nowe yee rich men: weepe and howle for the miseries that shall come vpon you. So then if wee runne ouer the bookes of the Scripture; if wee peruse the workes of the Prophetes: if wee caste our eies vpon the practise of Christ, or looke vnto the examples of the Apostles, wee shall see and finde, that in all times, destruction, calamitie, and miserie hath bene denounced against menne. According whereunto hee foretelleth in this place their destruction to the prophane men of the worlde, and saith; Go to yee rich men, weepe, and howle, &c.

This

Chap. 5. Sermon 23.

This being the denouncing of calamitie, in the second place, the persons are to be considered against whom he thus denounceth, who by the Apostle are specified: goe to now, you rich men. The rich men then of the world, are they against whom the Apostle threatneth: what shal we say? are all rich men vnder this denouncement and commination? shall they all weepe and howle for their miseries which should come vpon them? was *Abraham* the noble patriarke, whose riches were great and his wealth exceeding, subiect to this or the like iudgement? was *Isaac* his sonne, whom for his heards of cattle, flocks of sheepe, and other riches the Philistines enuied, vnder this comination? was *David* the king, a man according to the mind of God himselfe: greatly enriched by God, hereunto subiect? was *Hezechiah* or *Iosias* the famous princes, whose zeale to Gods religion and glory, the Scriptures haue renowned? were the Centurions mentioned in the gospel and storie of the Apostles, men of wealth, condemned by this place of the Scriptures? no assuredly. For these and many more mentioned in the booke of God, haue bene wealthie, and riche; yet godly also: neyther doeth *James* denounce this against all men which are rich without all exception: for riches are the gifte of GOD, and oftentimes bestowed vpon the most elect, and most deare children of God: for the which they are not subiect to this condemnation, commination and threatening.

Wherefore as when Christ had tolde his disciples, that it was easier for a Camell to passe through the eye of a needle, then for a riche man to enter into the kingdome of heauen; he expoundeth his meaning: for he meaneth not of all rich men in generall, but of such as trusted in their riches: which he plainly protesteth to his disciples: who tooke an occasion thereby to doubte of the saluation of many: euen so when the Apostle threateneth riche men, whose vtter destruction and calamitie he denounceth, he ought not to be vnderstood of all rich men without exception: for there be many rich, who vse their riches

Gen. 12. & 13

Gen. 26.

Mat. 8.

Act. 10.

Mat. 19.

Mar. 10.

riches to Gods glorie, and the comfort of their poor brethren: who are to be exempted from this commination of the Apostle.

Manifest it is by the circumstance of the place, that his drifte is onely to condemne prophane and wicked rich men, who abuse their riches and wealth, to all impietie, iniquitie, and vngodlines: whose life is puffed vp with pride: whose heart is oppressed with crueltie: who wallowe and welter in vncleannes of the flesh: who altogether flowe in pleasure. These are they whom the Apostle calleth to weeping and howling: these are they, against whom this destruction is denounced: who exceeding in abundance of all things: liuing at ease, and in all securitie; geuing themselves ouer to all vanitie; in the midst of all their iollitie; haue iuster cause of mourning, then of mirth; of sorrowe, then of ioye; of weeping, then of laughter; of howling, then of reioycing: for that riches in wicked persons, are the occasion of manifold mischiefes: they gender vaine hope; they nourish wicked confidence; they hatch fraude and deceate; they cause oppression, extortion, wrongful dealing, voluptuousnesse, intemperancie, and pride: the mother of all wickednes: Which when they consider, they haue cause to lament; seeing that so sharpe a sentence, so strait a iudgement, so bitter a commination, is geuen out against them; goe to now ye rich men.

Against like prophane couetous rich men, the like threatnings are gone out by others. *Isai* the Prophet denounceth vengeance and calamitie vpon those cruel and prophane rich men, who in their vnsatiable couetousnes, ioyne house to house, & land to land, that they alone may dwell vpon the face of the earth.

The Prophet *Abacuk*, in like manner, crieth out against couetous rich men: who by briberie and corruption; by crueltie and oppression; enriched themselves: woe to him that coueteth an euill couetousnes to his owne house, that he may set his nest on high, to escape from the power of euill. Thou hast consulted shame to thine owne

*Isai 5**Abac. 2*

Chap. 5 Sermon 23.

The Apostle Saint *James* therefore, in deciphering their miserable and wretched state to come, and their future calamities whereof they shoulde taste, when they should drinke vp the dregges of the iudgement of God prepared for them, exhorteth them to weepe: & how? not thereby to preuent by repentance the miseries to come: but as without all hope, and as plunged ouer head and eares in all dispaire, with all horror, and terror of minde, to look daylie for these miseries, which should not be preuented, nor auoided of them.

4 This thing these prophane persons must doe, because of the miseries which they shall suffer, and the eternall punishments, whereof in fine they shalbe partakers. For though in this world they reioyce, solace, and repaste themselves, and take their pleasure vpon earth; as the rich chuffe and carle did, in the Gospell: who was costly apparelled, and fared deliciousslie every day: yet shall they be assured hereafter to taste of all miserie, and torments intollerable: the recounting & recording whereof, should cause them to weepe, to waile, to howle, to crie, to lament without ceasing, and gnash their teeth for paine and punishment to come.

For seeing these are thrust cleane out of the fauour of God; seeing they are excluded from the kingdome of Christ, the inheritance of God, the felowship of the saints: seeing they heare in their owne consciences the dreadful sentence of eternall condemnation pronounced against them; seeing they haue so bitter and sharpe a iudgement geuen of them, and so heauie destruction threatened by the Spirit of God, in the mouth of the Apostle; seeing they are concluded in that number, which at the lefte hand of Christ, shall haue their deserved reward to goe in to hel fire, prepared for the deuill and his angels: Haue they not cause, for this extreame miserie (of all miseries the greatest) to weepe, and howle, as they are aduised by the Apostle? Goe to now you rich men, whose golde is your god, whose siluer is your safetie, whose felicitie, is worldly prosperitie, whose glorie, is your shame, being
earthly

Luke 16.

Mat. 25.

earthly minded, weepe, and howle for the miseries which shall come vpon you. Which miseries are not common, but tragicall, and full of extreame calamitie: as the miserie of *Ajax*, *Oedipus*, *Hercules*, or the like, among the heathen.

By which the Apostle teacheth the woefull cūent, and vnhappie ende of the wicked: which, howsoeuer they passe their daies here, (where sometimes they taste of the cup of Gods wrath,) yet shal they in fine receaue the iust, & full reward, and measure of their wickednes: Whereunto the Apostle had respect in this place, when hee willeth them to weep and howle for their miseries to come.

¶ Whose miseries being generally touched, as the cause of their comfortlesse lamentation: so in the laste place it is shewed, wherein this their miserie consisteth. In this especially, that the thinges wherein they so greatly trusted, are vaine and vncertaine, and shall testifie against them, in the day of their punnishment: And for as much as by their vaine trust and confidence in these thinges, they heape and hoorde vp for themselues, treasure of the wrath of God, against the last day.

I And first, the things wherein they trusted are vncertaine: which appeareth, both in generall, and in particular also. In generall, riches are vncertaine, vaine, and transitorie: subiect to manifolde corruptions: which this Apostle reaching, telleth the prophane, and wicked rich men of the world, that their riches are corrupt.

Doeth not the holy Scripture often foretell vs of the corruption, vanitie, and vncertaintie of riches? Is it not an argument oftentimes beaten vpon in the word of trueth? Are they not (for great vncertainnes) to be compared vnto an Eele, which wringeth, slideth, and slippeth out of the hand, before we be aware thereof? Are they not like a birde, which now we haue in hand; but our hand being opened, she flieth from vs, and wee cannot recouer her? *Salomon* dissuading men from immoderat loue and desire thereof, geueth this wise aduice and counsell; Trauel not too much to be rich, but cease from such a purpose: wilt thou

*I. Cause of
their weeping
and the first
point of their
miserie.*

Psal. 37.

Chap. 5. Sermon 23.

thou cast thine eye vpon it that is nothing? for riches catcheth her to her winges, as an Eagle, and flieth into the heauens. Whose father the princely prophete *Dauid* intreating of the vncertaine condition of prophane and wicked rich men, crieth out: be it they be strong and shoote vp as the greene bay tree: yet are they cut of from the earth like grasse, and wither as the greene hearbe; they passe away and are not; if thou seeke their place thou shalt not finde it.

Psal. 37.

Wisdom. 5.

Mat. 6.

Luk. 12.

1. Timo. 6.

James. 4.

And *Solomon* in his book of wisdom maketh the wicked riche men now burning and boyling in hell torments, to acknowledge the fraytie and vncertainie of riches, which passe and perish as a shadowe, or a poste that passeth by, flie away as an arrowe in the aire, a shippe in the vwater, a birde in the heauens. Our blessed Sauour entreating of the corruption of vworldly riches, confesseth they are subiecte to theefes, to the moth and canker. The vncertainty wherof he sheweth in the parable of him who enlarged his barnes, and saide vnto his Soule, Soule, eate drinke and take thy pleasure, for there is great store of riches reposed and laide vp for thee, for many yeares: to who it was replied by God, that that night, they should take his soule from him. And many folde experience teacheth vs, that when men haue feathered there nestes at their pleasure, and hope to liue at ease many faire yeares, and purpose with them selues to spende their daies in idollitie, euen then often times not lyuing only, but life is also taken from them. Saint *Paule* seeing the fraytie and vncertaine state of riches and the corruption where vnto they are subiecte, giueth them this epithite or addition, vncertaine: charge them that are riche in this world, that they truste not in vncertaine riches. This our Apostle not varying from him selfe, describing the brittle and fickell state of riches, compareth them to grasse, which is subiect to sudden & speedy corruption: for as soone as the sunne ariseth with heate, the grasse wethereth and the flower falleth away: so subiecte is the state of riches to corruption and vanitie.

Thought

Though *Cresus* King of Lydia were of infinite riches, so that it grewe into a prouerbe, richer then *Cresus*: yet came his riches, and all his glorious pompe vnto corruption: when waging warre agaynst *Cyrus* the king of Persia, hee was ouercome, taken and subdued. Though *Xerxes* were neuer so rich, that he conducted an infinite armie of 1000000. men agaynst Greece: and with his shippes made a bridge ouer the sea Hellespont: and through his riches waxed so proude, that he thought not onely, that al men shoulde obey him, but commaunded the Sea also, to be quiet and calme, and the mountaines to giue place vnto him: yet was his state subiect to corruption, when his armie was discomfited by the nauie of the Grecians, on the Sea by the Isle Salamine: insomuch as himselfe, for the securitie of his owne person, was forced to escape vnknownen, in a fishers boate: and so with great dishonour, and losse of infinite preparation, men and riches, returned. Though manie men in our memorie, and the memorie of our forefathers, haue in their times flourished in wealth: yet their riches haue corrupted: and themselves oftentimes haue beene thereof suddenly bereft, or else their heires haue not enioyed the riches of their fathers: whereby it appeareth in plaine euidence, howe subiect to corruption our riches bee: that the Apostle might rightly say, that their riches were corrupt: and therefore they trusting to a thing vncertaine, and subiect vnto vanitie, and for loue thereof leauing the Lorde, who for that contempt bringeth destruction vpon them, they ought to weepe and howle for that poynt and part of their miserie.

Seeing then in generall, that riches are things vncertaine, and shall in fine vanish away and come to nothing: seeing they are of no continuance, but subiect to alteration, chaunge and corruption: seeing the time shall come wherein they shall perish from you: and when you shall say with the wicked, in the wise man *Salomon*: what hath pride profited vs, or what hath the pompe of riches

Wisd. 9.

Mm

Brought

Chap. 5. Sermon 23.

brought vs ? All these are past away like a shadow, and as
a post that passeth by : as the shippe that passeth ouer
the water, which being gone by, the trace thereof can-
not be founde, neither the path in the flouds : as the fly-
ing and fluttering of a birde in the aire : or as an arrowe
shotte at a marke, which passeth through the aire, and
no man can tell the way whereby : therefore for this mi-
serie weepe and howle : Goe to nowe you rich men,
weepe and howle for the miseries shall come vpon you :
your riches are corrupt. The corruption and vncertain-
tie of their riches wherein they trusted, is one poynt of
their miserie, wherefore they are called to comfortlesse
lamentation.

2 As riches in generall are vncertaine and subiect to
corruption, so neither are the partes of riches more sure :
but euery thing vnder heauen whereof a man maketh
his account, as of riches, is subiect to vanitie and cor-
ruption : and the chiefe partes of riches, are gaye
cloathing, and costly apparell : Siluer, gold, and the like :
which all are subiect to corruption.

Apparell.

1 Touching gay garments, costly clothing, fine ap-
parell : though it be neuer so costly and curious, neuer so
gay and gairish : neuer so goodly and gallant : yet is it
subiect to corruption, as other things. For the mat-
ter whereof : bee it cloath, bee it silke, bee it veluet, it
is subiect to the moth, which in time will deuoure it : eat
it and consume it.

Let rich men make neuer so great account of their
manifold and costly suites of apparell : of their gay
garments and fine cloathing : yet all this is but vanitie,
and subiect vnto the moth, (of wormes, or flies), not the
greatest. By which meane, because garments and ap-
parell commonly are consumed, therefore the Apostle
telleth the prophane rich men of the worlde, that if
their treasure and riches bee in costly apparell, their hope
is vaine : for that apparell is subiect to moth-eating :
your garments are moth-eaten.

Mat. 6.

Our Sauour Christ setting downe the common
meanes

meanes and wayes whereby mens riches are consumed and wasted, and therefore exhorteth his Saints and seruants, not to treasure vp to themselues such manner of riches, but such as are heauenly, and of euerlasting continuance: affirmeth, that their are three wayes whereby riches are subiect to consuming, rust, moth, and the theefe. VVhat our Sauour generally applieth to riches, as a way to bring them to corruption: the same our Apostle particularly applyeth to one part of riches, which is apparell, and telleth the riche men of the worlde, that their riches are corrupt and eaten with moth. Your garments are moth-eaten. Wherefore when we thinke our garments without harme, hurt, or daunger in our Chestes or Presses, faire brushed, well foulded, carefully layde vppe: euen then is the moth in eating, and the vile Worme in consuming of them.

And if any man shoulde here say, all garments are not consumed and eaten with moth: for wee can keepe our fine apparell from that well inough, that they shall not thus perish: thereunto bee it answered, that yet our apparell is thereunto subiect: and that oftentimes it thus commeth to passe, or by like wayes that our garments are consumed. The Apostle hauing regarde to that way of their consuming which is most vsuall, and commeth most naturally of themselues: as the moth groweth of apparell it selfe, which it also consumeth: telleth the rich men, that as their riches generally are subiect to corruption: euen so particularly their gay and gallant garments, their curious and costly apparell, is also subiect to moth-eating: your garments are moth-eaten.

If there bee no greater stay nor certaintie in riches, and specially in apparell then this: if they bee so subiect to alteration and corruption, that the vile moth is able to consume them: what doting follie, what extreame madnesse is it for men to waxe proude of things, so vaine, or put any truste in such vncertainenesse? VVherefore seeing you riche men of the earth, vxaxe

Chap. 5. Sermon. 23.

1.5
E
1
7
proude of these things : seeing you make these a chiefe part and portion of your wealth and riches : seeing you haue no small confidence herein : in as much as they are subiect to worme-eating, and are consumed with the moth : this part of your confidence, ioy, and comfort, remooued : VVeepe and howle for your miseries to come, For your riches are corrupt, and your garments are moth-eaten.

2.
Golde and
siluer.

2 Another chiefe part of riches, wherein greater confidence is reposed, is golde and siluer. Which of all mettall or things growing in the mineralls and bowels of the earth, is the finest and most pure : yet haue they also their consuming and corruption : for the rust and canker eateth and consumeth those things also. And this experience teacheth : if it be golde in our bagges and coffers : or plate in our Chests : the one, and the other is subiect to canker and rust : money is oftentimes kept so long, as that the canker hath eaten into it, and the rust hath consumed it. Howe is it else that wee sometimes receyue money in payments, as Greene as a lecke with rust : eaten in sundrie places with the canker ? But because either long kept, or lost for a time, it gathereth cause of it owne corruption, and thus is oftentimes consumed.

Besides this, which all mens eyes at one time or another doe see : doeth not the dayly vse of man, the often vsing, the much handling, the often deliuering of money from man to man, shew that money, golde, or siluer is subiect to corruption : in as much as by these daylie vses it weareth ? Money of long time vsed, which hath passed through the handes of infinite men, thereby waxeth thinner, and by little and little consumeth.

Plate in our Chests : in processe and continuance of time, gathereth moysture, aire, and dust, or some such soile : the cause of rust or canker : oftentimes being neuer so curiously and carefully kept : yet at length euen as out of it selfe, the canker and rust riseth and groweth

eth. So that the Apostle may truly say thereof, as oft-
nest commeth to passe, and whereunto naturally these
things are inclined: that their golde and siluer is can-
kerd: and thus the chiefest and most speciall treasures
of men, and the greatest matter of their wealth and ri-
ches by these means are consumed, and come to nothing:
for which cause they haue to weepe and howle for the mi-
series which should come vpon them.

VVherefore as the drunkerd and surfetter weepeth
and howleth without hope or comfort, when the occasi-
on of his exceffe, as wine and delicate meates are taken
away from him: and as the proude man consumeth a-
way when the matter whereof he is proude, is remoued:
and the ambitious person languisheth with sorrow, pineth
away vvith griefe, falleth avway vvith heauinesse of heart,
vvhen the hope of his honour is gone and perished: euen
so ought the prophane and vvicked riche men of this
vvorlde: seeing their riches, as apparell, golde and sil-
uer, is subiect to corruption, vvherein they so much re-
ioyced, and delighted: seeing the things vvherein they
trusted, and reposed the vvhole hope of their happinesse,
are and shall bee vtterly and altogether remooued, come
to nothing and be consumed: vveepe and howle, as men
vvithout hope: for these miseries vvich thus shall come
vpon them: vvhereunto the Apostle in this deuouncing
and threatning of them their destruction, calleth them:
Goe to nowve yee rich men, vveepe and howle for the
miseries vvich shall come vppon you: your riches are
corrupt: your garments are moth-eaten: your golde
and siluer is cankerd. And albeit this bee true in ma-
nie couetous men: yet some couetous men keepe the
rust from their golde by their flying vsurie, vvhereby they
gaul their brethren, a common trade among manie. For
vvich sinne vvould God either some *Lycurgus* vvould
thrust from the gates of Lacedemon: or some seuer
Cato, vvould expell from Cycilia: or some *Agis* vvould
banish the the common wealth of Sparta: or some worthy
Emperour, put them out from all Christian regions.

Chap. 5: Sermon 23.

2. Cause of
their how-
ling, and
another
parte of
their mise-
rie.

2. As the corruptible state and transitorie condition of these things, wherein the rich men repose their trust, is one chiefe cause why they should weepe and howle: and the first parte and point of their misery: so the next and second thing which encreaseth their miserie, is, that the very rust of their golde and siluer shall rise vp and beare witnesse agaynst them, and consume their flesh as it were fire.

When much golde and siluer shalbe heaped & heaped vp by prophane couetous men, and through their insatiable desire, shal lie vntil it ruste or canker, or be any way consumed: the very consuming, the very canker and rust it selfe, shall rise vp and witnesse against them. Thus the Apostle giueth a person to a thing without life; and maketh the very ruste of the rich mans riches, to rise vp to condemne him. Like is that of *Abacuc*: who witnesseth that the stones in the wall, and the timble of houses builded with bloud, should cry out against the builder, and witnesse that it was builded with bloud. So the ruste of the golde and siluer shall rise vp against the rich men and witnesse against them: which when they consider, they ought to weepe and howle, as for a great miserie and calamitie comming vppon them.

To keep those things to priuate vse, which should be conferred in publike: to holde that in our handes and keepe it in our cofers, which being put to vse, might profite many: to lay that long by vs, to no end, which might be employed to the comfort of our brethren; to let that consume, rotte, canker and ruste for lacke of vse, which is ordained for common vse of men; shalbe a sufficient witnesse in the day of the Lord to condemne vs. For rich men to keepe their garments till they be rotten or motheaten: their gold & siluer till they ruste or canker: this very keeping of the till they perish: this consuming, this rust, this canker shal condemne them, euē their own consciences shal condemne the in the great day of the Lord, that they kept these things from the vse of men, til they were consumed: & the corruption, consumption, and spoile of these things shal

shall shew their insatiablenesse: their infinite desire of riches; and declare their vngodlinesse.

Wherefore as when we keepe our bread in our binnes and cubberds vntill it moulde, rather then giue it and breake it vnto the needy; or when we suffer our drinke to sowe on our handes, rather then giue and drawe it out to the thirstie; or when our garments rotte for wante of wearing, and are motheaten, wherewith we should cloath the naked: it doth testifie our couetousnesse, our crueltie, our hardnesse of heart towards the needy and distressed members of Iesus Christ: and the very withholding of these things from the poore, shall rise vp in iudgement, as it were, and condemne vs of insatiable desire of riches; when the remembraunce thereof shall presse our consciences: euen so the canker and ruste of our gold & siluer in our cofers, wherewith the Christian captiues should haue bene redeemed: the distressed relieued; the naked clothed: the hungrie fedde, and the poore succoured: shall shew our immeasurable couetousnesse, and beare witnesse vnto our consciences in the day of the Lorde; and thus are these things said to beare witnesse against the rich men of the world.

And wherefore shall these witnesse thus against wicked rich men? because these blessings and riches are giuen men, thereby, after their owne state moderately considered, to helpe and soccours others. Wherefore the Scripture maketh not rich men, lords ouer their riches, to keepe the or spende them at their owne pleasures; but stewards, who ought to lay them out at the pleasure, and to the glorie of their maisters. And for this cause men sinne not onely by mispending of riches, but also by keeping them backe from the vse of others: and therefore for both these, as also in respect of the wrongfull getting of them, they are called riches of iniquitie. When men beyng hereof but stewards, shall keepe them from profiting others thereby, and by keeping them, they consume, ruste, and canker: the canker and ruste of them, shall rise vp against them.

Mat. 24.

Luc. 16. 1.

Pet. 4.

Luc. 16.

Chap. 5. Sermon 23.

1. Tim. 5.

Ecclus. 34.
S. Augustine.

Homil. to
the people
of Antioch.
34.

Neyther that onely, but for asmuch as what redoundeth vnto vs, aboue necessarie reliefe of our selues and families: and a godly moderate, (not vnsaciable and endlesse care) of prouiding honestly for our houses, viues, & children, which who so doth not, is vyorse the an infidel, and denieth the faith; is not ours now. But the goods of the poore: vwhereof vwho so depriueth him, is a murtherer saith *Sirach*. To vvhom Saint *Augustine* subscribeth; vwhen he counteth him slayne, vvhom vve haue not fedde, being able.

And Saint *Chrysostom* telleth the rich among the people of Antioch, in that his assertion vvhich there he holdeth, that vvhatsoeuer is aboue our necessary maintenance, is not ours, but the goods of the poore: and to retaine this thus from them, crieth alowde in the eares of the Lorde, as a shamefull sinne and extreame oppression and crueltie against the brethren: the ruste, the canker, the consuming of such thinges shall stande as it were as witnesses to condemne vs in the day of iudgement, and accuse vs as guilty of their deaths, frō whom these things haue bene by vs thus detained.

In as much therefore as the rich are not lords of their riches, but the stewards of God, to imploy them to the glory and pleasure of their master: & the ouerplus of their riches none of theirs, but the poores, whom they slay and murther, asmuch as in them lieth, when they detainent: therefore, when they suffer the poore to perish; the naked to sterue; the needie to die for vwant of necessary succour: vwhen in the meane time, their garmentes are moth-eaten, & their gold & silver cankered, the consumption, canker and corruption of these things shall stande vp in iudgement against them, and witnes of their vnsaciable coueteousnes, extreame crueltie, hardnesse of hart, immoderate desire of riches, and the great impietie and vngodlinesse which lurketh in them, for which they shall be condemned.

Neyther do these onely witnesse against vs, but also they cate vp our flesh as it vvere fire: because that coue-

uous

guous desires pine men, & greedy gaping after riches consume them. Wherehence it commeth to passe that *Sirach* *Ecclus. 31.* his saying is found true: vvaking after couetousnes pineth away the body; and care after riches driueth away sleepe. This, miserable and wretched experience teacheth in the route and rabble of couetuous persons: whose flesh is dried from their bones; whose skinnnes wyther vppon their backes; whose bodies are pined and consumed away for greedinesse of gaine, and continuall carking and caring: so that the Apostle might say truly, that the ruste and canker of couetuous mens riches, shall cōsume them and eate them vp as fire.

For as fire deuoureth, consumeth, and licketh vp all thinges that it toucheth: so insatiabable and greedie desire of riches; consumeth and eateth vp the fleshe of the couetuous; and causeth, that finally they shalbe deuoured of hellish torments. So that both here and there, their owne consciences shall feede and gnaw vpon them, and the recordation and remembraunce of these corruptible vanities, wherein they onely trusted; shall as it were continually eate them vp and consume them.

And this is no small parte of their miserie, and finall destruction which he denounceth against them, for the which in despayre and without hope, they must weepe & howle as they are foretolde by the holy and blessed Apostle.

The third and last thing wherein their miserable destruction, and finall calamitie consisteth, is that they haue heaped vp treasure for the last dayes. These are the treasures of the wicked, which shall not helpe, but hurte them in the daie of the Lord. For thus prophane rich mē haue and heape vp treasure of Gods iuste wrath, heavy displeasure, and deserued indignation against themselues, in the daie of vvrath and indignation, vwhen all men shall stande before the throne of Iesus Christe, to giue an accompte of their workes, and to receaue according to that they haue done in their bodies, bee it good or euill. Then shall they lye open on euery side to the iuste iudgements

3. Thing
wherin their
destruction
& calamitie
standeth.

2. Cor. 5.

Rom. 2.

Chap. 5. Sermon 23.

iudgements of God, and wil they, nill they, they shal heare the fearefull sentence of destruction against them. Then shall their sinnes be reuiued in the midst of their bowels, then shall their consciences finde no reste: then shall they day and night feele death working in their hearts: and hell shall stande before their eyes: yea sinne shalbe at their right hande, and satan at their lefte; destruction shalbe without to consume them, and the immortall worme of conscience within their soule to gnawe them: God aboue to condemne them, the deuill beneath to take and carie them to fire and brimstone in that bottomlesse lake that burneth for euer: wherein their fire faileth not, and their vvorme dieth not. This is the treasure which prophane riche men lay vp for themselves against the latter dayes.

Isay. 56.

Some expound these wordes otherwise: you haue heaped vp treasure against the latter day: that is, in these latter daies: wherein you should watch and pray continually, that you might be thought worthy to escape the wrath to come; when you should seriously expect and looke for the appearing and comming of Christ in glorie; to giue iudgement against all men, and to rebuke all the yngodly among them, of all their wicked deedes, which they haue yngodly committed, and all their cruell speaking, which vvicked sinners haue spoken against him: you giue your selues to heaping & hording vp of riches; as if there should be no end, eyther of your life, or of the world it selfe: and the nearer you grovve to the end of the vvorld, the more couetous you are: you heape vp treasure for your selues against the latter dayes: what wickednesse is this?

Luk. 21.

Jude. 14. 15.

1. Tim. 6.

Couetousnes ought alwaies and at all times to be auoided, as the roote and mother of all wickednesse: but most especially towards the cōming of Iesus Christ: least by worldly carefulnes, vve become forgetfull of his coming: therfore our Sauour Christ preparing his disciples against his comming in glorious maiestie to sit in iudgement, and to prenonce sentence against all the worlde:

Luk. 21.

aduise th

aduifeth them aboue other thinges, that their heartes be not ouercome, and oppressed with dronkennes, surfetting, and the cares of this world; least he come vpon them vn-awares: notwithstanding, euen against this time, to be dronken, and drowned in couetous desires, is great vngodlines. And thus doe men heape vp treasure for the last daies.

Some hereof make this sence: Goe to now you rich men, you thinke to heape vp riches enough to serue you vnto the last day, and to the very ende of the world: and therein shewe your extreame couetousnes and vngodlines. For what a sinne is this, that men should thinke themselues able, by themselues, to heape and boarde vp enough to serue vnto the last dayes, and to the end of the world? But to augment and increase their miserie, and to paint out their destruction in more liuely, and in more fresh colours; the Apostle may seeme to haue meant of the heaping vp of the treasures of Gods vengeance, and iudgements against them in the latter daies, in the day of iudgement.

And these are the particular circumstances, which out of this place (in my iudgement) may bee gathered: whereof thus saith our Apostle; Go to now you rich men, weepe, and howle, for the miseries which shall come vpon you: your riches are corrupt, your garments are moath-eaten, your siluer and golde is cankered, and the rust thereof witnesseeth against you, and shall eate your flesh, as it were fire: ye haue heaped vp treasure for the last dayes.

God for his mercies sake, graunt vnto vs such grace, from his holy Spirite, that wee thereby first seeking the kingdome of heauen, and the righteousness thereof; may (according to his mercifull promise) obtaine all other things necessarie for this present life: and that we through his speciall grace, (being risen in all fruites of righteousness, and workes of true sanctification, with Christ) may seeke the things which are aboue, where Christ sitteth at the right hand of God: and effectually setting our affections vpon heauenly things, and not vpon things vpon the
the

Chap. 5. Sermon 23.

the earth, may also so put our trust and confidence in the Lord, that if riches increase and multiplie vnto vs by his goodnes, yet we may not set our hearts vpon them: but that euen in this life, we may with all our might & maine, lay vp for our selues treasures in heauen: where neither rust nor moath doeth corrupt and where theeues breake not in and steale least that we setting our affections (with prophane persons) vpon vncertaine riches, thereby wee treasure and heape vp for our selues, treasure of Gods iust iudgements, and wrathfull displeasure, and so be subiect to this sharpe commination, and threatening of finall destruction: From which he deliuer vs, that suffered bitter death vpon the crosse, for vs: euen Iesus Christ our Sauour: To whom, with the father, & the holy ghost, be praise in the great congregation of the saints, now and for euermore, Amen.

James Chapter. 5. verses 4. 5. 6.

Sermon 24.

Verse 4 Behold, the hire of the Labourers, which haue reaped your fieldes, which is of you kept back by fraud, crieth: and the cries of them which haue reaped, are entred into the eares of the Lorde of hostes.

5 Ye haue liued in pleasure on the earth, & in wantonnes: yee haue nourished your hearts as in the day of slaughter.

6 You haue condemned & killed the iust: and he hath not resisted you.



IN these wordes are reckoned vp the finnes and euils of prophane rich men: for which, this so dreadful a destruction is denounced against them: And it is the second branch of the first part of this Chap. in particular.

1. *Their iniurious and fraudulent detaining of the wages of their Reapers, and harvest servants.*

The euils and finnes of the wicked rich men, for which their calamitie is threatened, are three.

2. *Their sensuality: which standeth in these 3.*

1. *Pleasure.*
2. *Wantonnes.*
3. *Banquetting, and riotousnes.*

3. *Their crueltie which in two things appeareth. In*

1. *Condemning the righteous.*
2. *Slaying them, when as they resist not.*

1 The

Chap. 5 Sermon 24.

1. Sinne in
the wicked.

1 The first sinne and euill condemned in these wicked rich men, with whom, and against whom, Saint Iames dealeth, and for which, so sharpe a sentence of so iust condemnation, is geuen out against them: is, their fraudulent detaining of their hirelinges wages: whereof hee geueth speciall example in their haruest labourers, such as reaped their fieldes: who helping them to get and gather in their graine and corne into their barnes, and bringing in the increase of their land, for them, whercon they liued: Yet for so needefull and necessarie; so painefull and profitable a worke, they were vnrewarded, and their wages deteined by fraud from them: no doubt an extreame point of euill dealing. And vnder this particular example, the holy Ghost conteyneth all iniurious dealing with their seruants, either in this kinde, or in any other kinde whatsoever.

The greatnesse of their sinne the Apostle amplifieth in most effectual manner; Behold (saith he) the hire of the labourers, which haue reaped your fieldes, which is by you kept back by fraud, crieth, and the cries of them which haue reaped, are entred into the eares of the Lorde of hostes.

Mat. 23.

Zach. 9.

1. Saith he, beholde: Of which speach there are diuers vses. Sometimes it is vsed in cases of ioy and reioycing: as, when Christ the Prince of peace and eternall glorie, shoulde come into the citie of Ierusalem, to the great ioy of all such as receaued him; the Euangelist citing the words of Zacharie the Prophet, saith; Go tell the daughter of Sion, beholde, thy king commeth vnto thee, meeke, and sitting vpon an Asse, and a colte, the foale of an Asse vsed to the yoke.

Iude 7. 14

Sometimes it is vsed for a greater euidence, & certaintie of a thing. Saint Iude citing the wordes of Enoch, the seuenth from Adam, for a great euidence, and certaintie of the Lords comming to iudge the worlde, vseth this phrase of speach; Behold, the Lord commeth with thousands of his Saints, to geue iudgement against all men, and to rebuke all the vngodly among them, of all their

wic-

wicked deedes, which they haue vngodly committed, and of all their cruel speeches, which wicked sinners haue spooken against him. In like manner, in this place to assure them, that their wickednes was certainlie gone vp into the eares of the Lorde, the Apostle breaketh out in this manner; Behold, the hire of the labourers, which haue reaped your fieldes, which is of you kept backe by fraude, crieth: and the cries of them which haue reaped, are entred into the eares of the Lord of hostes.

Iob. 4. 18.

Reuel. 7:

Sometimes it is vsed to moue attention vnto a thing spoken: and this is familiar in the Prophetes, in our Saviour, and the apostles also, sometimes to this purpose vsed. The Prophet *Nahum* prophecyng of the peace which Iuda should enioy by the death of *Sennacherib*, the king of the Assyrians, to moue them to greater attention thereunto (as it may be thought) he saith; Beholde vpon the mountaines, the feete of him that declareth and publisheth peace.

Nahum 1.

And *Abacuk* prophecyng of the strange plagues & calamities, which shoulde befall the people, for their shamefull iniquitie, and contempt of Gods worde: to stir them vp to greater attention thereunto (as I suppose) hee crieth out; Behold among the heathen, and regard, and wonder, and maruaile, for I will worke a worke in your daies, you will not belecue it though it be told vnto you. And may not the princely Prophet *Dauid* be thought in this sence to haue vsed this word: when he commending peace, loue, and vnitie among men, saith; Beholde how good and pleasant a thing it is, brethren to dwell together in vnitie?

Abacuk 1.*Psal.* 133:

Sometimes it is vsed in strange and wonderfull things, which rarely are heard or scene: as *Isai*, intreating of the strange and extraordinarie, rare and wonderfull manner of Christes conception, in this wise expresseth it; Behold, a virgine shall conceaue, and beare a sonne: and they shall call his name *Emmanuel*. Our Apostle, as wondering at the harde dealing of the wicked, may not amisse in this sence be thought to vse it; Behold, the hire of your labour-

Isai 7.

Chap. 5 Sermon 24.

labourers which reaped &c. as a thing therefore, either most certaine, that the crie of their seruants were entred vnto the eares of God: or a thing to bee wondred at, that any would be so hearde hearted, as to defraude their labourers of their hier, the Apostle breaketh out and saith beholde the hire of your labourers &c.

2 The hire of those laubourers which reaped their fieldes was detained: this amplifieth their wickednes. To detaine the wages of any labourour, who by the toyle and moyle of his bodie, and in the sweate of his face, eateth his breade, cannot be but a great sinne: but to denie them their wages, by whom our fieldes are reaped, our corne and graine got and gathered in to our garners; the fruites of our Landes safely brought into our barnes and houses: whereof we, our wiues, children, and families doe liue, the surplus whereof, wee turne to the encreasing of our riches: is no doute a greuious and most haynous sinne before God: therefore the Apostle leauing other seruants, whom no dout they defrauded in like manner: rehearseth those, in whose iniurie their iniquitie most manifestly appeareth. Wherefore he saith, beholde the hire of your labourers, which haue reaped your fieldes, whose wages by you is helde backe through fraude, crieth.

3 The wages of their hired seruantes was by fraude kept backe: to detaine and holde backe the wages of the hierling and seruante, which for his lyuing worketh with men, is an euill and sinne by the lawe and worde of God forbidden. Whereof the Lorde by his seruante *Moyse* admonished the people of Israel: to which purpose they had commaundement from the mouth of God, that the wages of the hierling should not rest nor remaine with them till the morning: intymating, that as euery one had done his worke, so he should receaue his wages, which by the masters shoulde in nowise bee detained. And in another place, thou shalt not oppresse saith he, the hired seruante that is poore and needie, neither thy brother, neither the stranger that is within thy gates, thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon

Leuit. 19.

Deut. 24.

For he is poore, and therewith sustaineth his life, least *Malach. 3.*
 hee crie vnto the Lorde, and it be sinne vnto thee. The
 Prophet *Malachie* in the person of God, condemneth
 the same in the people: who pronouncing iudgement a-
 gainst their manifold sinnes, cryeth out: I will bee a
 swift witnesse agaynst the Southsayers, and agaynst the
 adulterers, and against the false swearers, and agaynst
 them that wrongfully keepe backe the hirelings wages.
 Who condemning there the same sinne, whereagaynst
 here the apostle speaketh, vseth the same phrase of speech
 which the Apostle also vseth. *Jeremie* sharply inueighing
 against the oppressions of men towards their poore bre-
 thren, and denouncing feareful iudgement against them
 for the same; among other great gaules, miseries, and
 oppressions of the poore, he maketh this one; wo, sayth
 he, therefore, to him that buildeth his house by vnright-
 eousnesse, and his chambers with iniquitie: he vseth
 his neighbour without wages, and giueth him not for his
 worke. *Tobias* hauing speciall care and regarde hereun- *Tob. 4.*
 to, among other his fatherly lessons, and exhortations
 giuen to his sonne: willeth him in no wise to detaine
 and withholde the hire from the labourer. Wherefore he
 sayth: Let not the wages of anie man which hath
 wrought for thee tarie with thee, but giue it him out of *Tob. 12.*
 hande. Which thing moued him to say to his sonne, after
 his returne from his iourney out of Medea, prouide for
 the man wages, my sonne, which went with thee, and
 thou must giue him more. Wherein his care appeared in
 giuing and paying euerie man for his worke and la-
 bour. Which thing kept backe and withhelde, is great
 extremitie, violence and iniurie: for thus the poore hire-
 ling and labourer is murdered as it were of the hirer:
 as the sonne of *Sirach* sayth: hee that taketh away *Eccles. 34.*
 his neighbours liuing, slaieth him: and hee that defrau-
 deth the labourer of his hire, is a murderer. The hire
 of the labourer is his liuing, whereby his wife, chil-
 dren, and poore familie is dayly relieued: to withholde
 the dayly reliefe of a man from him, what is it, but as
 much

Chap. 5. Sermon 24.

much as lyeth in vs, to take his life from him: for wee keepe backe the thing whereby hee liueth: and this is murther before the Lord.

Job. 31.

This holy *Job* knewe to bee a most grieuous sinne: wherefore in his protestation of his innocencie, among other speciall points thereof, hee maketh this one, that hee had not kept backe the wages of the labourer: if my lande crie against mee, or the furrowes thereof complaine together, if I haue eaten the fruites thereof without siluer: or if I haue griued the soules of the maisters thereof: let thistles growe in steade of wheate, and cockle in steade of barley: if, sayeth hee, my lande crie out against me, or the furrowes thereof complaine together: as though I had withholden and kept backe their wages that laboured therein. This is that first euill and sinne condemned here in prophane rich men, for which this so sharpe a commination and denouncing of threatning is giuen out against them, namely because they held and kept backe the labourers wages, and their hire from the workers in their haruest, and that by fraude and deceite. Now the wages of the hireling ought to be paid, 1. because he is poore and cannot spare it: for it is his liuing, and the liuing of his familie. 2 Because if it be withhelde, the crie thereof will come before the Lorde, who will auenge the iniurie. 3 Because the detaining of wages terrifieth the labourer from such maisters: who notwithstanding can not bee without hirelings, so the couetous in thus dooing hurt themselues. 4 Because so, men kill and slay the poore, as doe these rich men, by withholding their wages. Notwithstanding some are so cruell, that with *Salomon*, 1, *Pro.* 17. with *Isai* 3. with *Miche.* 3. with *Dauid*, 14. *Psalm.* 4. wee may pronounce of them: That they pray vpon the poore and simple people, and are like *Sargus* the fish of the *Aegyptian* sea, which deuoureth the lesser fishes. Thus the rich wil be purse-bearers and coffers to the poore, whether they will or no: and they that worst may shal hold the Candle, and the weakest alwaies shalbe thrust to the walles by the wealthie.

And

And this sinne of fraudulent detaining and withholding the wages of hired seruants and labourers, is diuerse wayes committed. 1 When the hirelings wages is stopt altogether vnder some colourable pretence, and intended matter, not right, not true, not iust, but deceitfull. In which kind they sinne, which quarrell with their workmen, after their labour is ended, that they might vse their neighbour without hire. As when they pretend, they loitered, when they laboured faithfully: when they pretend they haue done this hurt, or that hurt, which farre exceedeth their wages: when vnder this colour, or that, they deceitfully, or fraudulently detaine the wages of the poore labourer, they are guiltie of this sin, heere condemned. 2 Moreouer this crueltie is done, and sinne committed, when the wages is deceitfully deferred longer then the poore can well spare it. As there are many shifts, many deferrings in rich men, that the poore workman shal not after many commings, much intreatie, long forbearance, receiue his hire for his labour, his wages for his worke, but it shalbe kept backe from him. 3 And men become guiltie hereof also, when through fraud they misrecken the poore hireling being simple, or any wayes diminish the wages of the labourer.

4 Or, finally by changing the wages of the seruant and workman, to their hurt and damage. In which *Laban* may be condemned as fraudulently detaining the wages of *Iacob*; in as much as he often chaunged his wages, agaynst couenant, composition, and promise betwixt them: as *Iacob* had iust cause thereof to complaine of him. For when it was agreed vppon, that *Iacob* should haue for keeping *Labans* sheepe, the particoloured, when the sheepe brought forth particoloured: *Laban* would haue him take the spotted: and when the sheepe brought forth spotted, then hee must take the particoloured: Thus *Iacob* complaineth of him, that he chaunged his wages tenne times: that is often, to his hinderance. Not vnlike are those maisters, who hyring workemen to labour for them, their worke ended,

Chap. 5. Sermon 24.

1.
E
2
2
2
giue them not money for their worke, as they should doe but either corne or wares, and that at their price, (which is extreeme iniurie) by which meanes they are benefited, and the poore hireling oppressed. By these and like meanes, as mens owne skill and knowledge may teach them, is this sinne of the Apostle here condemned, committed. In committing whereof, the prophane rich, covetous, and miserable wicked worldlings, contemne the lawe of God forbidding it: despise the woordes of the Prophets dissuading it: neglect the counsaile of the wise, condemning it: breake the law of loue, equitie, and iustice, reproouing it: and finally, regarde not the manacing, threatning, and denouncing of vtter destruction by the Apostle agaynst them for the same, and his foretelling of finall calamities for that so greate iniquitie.

4 To conclude, this sinne is mightily amplified, in that the crie thereof is saide to ascende and come to the eares of the Lord of hostes. Which speach is vsed in haynous and horrible sinnes. For albeit there bee no sinne, so little or small, in the opinion or estimation of man, but that it commeth before the Lorde, and entreth into his eares: whose eares heare, and whose eyes see, all the workes of men, neither is their anie sinne kept from his knowledge: yet to note the horreur and haynousnesse of some sinnes aboue others: the holie Ghost in the sacred Scripture sayeth of such, that they crie vnto the Lorde. VVherefore *Moses* to shewe the great and grievous sinne of *Cain*, in murthering his louing and naturall brother, bringeth in GOD speaking thereof to him: *Cain*, what hast thou done? the voyce of thy brothers bloud crieth vnto mee from the ground. When the filthie Sodomites had stained themselves with vnnaturall lust: with foule fornication, and all shamefull vncleannesse of the flesh, impietie and vngodlinesse: the crie of their iniquitie was great in the Lordes eares, and their sinne exceeding grievous in his sight. To shewe the barbarous crueltie of the people of *Ægypt*,
and

Gene. 4.

Gene. 13.

and their extreeme exactions wherewith they over-
charged and pressed to ground the Israelites, the Pro-
phet thereof speaking, bringeth in God thus confer-
ring with him there-about in Horeb: I haue seene, I
haue seene the oppression of my people which are in
Ægypt, and haue heard their crie, because of their task-
maisters. To like purpose our Apostle, setting forth the
great iniquitie and iniurie done to the poore labourers
in the detaining and keeping backe of their wages by the
rich men of the world, affirmeth that the same crieth vnto
God, and that the crie thereof is gone vp to the eares of
the Lord of hostes.

Exod. 3.
Isai. 5. 9.
1. Kings 9. 16.
Iob. 34. 28.

Wherehence we are taught, and may well learne, that
albeit men themselues by vs oppressed, doe not alwayes
powre out the bitternesse of their hearts, neither alwayes
ring in the eares of the Lorde, agaynst them by whome
they are oppressed: yet the verie iniquities and sinnes of
the wicked themselues, crie out day and night in the
eares of the Lorde, against them for vengeance. Thus
murder though kept for a season from the knowledge of
men: thus adulterie, fornication, and fleshly vnclean-
nesse, though it be done in secrete, that no eye doeth see
it: thus oppression and extortion, though all men al-
moste practise it: thus pride, though the whole lande
flyeth after it: thus vsurie, briberie, and all manner
couetousnesse: thus peruerting of righteous iudge-
ment, and all manner wrongfulnessse and iniurie: thus
lying, swearing, blasphemie, and flaunder: thus all ini-
quitie and vnrighteousnesse of men, whereby the lande
is altogether polluted, and bloud thereby toucheth
bloud: cryeth in the eares of the Lorde of hostes: who
beeing a righteous iudge, and that GOD onely, to
whom repaying vengeance belongeth, will reward it ac-
cordingly.

Gene. 4.
Ecclus. 23.
Isay. 3:
Sophonie. 3.
Osea. 4.
Deut. 32.
Psal. 94.

And assuredly, as all sinnes at all times haue cried
out for vengeance from the Lorde, who hath heard them,
and in iust measure punished them: so the haynous and
horrible sinnes of our age, crye out in like manner

Chap. 5. Sermon 24.

for vengeance: our shamelesse adulteries, whereof our countrie is full: our cruell hatred, whereby we murther one another in our heartes: our intollerable pride, in flaunting ruffes, in coloured starchings; in newe cuts and iaggges, in periwigges, and french frilles; in the deuill and all, which our vanitie and the iniquitie of our times haue deuised; our futtle and fraudulent dealings; our voluntarie bankerouting; our great oppression and extortion, whereby the faces of the poore are pitifully grinded; our vsurie which hath succeeded and gotte in the place of noble marchaundizing, whereby we eate vp one another: our manifolde, open and secrete, publike and priuate offences, daily and hourelly in moske wicked manner committed, crie out in the eares of the Lorde of hostes: and vnlesse wee seeke speedy redresse, through vnfeined repentaunce vnto GOD, wee shall feele the smarte and grieve thereof: subiect to the like destruction here mentioned by the Apostle, sith wee are guiltie of the like, or the same iniquities, against which it is iustly denounced.

God the
Lorde of
hostes.

Ecclus. 39.

Here God is called the Lord of hostes, which attribute or addition is oftentimes and in sundrie places giuen vnto him, because he hath all his creatures alwaies readie, as an innumerable and infinite hoste to fight at his pleasure and becke, against the wicked, for the maintenance of his glory, and defence of his seruantes. Which thing *Sirach* notably expresseth: there are saith he, spirites created for vengeance, which in their rigour lay on sure strokes; in the time of destruction they shewe forth their power, and accomplish the wrath of him that made them: fire and hayle, and famine, and death, these are created for vengeance: the teeth of wild beastes, the scorpions and the serpentes, and the sworde execute vengeance for the destruction of the wicked. They shalbe gladde to do his commaundement, and when neede is, they shalbe readie vpon earth, and when their houre is come, they shall not ouer passe the commaundement.

The

The droppes of raine from heauen were his hoste, to fight against, and destroy the men of the first world. Fire from heauen was his hoste to fall downe and consume the Sodomites and them of Gomorrah. The mightie hayle stones which fell vpon the soldeours of the kings which ioined battle with *Iosua*, wherewith more perished, then by the sword of the people: the scrawling wormes, the hopping frogges, the creeping lice: and other like creatures, were his hoste to fight against *Pharao* and his people, and the raging sea rose vp against him, and ouerwhelmed him and his armie. One people is his armie to punish another; and euery one of his creatures serue at his pleasure, either to worke the deliuerance of his seruants, or the destruction of his enemies: and therefore is God often called the Lord of hostes. The Seraphins in the prophete stood vp and cried one to another; holy, holy, holy is the Lord of hostes, the whole world is full of thy glorie. *Ieremie* the prophete yeeldeth this attribute and name vnto him; who comparing the idols of the nations with the Lord, saith; the portion of *Iacob* is not like them: for he is the maker of all things, and Israel is the rodde of his inheritance: the Lord of hostes is his name. *Nahum* the prophet, describing the victories of the Caldeans against the Assyrians, and the punishments by God brought by them vpon the same people: crieth, behold I come vnto thee, saith the Lord of hostes, and I will burne her charrets in the smoke, and the sword shall destroy thy yong lions, and I wil cut of thy spoyle from the earth, and the voyce of thy messengers shall no more be heard. In the prophecie of *Malachie* it is often giuen vnto the Lord, that he is the Lord of hostes: as *1. c. v. 6. & 8. & 9. 10. 11. 14.*: *2. c. v. 2. 4. 7. 8.*: *ch. 3. v. 1. 5. 7. 10. 11. 14. 17.*: *c. 4. v. 1. 3.* And innumerable the like places in holy Scriptures. Whereunto our Apostle according to the phrase of Scripture respecting, to note the power of God, and his hablenes to bring destruction vpon the prophane rich men of the world, for detaining & holding backe the wages of the hiteling, affirmeth that the voice of the detained wages crieth, and is

Gen. 6. 7.

Gen. 19.

Iosua 10.

Exod. 7. 8.

9. 10. 14.

Psal. 105.

28. 29. 30.

&c.

Isay 6. 1. 9.

Ierem. 10.

Nahum. 2

Chap. 5. Sermon 24.

gone vp into the eares of the Lord of hosts.

Which place containeth no small comfort vnto the poore afflicted saints of God; in that the Lord is called the Lord of hostes, who being mighty in power, & hauing all the creatures in heauen & earth at a bay, and vseth them at his will as his hoste & armie, protesteth & professeth himselfe to be the protectour and defence of his seruants. *S. Iames* therefore partly for the terrour of the wicked, who in due time shall feelee the waight of his reuenging hand; and partly for the comforte of his afflicted seruants, whose wages wicked men holde backe by fraude, calleth almighty God the Lord of hostes; as hauing a power alwaies prepared, and an armie euermore in a readinesse, to fight against his enemies.

Now if the cries of their detained wages which worke in our bodily and earthly haruest, be entred into the eares of the Lord of hostes, which of wicked persons is helde backe by fraude: and therefore heare so heauie a sentence of endlesse destruction against them: how much more fearefull iudgement shalbe pronounced against them: vnder how wofull & wretched condition are they, who by fraude, or by force detaine, withhold and keepe backe the hyre and wages of them that labour in the beauenly and spirituall haruest of the Lord? who sowe the furrowes of your heartes with the diuine seede of the worde of truth; and should reape the encrease of their laboures with great ioyfulness; which are Gods labourers sent into the haruest of the worlde, to gather in many soules into the Lordes barnes, and to fill his garners with the spirites of the Saints.

This me care not for in these daies: who do not on-ly withhold from the ministers and preachers of the word of God, which labour in the spiritual haruest of the Lord, those wages & that hire, which by them is due vnto them; but also endeouour by all meanes to take that hire from them, which many yeares past, for this end hath beene giuen: that there being no hire, no reward, no wages, or at the least very little proposed, they might discourage all
from

Mat. 9.

Mat. 10.

Mat. 20.

Heb. 13.

from labouring in the Lords vineyard; & might bring in barbarisme & darke ignorance into the church of Christ. And I would to God they did not tempt this matter, who would otherwise seeme most zealous to Gods glorie, and as it were chiefe men in the Church of Christ. God for Christes sake graunt that the venim of this poyson sinke not into the heartes of princes and men in authoritie: for then shall there be nothing to be looked for, but desolation, miserie, wretchednes, extreame contempt, and vtter subuersion of the glorious gospell: which euill be farre from vs and our posteritie, now and for euer Amen.

The first euill then in this place condemned, and for which this sentence of iudgement is gone out against the prophane riche men of the worlde, is their fraudulent detaining and withholding of their labourers wages, the crie whereof entred into the eares of the Lorde of hosts.

This seconde euill and sinne for which the Apostle threateneth their destruction to the wicked, is their sensualitie and carnall life: which consisteth briefly in three things. 1. Pleasure. 2. Wantonnesse. 3. Riotousnes and excessiue banquetting: you haue liued in pleasure on the earth, and in wantonnesse; you haue nourished your harts as in a day of slaughter.

Pleasure heere signifieth the deliciousnesse of men in this life, whereunto they giue themselves, that they faring deliciously euerie daie, may spende their time and life in pleasure like Epicures: by the which, they are not onely condemned as iniurious vnto others, but also are accused as mispending that which they detaine from their workemen, vpon their owne pleasure and delights. Such pleasure the men of the first world gaue themselves vnto; such was the pleasure and delicacie of the Sodomites; for these gaue themselves to eating, to drinking, to pleasure and daintinesse of their liues; and so liued in pleasure vpon the earth. Which is that euill condēned by Salomon, when men withhold nothing from their soules, but giue them whatsoeuer their hearts or eies desire: withdrawing them-

2. Euill or sinne in the wicked.

Mat. 24.
Ezech. 16.

Eccles. 2.

Chap. 5. Sermon 24.

Wisd. 2.

Philip. 3.

Luc. 16.

themselves from no ioy nor pleasure. Who encourage one another to the fulfilling of their lustes: Come let vs inioy the pleasures that are present, let vs cheerefully vse the creatures as in youth: lette vs fill our selues with costly wine and oyntments, let not the flower of life passe by vs: let vs crowne our selues with rose buddes before they be weathered: let vs be partakers of our wantonnesse, let vs leaue some token of our pleasures, in euery place where we come, for this is our portion and our lot. These are such as *S. Paul* mencioneth, whose belly is their God: whose glory is to their shame, being carnally minded: who imitate & follow the exāple of the rich glutton, who fared deliciously euery day: they eat, they drinke, they rest, they sleepe, they giue themselves to idlenes, & in all things take their pleasure, wherein their sensualitie appeareth. The which there is nothing more dangerous or pernicious in men: in so much that the very heathen folke, and philosophers haue said, that it is not onely dangerous, but altogether vnworthy the excellencie of man. The Saints of God ought to remēber with themselves how far it is frō duty: thereby the holy garmēt which we haue put on in the day of baptisme is stained: thereby the tēple of the holy ghost, which are the bodies of Christians, is polluted & defiled with the filthines of satan: in the faith, patience, tēperance; modesty, iustice, & all the rest of christian vertues should appeare: all which that filthy strumpet pleasure, putteth out of place, whereunto rich men for the most parte giue themselves; and therefore are condemned by the Apostle.

Rom. 13.

2. Their sensualitie also sheweth it selfe in the wantonnes of their liues; wherby carnal vncleannes is vnderstood; as *S. Paul* to the Romanes: walke honestly as in the day time; not in drunkennesse and surfetting, not in chambering and wantonnes; wher, by chambering and wantonnes is vnderstood, that effect which riseth of chambering and wantonnes, as vnerie & fleshly vncleannes: therunto also most rich mē are giue. For riches minister matter of liuing deliciously; delicious liuing pricketh forward to fleshlines & bodily vncleānes: for which causes adultery is oftē

set downe, as the effect of excesse: and this wantonnes, as the ofspring of pleasure before condemned, as Saint *Augustine*, and Saint *Ambrose* vpon the cited place to the Romans, haue obserued: and Saint *Ierome* subscribeth to the same; The bellie boyling with wine, someth out filthines. Saint *Ambrose* citing the wordes of *Paul* to the Church of Ephesus, be not drunken with wine, wherein is excesse, writeth in this wise; Where is drunkennes, there is excesse and luxuriousnesse; excesse and luxuriousnesse prouoketh to carnall filthines.

Salomon the wise man, searching and seeking out the effects of drunkennes, & deliciousnes of life, noteth these two specially; Looking vpon strange flesh, which is lusting after women vnlawfullie, and the speaking of lewd things, which is, rebaldrie. The Prophet reckoning vp the euils and sinnes of Sodom, and the cause of that vnnaturall lust, which burned in their bowels like fire, noteth vnto vs their fulnes of bread, which was, their riotousnesse, and delicious life, and their slouth and idlenes, whereunto they were geuen, to haue beene the principall causes of that horrible vncleannes. And the practise of *Lot*, otherwise a man most righteous, who after hee was made drunken by his daughters, committed incest with ech of them. And *Holofernes*, the Captaine general ouer the armie of the Assyrians, then only tempteth the chastitie of *Iudith*, when before he was drunken.

Seeing therefore, this wantonnes is the effect (as it were) of pleasure, of drunkennes, and deliciousnes of life: therefore in the second place it is added, to shew the sensualitie of the wicked, here condemned.

To which their wantonnes, as they are too prone by naturall inclination, so haue they many prickcs and prouokements: as, filthie songes and sonnets, which by their eares, passe on to their hearts: laughter, merimentes, iesting, which are not comely: immodest and vnchast musicke, whereby the adulterous heartes of men and women are set on fire and inflamed: dalliance, toying, iesture not conuenient, filthie speach and talke, the verie instrument

Augustine.

Ambrose.

Hierom.

Sup. 5. Ephes.

Pro. 23

Ezech. 16.

Gen. 19.

Iudith. 13

of

Chap. 5. Sermon 24.

of this wickednes: whereby chastytie is assaulted, continencie inuaded, honestie corrupted, & al filthynes determined. To this wantonnes rich men giuing them selues, and thereby caried headlong to all manner vngodlines, are therefore in this place reprobued; and it is set downe as the second thing wherein the sensualitytie of prophane persons consisteth, which is the seconde synne for which destruction and finall calamitie is threatened againste them.

3 Of their sensualitytie the laste and third branch is, that they nourished their heartes as in the day of slaughter. Whereby their continual studie to banquet and make merie is noted, that their whole life might be as it were a continual day of feasting: by which they grew as fatte as porke or brawne, for satan the deuill to feade on, in the day of iudgmente,

The Hebrues call the daies of feasting, the daies of slaughter. Because at great feastes, there is great killyng, great slaughter. Calues from the stalle, sheepe from the folde, oxen from the pasture, kyddes from the goates, lambes from the ewes, deere from the forreste, bucke from the chafe, fish from the sea, foule from the fenne, birdes from the aire, capons from the coope, fesant from the woode, partridge from the coule, rabbit from the warrant, and infinite the like are then slayne to bee deuoured: so that the daies of feasting may welbe called the dayes of slaughter. The prophet *Jsay* speaking of the day of Israels destruction by *Nabuchodonosour* King of Babilon, wherein the people gaue them selues to feasting and banquetting, saith: in that day did the Lorde call to weeping and mourning, to baldenes and sackcloth, and beholde ioye and gladnes, slaying oxen and killing sheepe, eating flesh and drinking wine: shewing that in the daies of feasting, there was slaughter and killing. Whereunto the Apostle Saint *James* in this place hauing regarde, painting out the insaciabie desire and studie in the wicked rich men continually to feade and fatten them selues by banquetting & feasting, saith that they nourished them selues as to the day

day of slaughter: preparing themselves day by day, to feasting and banquetting: though it be with the hurt, neede, and hungerstaruing of the poore people of the land. For like fault may not we geue like iudgement, & pronounce like sentence of condemnation against the riche men of these daies? Did not they in the great famine of the land, wherewith the poor were miserably pinched, sit eating and drinking, feading themselves and feasting, banquetting and surfetting, wherby they even nourished their hearts as in the day of slaughter? and therefore must needs heare the thundering threatning of the Apostle; Goe to now ye rich men, weepe and howle, for the miseries which shall come vpon you, &c. You liue in pleasure and wantonnes; you nourish your hearts as in the day of slaughter; you feast your selues with the goods of the poore; you pamper vp your selues with the penurie of your brethren; you fare deliciouſlie euery day by pinching of the needy; Goe to now therefore, weepe and howle for the miseries which shall come vpon you. Your neighbours sterue, they pearish with hunger, with whom you haue to doe: the distressed with famine, die in your streetes, and yet you prolong your feasting and banquetting continually: weepe therefore and howle, for the miseries which shall come vpon you: who liue in pleasure on the earth, who geue your selues to wantonnes, and carnal lusts; you nourish your hearts as in the day of slaughter: geuing your selues to daily banquetting, and feeding your selues full, much like vnto fedde beastes, prepared for the slaughter.

Anno 1586.

Albeit, there be some couetous rich men, so farre from pampering vp themselves in this manner, as that they cannot affoorde themselves a good dinner or supper once in a quarter, and that for very miserablenes, and insatiabie couetousnes of their mindes: which thing is one of the vexations vnder the sunne, spoken of by king Sa-

Eccles. 6.

lomon, in his preacher; When men haue riches, but yet not a liberall heart to vse them for their comfort: who therefore may well be compared to *Tantalus*, king of Phrygia, whom

Chap. 5 Sermon 24.

whom poets faine (for disclosing the counsel of the gods) to be tormented in hell, with apples ouer his head, which (as he reached for them) departed, and went vp higher: and water vnder him, whereunto when he stouped, it flowed away: so that he could neither eate nor drinke in his torments: yet because for the most part, these braunches of sensualitye, are commonly in the prophane men of the world: therefore he reprobeth it, as a thing incident to that condition of men. And this is the seconde euill, for which the Apostle denounceth this fearefull iudgement, and vtter destruction against them.

3. *Evil, or
sinne in the
conscious me.*

The third sinne and euill, for which these men are subiect to this iudgement, is their crueltie, which in these two things appeareth. 1 That they condemne the righteous men. 2 That they condemne them not only, but also slay them, when they make no resistance.

Pro. 17.

The wicked men of this world condemne the righteous at their pleasures; they geue what sentence they lust against the iust and godly men; they iudge the innocent at their willes, if in all thinges they doe not please them: which is great crueltie, and a thing abhominable before God. For he that absolueth the wicked in iudgement, and condemneth the righteous, both are abhominable before God, saith *Solomon*.

Neither do these only wrongfully iudge & condene the righteous: but also they slay him, and hee resisteth them not, This is fiercenes, and intollerable crueltie.

1. Ioh. 3.

Mat. 5

Now the righteous is slaine diuers waies. 1 In heart by hatred: Hee that hateth his brother in his heart, is a murtherer (saith Saint *Iohn*.) 2 In tongue by slander: therefore Christ containeth it vnder the nature of murther, making it subiect to like iudgement. 3 Or by denying helpe in their miserie, wherein wee suffer them to perish without succour. 4 Or when by fraud, or force, we take, or holde from men, that which is their owne: wherby, as much as in vs lieth, we murther them. 5 Whe finally, we bereaue men of their liues. Which al agre with this place of Saint *James*, and are found in the rich wicked

kee men of this world : who albeit themselves, by themselves, doe not alwaies these thinges; yet sith by their meanes and power these are done, therefore are they said to doe it. So partly by themselves, partly by others, the rich prophane men of the world, condemne and slaye the righteous, when he resisteth them not: which thing is a point of great crueltie. For can there be any crueltie comparable to that, to waxe fierce, to rage furiously against him that resisteth not? Is not this sauagenes farre exceeding the crueltie of the Lion; before whom if a man fall downe, and lie prostrate, seeming neither to stirre, strue, nor struggle, the Lion often suffereth him, and toucheth him not? But these (more rauening then Wolues, more hungrie then beares, more greedie then Tygers, more cruell then Lions) fall vpon the righteous to slaye him, when he resisteth not.

Seeing here it is said, that these men slay the righteous, when he resisteth not: it may be enquired, whether righteous and iust men (wrongfully oppressed) may resist at all, or no.

Our Sauour Christ instructing his how to behaue themselves against worldly oppressions and iniuries, wil-
 leth them not to resist euill: but if any smite them on the
 one cheeke, they should holde out the other: if any strue
 for their coates, they shoulde let them haue cloake also:
 and if one forced them to goe a mile, they should go two.
 The holy Prophet of God, *Jeremie*, commending the pa-
 tience of the iust and righteous man vnto vs, affirmeth of
 him, that he geueth his cheeke to him that smiteth him;
 and is filled with reproach. The blessed Apostle *S. Paul*,
 aduertising the Saints what they should doe in their op-
 pressions and iniuries, which here they were sure to su-
 staine and suffer: woulde, they shoulde not auenge them-
 selues, but rather geue place vnto wrath. *Isai* painting out
 the singular patience of Iesus Christ the righteous, auou-
 cheth that he was brought before his enemies, as a sheepe
 before the shearer, and opened not his mouth, much lesse
 resisted. The Apostle (finally) of the iust and righteous
 man

Mat. 5.

Lament. 3.

Rom. 12.

Isai. 53.

Chap. 5 | Sermon 24.

man affirmeth, that he was slaine of the wicked, and resisted not.

What shall we say then? Is it not lawfull at all to resist iniuries, but shall wee suffer our selues to be spoyled, robbed, iniured, smitten, and murdered, without resisting? by not withstanding the, shal we flesh them, animate them, encourage them to further mischief? Shall we (as it were) pricke them on forward to doe more violence, in that we resist them not, nor withstande their rage and furie?

Hereunto I answer; though it be commaunded vs that we shall not resist, and commended in the righteous men, that they did not resist their oppressours: yet it followeth not, that the righteous may not at all resist. For, touching the commaundement of Christ, and his Apostle, it is apparant, that they spake of impatient resisting, & of such resisting as was ioyned with greedie desire of priuate reuenge: in which manner, the Saints of God are euery where forbidden to resist.

In other respects it is not vnlawful to resist: but ether by auoyding their oppressions; either by telling the wicked of their iniuries; or finally, by repelling force by force, when we cannot haue the lawfull ayde of Magistrates, it is lawful to resist the wicked when they oppresse vs; which doctrine may be warranted out of the vnfallible word of trueth.

Mat. 10.

Iohn 8

2. Cor. 11.

Acts 23

Our Sauour Christ commaunded his Disciples to flie from Citie to Citie, when they were persecuted: and so by auoiding iniuries, to make resistance (as it were) to their persecutors. And when himselfe was in daunger of stoning, he conueyed himselfe from them; and did not suffer the Iewes to wreake their wrath vpon him: so by his shunning, he withstoode their violence. When *Aretas* the gouernour of the Damascens, laide waite for Saint *Paul*, he stooode not still, but was let downe out of a window, by a baskette, through the wall of the Citie, and so escaped. When more then fourtie men had conspired, and sworne his death, vowing with an othe, that they would neither

care

eat nor drinke before they had murthered him: he with-
 stood their rage and furie, when by the conduct of foul-
 diours he fledde to Cefarea. *Dauid* the Saint of God, a *I. King. 19.*
 man iust and righteous: seeing the rage of *Saul* against *Etc.*
 him, offered not himselfe to his crueltie, but by auoy-
 daunce withstood him: sometimes onely by turning a-
 side, when *Sauls* speare was readie to haue nailed him to
 the wall: Sometimes escaping by the meanes of his wife,
 being laid wait for: Sometimes by flying from place to *I. King. 21.*
 place, as the storie recordeth. So then righteous and iust *c. 22. 23. 24.*
 persons, compassed about with daunger, oppressed of the
 wicked, persecuted by the tyrants of the earth: afflic-
 ted of the vngodly of the worlde: are not hereby forced
 to stande still: to be swallowed vp of daungers: but must
 and may auoide, if there be an honest meane therof, and
 so resist the iniuries of men: which is neither agaynst pre-
 cept nor example in holy Scripture, duly considered and
 pondered: yea the contrarie were follie, and is worthily
 condemned in men.

2 Neither by auoiding and shunning their iniuries,
 is it lawfull onely to resist the wicked: but also by telling
 them of the wicked oppressions, and extreame crueltie,
 which they shew towards their brethren: though in the
 meane time our bodies be subiect to their tirannous out-
 rage and furie. Our Sauour Christ therfore, being caught *Iohn 18.*
 of the Iewes, not against his will, but by voluntarie offer-
 ring of himselfe, because his time was then come: and
 standing in the iudgement hall, examined and apposed
 concerning his doctrine by the high priest, whom he wil-
 led to aske such as had heard him speake and preach:
 for which answer hee was smitten of a seruant of the
 high priests: though in minde he put vp the iniurie: and
 in bodie was now at their pleasures: yet in speach and
 worde hee withstood the iniurie, when hee saide to his
 smiter: If I haue spoken euill, beare witness of euill:
 If well, why smitest thou me? Saint *Paul* beeing smit-
 ten on the face at the vniust commaundement of the *Acts 13.*
 high priest *Ananias*, resisted in wordes that iniurie and
 vniust

Chap. 5. Sermon 24.

vniust fact, and sayde; the Lorde shall strike thee thou painted wall: sittest thou here to iudge me according to the law, and commaundest thou me contrarie to the law, to be smitten?

Epistol. S.
Marcel.

Saint *Augustine* writing to *Marcellinus*, diligently weighing the precept of Christ, and of *Paul*: and carefully comparing their examples with their doctrine: witnesseth that the precepts of our Saviour and the Apostle, ought rather to be referred to the patience and quietnesse of our hearts in the bearing of iniuries, then to our outward actions and behauiour: affirming that in these cases outwardly, wee ought to haue greater care of our oppressours profite, then of their willes and pleasures: concluding that by the precept of not resisting euill in holy Scripture contained, wee are prepared in minde and heart euermore, to more and more iniuries: but outwardly, that it is lawfull either to doe, or to say that, which may most profite the oppressour, and best keepe him from doing further iniurie. As Christ and *Paul* his Apostle in minde and heart prepared to death it selfe: yet outwardly did and spoke that, which might best repressse and restraine the aduersarie.

VWherehence it followeth, when by bearing and suffering of men, we make them woorse rather, then by our patience, winne and gaine them: then is it our dutie, in minde to prepare our selues still to beare: but in our outwarde action, speach and behauiour, to do that which may moste profite the oppressour, and withholde the enemye from further iniurie: and in this wise also is it permitted the Saintes of G O D, to make resistance: not repugnant to this, or anie like place of holy Scripture.

3 Finally, there are times and seasons, when by repelling force by force, it is lawfull to resist also. When Christians are so narrowly besetted, and so straitly beset with their enemies, as that they cannot haue the ayde of ciuill powers and lawfull magistrates of the common wealth: but must either resist by force, or bee in daunger
of

of the losse of their liues and goods, without all recouerie or recompence: in such a case to resist I holde it lawfull altogether: so that it bee done in a moderate defence of our selues, without priuate malice, or desire of shedding of blood.

If a man in a house be beset with wicked persons, so that he can not haue aide of ciuill power for the present instant, neither hath hope of recouering the damage which he may sustaine, either of goodes or of life: to resist with all strength, power, and courage, and to fight for our goodes, liues, and bodily safegarde, is not forbidden. If in the high way we bee inwrapped in daunger, where no Magistrates are to succour: wee are as extraordinarie Magistrates to our selues to withstande force by force, violence, by violence, might by might. Which properly is not violence or iniurie, but lawfull defence, which nature it selfe hath imprinted and impressed in the hearts of men.

Thereof the heathen Oratour *Tullie* speaketh: it is, *For Milde* (sayeth hee) a lawe not written, but borne with vs, which wee haue not receyued, learned nor read: but drawen and sucked from Nature her selfe; vnto which wee are not taught but made; not infourmed, but injured, that if our life fall into snares, force, or darter of our enemies or robbers: wee should seeke all honest meanes of preserving our safegard and health.

And our blessed Sauour Christ permitted his Disciples to carrie and weare swoordes about them, for their owne defence, when they coulde not haue the lawfull ayde of princes and Magistrates. So that albeit hee reprooued *Peter* for smiting with the swoorde, and cutting off the eare of *Malchus*: for that then the magistrate and ciuill officer was at hande, and shoulde haue defended his innocencie: yet at other times, and when they went abroade, he permitted them to weare weapons. Hereunto the customes of Countreyes and Nations yeelde, which permit it as lawfull in iourneyes and trauiaries, and the like opportunities to weare and carrie

Luke 22

Chap. 5. Sermon. 24.

weapons for their honest defence, about them. And by these meanes is it not forbidden the iust men to resist the wicked.

Nowe as in some cases it is lawfull to make priuate resistance to priuate men, howsoeuer blockish Anabaptists chatte, chirpe, or chatter to the contrarie: so may it be demaunded, whether it may stand with a righteous and iust mans dutie, to make publike resistance by warre, and publike reuengement.

I answer that these places doe not forbidde lawfull warres. Which to bee a thing lawfull in the Saintes of God, it may manie wayes appeare euidently: the olde and the newe Testament confirmeth it: the examples of renoumed men highly euen therefore commended, approue it.

*Contra Faust.
Manich. lib.
22. cap. 73.*

Saint *Augustine* wryteth that the Manichies for this cause found fault with *Moises*, because he was a man of warre: and such a prince, as armed the people of God agaynst manie Nations, and slue mightie princes, and shed much bloud. The like fault the Anabaptists finde nowe with Christians, whose opinions, as they are not soundly grounded vpon the worde of God, nor the examples of the Saints: so neither is there any substanciall reaso to approue the: but manifoldly may they be refuted.

*Why warres
are lawfull.*

Deut. 20.

I And first of all, it may appeare that some warres be lawfull, in that Almighty God himselfe, teacheth what in warres by his people ought to be obserued: as first to offer them conditions of peace, and other things in the lawe expressed. *Moises* promiseth the people, that the Lord should be their captaine to destroy the nations, and by warres subdue them to the people. The Lorde armed the people in sundrie cases, and commaunded them with the sworde, and by force of warres, to subdue the idolaters of the lande. For which cause hee also willed *Moises* to prepare him Trumpettes, and other warlike instruments for the people. The Lorde God spoke in another place to *Moises*, and willed him to auenge the injuries done by the Madianites against his people: and
against

Deut. 31.

Deut. 13.

Num. 10.

Num. 31.

Exod. 17.

against the Amalakites in another place in like manner, whome the Lorde by dint of the sworde of Israel mightily destroyed. By God was *Iosua* set a worke in all his warres: from whome he had both commaundement, and courage for the fighting of the Lordes battailes. After whose death, and the manifold battailes hee had with Kings and Countreys: the people came to the Lord to enquire who should succcede him as their captaine, to fight against the nations, and hee appointed *Iudah* captaine ouer them. *David* the valiant warriour, confesseth in sundrie Psalmes, that his warrely prowis and fortitude was from the Lorde: therefore hee cryeth out in the Lordes prayse: I will loue thee deafely, O Lorde, my strength: the Lord is my rocke and my fortresse, and hee that deliuereth me: my God and my strength, in him will I trust: my shielde, the horne of my saluation, and my refuge.

Iosua. I. &c.

Iudges. I.

Psal. 18.

Psal. 44.

To like purpose in another place: Through thee, (saith he to God) we thrust backe our enemies, and in thy name shall we tread downe those that rise vp against vs. Finally, he breaketh out and praiseth God: Blessed be the Lord my strength, which teacheth my hands to fight, and my fingers to battaile: he is my goodnesse and my fortresse, my tower and my deliuerer, my shield, and in him I wil trust, which subdueth my people vnder me. Which had beene great impietie in the princely Prophet, had warres beene altogether vnlawfull. *Salomon* the diuine and heavenly preacher, affirmeth that there is a time for all things: among other things he sayth: there is a time for peace, and a time for warre. Nowe we knowe there is no time for wicked things: if warre were wicked and euill, there were no time for it.

Psal. 144.

Eccles. 3.

2 Neither doe these places onely shewe it to bee lawfull in the former times vnder the lawe and Prophets; in the time of the olde Testament: but also the new Testament confirmeth the same, to bee as lawfull vnder the Gospell.

VWhen *Iohn Baptist* preached, and infourmed all

Luke 3.

Chap. 5. Sermon 24.

states and degrees of men in their dueties: when the soldiours asked him vvhhat they should do: he biddeth them not forsake their calling, as a thing vnlawfull; but sheweth how it might be vsed aright; oppresse no man, saith he, and be content with your wages.

Epist. 5.
Marcel-
lino.
Mat. 8.

Whereupon Saint *Augustine* thus concludeth, whom he willeth to be content with their wages, he willeth not to leaue their warfare. When our Sauour was besought to heale the Centurions seruant, vvhich vvas a man of vvarre; the gouernour of a hundreth soldiours: he neyther disdained his person, neyther condemned his calling, nor denied his suite, but comended his faith without any more ado, vvhich he would not haue done, had the calling beene vnlawfull.

Act. 10.

Saint *Peter* by God was sent to another Centurion to whom he preached all the wordes of life: yet is there no sillable nor sounde of condemning the condition and calling of the Centurion *Cornelius*. When there was a greate conspiracie against *Paul*, of more then fourtie, which sought his life; he was contented through the ayd of armed sonldiours to be brought safely to Cesaria, and so deliuered from the rage of his enemies; which eyther he would neuer haue done, or if through feare hee had done, yet it should and would, eyther by *Luke* in the storie, or by himselfe in some place, haue beene confessed to haue bene euill done, vvere vvarres vnlawfull altogether.

Act. 23.

Heb. 11.

The author to the Hebrewes commending the most holy men and Saints of God, as for other many excellent effectes of faith, so also that through faith they subdued kingdomes, wrought righteousness, obtained the promises, stoppeth the mouthes of Lions, quenched the violence of fire, escaped the edge of the sworde: of weak were made strong, waxed violent in battle, turned to flight the armies of the aliants. If to waxe stronge in battle, to subdue kingdomes, and putte to flight the armies of the aliants, be praise-worthie, how then can vvarres bee but lawfull?

3. Tributes are certaine contributions made by the people, and giuen to the Prince to defend them by warre if occasion serued, whereof beyng demaundeth his iudgement, whether it were lawfull to giue it or no: our Sa- *Mat. 22.* uour willed tribute to be giuen to *Cesar* the Emperour, and himselfe for himselfe and his traine paid it: as Saint *Mat. 17.* *Matthew* recordeth. Saint *Paul* exhorteth the Christian *Rom. 13.* subiectes to the paying of tribute, as parte of their subiection and obedience, vwillig that custome be payed to whom custome; and tribute bee paid, to whom tribute belongeth.

4. The learned auncient fathers found no such matter in vvarres but commended them as things most lawfull. Saint *Cyprian* in his Epistles saith of vwarre: When *2. Lib. epist.* priuate men shedde bloud, it is sinne and a great fault: *2.* but when it is publikely done, it is a vertue: wherein he counteth priuate reuenge and thereby shedding of mans bloud, haynous murther: but waging lawfull warres, he reputeth as a singular vertue.

Saint *Augustine* in sundry places, as in his Epistles to *Epist. 5. &* others; and also in that which he writeth to *Bonifacius* a *48. to Bo-* warrior; sheweth that as the Gospell hath not taken away *nisa. a way-* the lawfull vse of meate and drinke, mariage, riches and *rier.* such like: so neyther hath it taken away the vse of lawfull warres, without which no common wealth can bee preserued: the lawfulnessse vwhereof the examples of *Abraham*, *Moses*, *Josuah*, *Dauid*, the godly Centurions in the gospell, and infinite the like, shew most euidently.

5. Conditions in vwarres required, that they may be lawfull: though there might many be assigned: yet I suppose that these be the chiefe.

1. That no warres be vndertaken but by the authoritie of the King, Prince, Emperour, or other chiefe officer and gouernour in the common-wealth: so that warres without his appointment, are not lawful warres, but vprours, rebellions and ciuill seditions, vtterly condemned. Thus *Core*, *Nathan*, and *Abiram* rising vp against *Moses*. *Ab-* *Num. 16.* *solon* taking sworde in hande against *Dauid* his naturall *2. Kings 15.* father.

Chap. 5. Sermon 24.

1. Kings 1. father. *Adoniah* against *Salomon*, *Basha*, *Zimrie*, *Shallum*, and the seruants of *Ammon* the king, not armed by the authoritie of their princes, but against them, are thus condemned. *Brutus* and *Cassius* and such like, of their owne heads arming themselves against their common-weales and countries, haue bene condemned as seditious persons.

Augustine
to *Bonif.*
48. *Epist.*

2. Warres also must be vvaged and vnderaken for defence of religion; of publike peace; of the state of the countrie, and the safetie of the common-wealth and people committed vnto princes: for the suppressing of wicked malefactours, and the lawfull defence of loyall subiectes. Saint *Augustine* therefore vvriteth thus to *Boniface* the vvarrier: all thinges are quiet and husht, vvhen vvarres are vvaged: for they are not vnderaken of desire to rule, or for crueltie, but for studie of peace, that the godly may be supported, and the vvicked punished: which endes euen the very Heathen respected.

Homer. Ili.

For *Homer* bringeth in *Hector* exhorting his souldiers to fight valiantely in this wise: fight saith he and feare not: for it is great honour to loose a mans life for his countrie: therefore the rest of the citizens are defended by our vertue: the mothers and children are thus in safeguard, which are the seede of the age to come: Thus the temples remaine, and good lawes, pietie, and shamesfastnesse: thus euery one shall enioy his owne thinges and landes, when the enemies be expelled: to this ende haue lawfull warres bene vnderaken by the Saints: these ends *Abraham*, *Moses*, *Iosua*, the godly iudges, *Samuel*, *David*, and the rest in their vvarres haue respected: and for this cause do vve also pray for princes and magistrates, that by their power and prouident care, we may lead our liues in godlinesse and safetie.

1. *Tim.* 2.

Prou. 24.

3. Lastly, warres may not rashly, but aduisedly bee vnderaken, with deliberation and counsell; thereunto the vvise man exhorteth, with counsell thou shalt vnderake vvarres; peace must be bought and redeemed though it be vvith losse; as *Hezechiah* vvould rather giue his treasure to *Sennacherib*, then wage warre with him. Al thinges

3. *Kings* 18

and

and alwaies must be tried, before we come to handie blowes: vvhich counsell the vvise Romane oratour giueth: all things are first to be tempted before we contend by force and vveapons: and the vway to discide matters must first be sought out: before vve trie the strength of vvarres. Wherefore as surgions trie alvvaies before they cut or seare of a mans member: vvhich they do at last, least it breede to further daunger: so may not vvarres be vndertaken, but when other meanes haue bene sought, and there is imminent perill and daunger ready to ensue: thus by warres, in certaine cases to resist is not vnlawfull.

And these things in generall, as they may stop the mouthes of the Anabaptistes, so are their reasons in particular answered by *Peter Martyr*, vpon *Genes. fol. 56.* vpon *1. Samuel, fol. 190.* And by *Caluin* against them in his little worke so titled: against the Anabaptists, fol. 56. as the booke is in Octauo.

Finally, it may here be enquireth, vvhether righteous men may not resist the rage, violence, and force of men by aide of law.

I answer, they may: *Paul* vvithstood the rage of his false accusers and enemies by defence in lawe before *Festus* the gouernour; from vvhose corrupt iudgement, he challenging the benefit of the law, appealed to the iudgement seate of *Cesar* the Emperour of the Romanes. Saint *Augustine* commended *Maximinus* the Bishop, for that he vvithstood the rage of the cruell Donatists by the ayde of the lawe, and appealing to the magistrate, vvhich had he not done saith he, his patience had not deserued commendation, but his negligence had deserued worthie reproofe. Neither doth *Paul* find faulte with the Corinthians for going to law; but that they went to law vnder vnbaleeuing iudges; and that for trifles, or else thereby to oppresse one another. So that neither this resistaunce is against righteousness and iustice: neither here forbidden when *S. Iames* saith, that prophane rich men slay the righteous, and he doth not resist them.

And

3. Kings 18.

1. Off.

Act. 24.

Act. 25.

Epist. 50.
Boniface.

1. Cor. 6.

Chap. 5. Sermon 24.

And these are the three euils and great finnes for which the Apostle denounceth their destruction against the wicked: their fraudulent detayning their labourers wages: their sensualitie of life, and their crueltie: and thus is the first meber, with the true perticular branches thereof, ended. Now let vs pray: O eternall and most mighty God, the onely righteous iudge of all the world, who hatest all oppression, crueltie, and vnmercifulnesse among men, and delightest rather in iustice, equitie, and vnfayned righteousness: sende downe thy heavenly spirite into our heartes, powre dovyne thy holy Ghost into our mindes, that vve alwaies carefull of vpright dealing, true innocencie, brotherly charitie; may flie all deceitfull detayning, all cruell oppression, all wrongfull iniurying of our neighbours: and embrace, mercy, pitie, compassion towards the poore distressed: that we being alwaies farre from withholding the right from others by deceit; from afflicting the brethren through violence; from murdering the righteous by vnmercifulnesse; may thereby auoide the dreadfull sentence of endlesse condemnation against the wicked rich men of the world denounced; and euermore remaine in thy louing fauour, and be partakers of the inheritance of the Saints in light, through Iesus Christ our onely Sauour.

Amen.

James Chap. 5. verses 7. 8. 9. 10.

11. Sermon 25.

Verse 7 Be patient therefore brethren, vnto the comming of the Lord: beholde, the husbandman watcheth for the precious fruite of the earth, and hath long patience for it, vntill he receaue the former, and the later raine.

8 Be ye therefore patient also, & settle your mindes: for the comming of the Lorde draweth neere.

9 Grudge not, my brethren, one against another, least ye be condemned: beholde the iudge standeth before the dore.

10 Take, my brethren, the Prophets for an example of suffering aduersitie, and of long patience: which haue spoken vnto vs in the name of the Lord.

11 Beholde, we count them blessed which endure: yee haue heard of the patience of Iob, and haue knowen what end the Lord made. For the Lord is very pitifull and mercifull.



Hese wordes are an exhortation to patience: Being the second place and parte of this Chapter. Which place being resolued into the partes and particulars therin, containeth foure speciall members,

2. Place of the Chapter,

Namely.

Chap. 5. Sermon 25.

1. The exhortation to patience.

2. A similitude, whereby patience is taught us: therein are three things.

3. The handling of patience, by the contrary, which is grudging.

Namely.

4. The reasons why we should be patient: and they are foure.

1. The similitude

2. The application

3. The reason.

1. The thing.

2. The reason.

1. From example of the prophets in generall.

2. From the reward of patience.

3. From example of Iob.

4. From the nature of God, who is mercifull, and pitifull.

1 Touching the first, it is the exhortation, which S. James very fitly and conueniently setteth downe: for in the former place hauing entreated of the crueltie, & iniuries which by the prophane men, and couetous wicked riche persons, the poore suffer: least therewithall they should be pressed downe to the ground: The Apostle, against these, and all other iniuries, troubles, and afflictions, incident to this life: comforteth them; exhorting them patiently to beare the crosse imposed, and to suffer with quietnes, the manifold troubles of this life: earnestly expecting in their mindes the comming of the Lord Iesus Christ, who shal plentifully auenge their iniuries vpon the heads of their oppressors: for which cause they ought to be patient vnto the comming of the Lord.

This vertue of patience, is a most excellent ornament in the life of a Christian; neither is there any other thing more seemely, or more answerable to the condition of the professours of the Gospell of Christ Iesus, then with inuincible courage and constancie, to beare and sufferre the manifold afflictions, whereunto we are subiect, whensoever the times be; what manner so

euery

euere the meanes be; what kinde so euere we suffer in. For which cause, the exhortations in the holy and sacred worde of God, thereunto apperteyning, are sundrie and manifolde.

Which to passe ouer, and (as it were) onely to geue a taste thereof by the way: What saith Saint *Paul* touching this matter? Doeth not he exhort the Saintes to reioyce in hope; to be patient in tribulation; to continue in praier? Who elswhere setting downe the steppes and degrees wherein the Saintes must treade, if they wil walk worthie the calling whereunto they are called, requireth, (as the third steppe to Christian conuersation) long suffering, or patience: wherefore he saith; I therefore (as a prisoner in the Lord) exhort you, that you walke worthie the calling whereunto you are called. How? With al humbleness of minde, and meekenesse; with patience, or long suffering; supporting one another through loue, endeououring to keepe the vnitie of the Spirit in the bond of peace.

Rom. 12.

Ephes. 4.

1. Pet. 4. 12.

James 1. 2.

Reuel. 2. 10.

Heb. 10.

35. 36.

The holy and blessed Apostle Saint *Peter*, describing vnto the Saintes that golden chaine of all excellent vertues, wherewith he would haue all the elect of God to be adorned, and beautified, as the most incomparable ornament of their life: maketh patience the fifth linke thereof, whereunto in this wise he perswadeth, therefore giue all diligence thereunto; Ioyne moreouer, vertue with faith, and with vertue, knowledge; with knowledge, temperance; with temperance, patience; with patience, godlines; with godlines, brotherly kindnes; with brotherly kindnes, loue. For if these things be in you, and abound, they will make you not to be idle, nor vnfuitfull in the acknowledging of our Lorde and onely Sauour Iesus Christ.

2. Pet. 1.

These, and infinite other the like places wee haue, generally mouing vs to this excellent and commendable vertue, patience.

Particularly the Apostle in this place exhorteth to patience, which is, in bearing and suffering the iniuries and

Chap. 5 Sermon 25.

and cruell oppressions of prophane rich men: by whose tyrannie and cruell dealing, they were marueylouslie afflicted, which they ought with all patience to beare, looking and wayring for the comming of the Lorde Iesus Christ, to auenge their causes, and quarrelles against the wicked.

Mat. 5.

Our holy and blessed Sauour Christ, in particular exhorteth vnto patience: which in the bearing of violence and iniuries of men, consisteth. Resist not euill (saith our sauour Christ) but if one smite thee on the one cheek, offer vnto him the other: and if he sue thee at the lawe, to take away thy coate from thee; let him haue thy cloake also: if he constrain thee to goe with him a mile, go two. Whereby our Sauour exhorteth the Saintes, to prepare themselves alwaies against iniuries: and with all patience and quietnes of their mindes, to beare the oppressions of men, which wrongfully should be offered. Hereunto this Apostle hauing respect, willeth and exhorteth the Saints, to beare the iniuries and cruell oppressions of the wicked, with patience: and with all godly quietnes to wayte for the comming of Iesus Christ. Be ye therefore patient, saith the Apostle Saint *James*, vntill the comming of the Lord.

Wherein we are taught, that seeing we must stay our selues, and settle our hearts, and with patience runne the race of afflictions, vntill the comming of Christ: therefore, both the reward of their patience, and other vertues of the Saints, and also the punishment of their aduersaries and oppressours, are reserved till the day of Christ, till his comming in glorious maiestie, to iudge the quick and the dead, and to geue sentence against all men.

Wherefore, albeit the Saintes of God haue some small and little feeling of their future ioyes, and glorie to come: as in the meditating vpon heavenly thinges, in the settled peace and quietnes of our consciences with God; and the like: and the wicked also, euen in this life, sometime feelee and tast of their extreame calamities to come, by the disquietnes of their consciences; the continuall

Col. 3.

Rom. 5.

Isay. 57.

Isay. 66.

anguish of their soules; the great vexation of their minds; and the comfortlesse sorrowe of their hearts, which they often suffer: Yet neither the Saints shall haue the consummation of their ioyes: neither the wicked the full measure of their punishments, before the day of iudgement, and comming of Iesus Christ. Wherefore S. James here exhorteth the Saints to waite for both these til the coming of the Lord.

The consideration hereof is comfortable, and the knowledge thereof most profitable to the Saints: wherfore we may note this in particular a little.

And first for the glorie of the Saints, and their deliuerance, it is in perfect measure to be looked for, only at the appearing of Iesus Christ in glorious maiestie. Our Sauour Iesus Christ to that purpose foretelling his Apostles of his comming to iudgement, and the signes which should forerunne it, exhorteth them against that day, to lifte vp their heads, to be of good cheare, and to be comforted, because their redemption approached: then onely promising them full deliuerance from miseries, and perfect redemption of soule and body. Saint Paul affirmeth to the Romanes, that in this life they should be subiect to manifold afflictions and troubles, euen as the Lord Iesus Christ was: and that here there is no ende of affliction to be looked for, but we must waite for that, til the coming of Christ: which with sighing and sorrowing he witnessed they waited for, euen the deliuerance, and redemption of their bodies. This glorious redemption onlie is perfected at the coming of the Lord. Paul writing to the church of Colossa, auoucheth that our life is hid with Christ: and that when Christ which is our life, shall appeare, then shall we also appeare with him in glorie. What is the glorie of the Saints? Is it not to be conformable to the image of the sonne, and to be made like vnto him? But wee come not to that perfect conformitie and likenes with Christ, in this mortall life, but in the life to come: therefore the glory of the saints, in the day of iudgement, in perfect measure, onely is reuealed.

Luke 21.

Mat. 24. 31.

Rom. 8.

Coloss. 3.

Rom. 8.

Col. 3.

1. Iohn. 3.

Saint

Chap. 5 Sermon 25.

Saint Iohn therefore saith, now are wee the sonnes of God, but yet it is not made manifest what we shalbe: & we knowe that when he shall appeare, we shalbe like vnto him, for we shall see him as he is. Thus the glorie of Gods Saintes, in perfect beutie shall not appeare before Iesus Christ be reueiled againe from heauen. The holy Apostle and electe vessell of Christ, Saint *Paul*, looked for his glorious crowne only in the day of Christ his appearing, therefore saith he, I haue fought a good fight, I haue finished my course: (I haue ended my race), I haue kepte the faith: from hence forth therefore is there laide vp for me a crowne of righteousness: which the righteous iudge shall then giue vnto me, or in that day: and that day, is the same day, wherein Iesus Christ shall appeare in glorie, to render vnto euerie one according to that he hath done in his bodie, be it good or euill. Wherefore as fathers lay vp for their children, golde, siluer, landes, possessions, yet giue them only when they are of age: so God hath layde vp eternal treasures for vs, but giueth them vnto vs only, when we are of perfecte age in Iesus Christ: and that is only in the life to come.

And as the glory of Gods Saints is reueiled only in the day of Christs appearing: so also the full measure of the punishment of the wicked, is there vnto reserued, that as God suffereth them to fulfill the measure of their iniquitie here, so also they should in that day receaue the perfecte measure of their punishment, whereunto they are saide to be reserued. The holie patriarcke *Iob*, preaching of the eternal tormentes and punishments of the wicked, the wicked saith he is kept to the day of destruction: and they shalbe brought fourth to the day of wrath. *Sirach* saith that the most highest hateth the wicked, and will repay vengeance to the vngodly, and kepeth them to the day of horrible punishment. Saint *Paul* entreating of the impenitent and hard hearted persons, who contemned the lenitie, long sufferance and great patience of God, auoucheth that therefore they treasured and heaped vp to themselves, wrath against the day of wrath, and declaration

2. Tim. 4.

1. Pet. 1. 5. 6.

7.

1. Pet. 4. 13.

1. Pet. 5. 4.

2. Cor. 5.

Eph. 4.

Iob. 21.

Eccles. 12.

Rom. 2.

ration of the iust iudgement of God, who should reward euerie man according to his workes. The same doctrine did he publish to the comfort of the Saints, and terrour of the wicked, to the Saints of the Church of Thessalonica: affirming that the Lord Iesus Christ, shewing himselfe from heauen with his mightie Angels, shoulde in flaming fire render vengeance vnto them that knowe not God, nor obeyed the Gospell of Iesus Christ. To whom Saint Peter subscribeth, the Lorde, sayth he, knoweth how to deliuer his out of temptation: and to reserue the vniust vnto the day of iudgement to bee punished.

2. Thes. 1.

2. Pet. 2.

S. Iude in his Epistle generall painting out in flourishing and liuely colours the yngodly of his time, and the great impietie whereunto they were given: noting their punishment, which in full and perfect measure shoulde fall vpon them, and bee powred out also in the day of the Lordes appearing, affirmeth that they are reserued for the blackenesse of darkenesse for ever. *Lactantius* thereof therefore sayeth wel: Albeeit God vse both here and in the life to come, to punish the vexations and afflictions of his people: yet doeth hee will vs paciently to looke for that day of heavenly iudgement, wherein hee will either honour, or punish euerie one for their deserts. Let not sacriligious persons and soules thinke, that such shalbe despised and contemned, and left vntreuenged, whome they haue thus torne, as it were, in peeces: For their rewarde shal come assuredly vpon the rauinous wolues, which haue tormented the fillie and simple soules which haue done no wickednesse. Let vs onely aboue, and endeavour, that righteousness alone be punished by men in vs: let vs giue all diligence, that we may deserue from God, both the reuenge of our suffering, and the reward also. Thus *Lactantius*.

Iude ver. 13.

14. 15.

2. Pet. 2. 4.

E. 1. 3. c. v. 7.

Lib. 5. cap. 23.

As the Scriptures alledged speake seuerally of each: so sometimes ioyntly of both. For *Daniel* the Prophet entreating of the deliuerance of the righteous, and the iust punishment of the wicked, referreth both vnto the day

Dan. 12.

Chap. 5. Sermon 25.

of iudgement. VVherfore hee saith : Many of them that sleepe in the dust shall awake : Manie, that is all : some to life : that is the rewarde of the godly : some to ignominie and perpetuall contempt, as the wicked. Christ teacheth the same in the parable of the tares and the wheate in the Gospel : by tares hee vnderstandeth the wicked : by wheate the godly : and the haruest noteth the day of iudgement : wherevpon this is concluded : that both the tares (the wicked) shal be cast into the fornace of destruction, and (the wheate) the godly gathered into the barne of Gods mercie : and should shine as the Sun in the kingdom of heauen. In another place it is auouched, that both the righteous should hear their comfortable & ioyful sentence of entering into their kingdome only at the day of iudgement : and the wicked the dreadful voice of their final condemnation, to be cast downe into hel fire, therein to be punished with the diuell and his angels for euer. Finally, *S. Paul* wryeth, that in the day of Christs comming onely, wee shall all appeare before his tribunall seate, euerie one to receyue according to that which hee hath done in his bodie, be it good, be it euill. So then it appeareth most manifestly, that neither reward is giuen the Saints, nor punishment rendered the wicked in full and perfect measure, before the day and comming of the Lord Iesus : which thing *Saint James* to perswade vs, willett the afflicted Saints of God to be patient till the comming of the Lord.

Before which time, neither *Abel*, nor *Noah*, nor *Enoch* : neither *Abraham*, *Isaac*, nor *Iacob* : neither *Ioseph* nor *Iob*, nor any of the Patriarkes : neither *Elias*, nor *Isaie* : *Michai* nor *Ieremie* : *Daniel* nor *Amos* : neither any of the Prophets. Neither *Dauid* nor *Asa*, nor *Hezechiah*, nor *Iosiah*, : neither any one of the Princes : neither *Peter* nor *Paul* : *Iohn* nor *Iames*, nor any of the Apostles. Neither *Matthewe*, *Luke*, *Marke*, nor *Iohn*, nor anie of the Euangelists : neither *Steuens*, nor *Policarpe*, nor *Ignatius*, nor any of the holy martyrs, haue receyued the fulnesse of their glorie, but shall at the day of iudgement haue the

con

Matt. 13.

Matt. 25. 5.

Iohn. 29.

2. Cor. c. 5.

consummation of their blessednesse. Neither Cain nor Ismael, Esau, Saul, nor Pharaoh, Ahab, nor Iudas, nor Pilate, nor any of the rabble of that wicked route, haue their full punishment: but it is reserued vntill the comming of the Lorde: when, as the soules and bodies of the righteous shall bee cladde with immortalitie and glorie: so also the bodies and soules of the wicked, shall bee cast into eternall torment. Thus Saint James partly to bee a comfort to the godly, and partly for a terrour to the wicked, exhorteth the Saints to bee pacient vnto the comming of the Lord.

2 The exhortation thus set downe, the next and second thing in this discourse of paciēce, is the similitude, which the Apostle vseth to shew them how they ought to be pacient. And it seemeth to bee added to preuent that which the poore afflicted might haue objected: we (might they say) haue bene pacient a long while, and waited for deliuerance from our oppressions and miseries: yet see we no remedie: we finde no ende of our troubles: it seemeth that the Lord deferreth his comming to auenge vs of the prophane rich men, which grieuouſly do afflict vs: what shall we nowe do then? You must (saith James) imitate and followe the wise and skilfull husband man, who endureth all weathers: patiently abideth the appointed seasons: is not discouraged by any meanes: who casting the seede into the ground, thinketh not long for haruest, but wayteth the appoynted time therevnto: in the meane time endureth manie thinges patiently. So must you, O my brethren, waite the Lordes leysure, in paciencie of your mindes: who hath prefixed and prefixed the day of your deliuerance from these oppressions of your enemies: vntill which time you must rest your selues contented. And this is the summe of the Apostles similitude, wherein there are three things to be noted. 1 The similitude. 2 The application. 3 The reason annexed.

1 The similitude: beholde the husband man wayteth for the precious fruites of the earth, and hath long

2. Tim. 2. v. 6. patience for it, vntill he receiue the former and the latter raine.

The fruites of the earth are here called precious, because they are the meanes of our nourishment, and the instrument of the preservation of our life. For without corne and graine, our life is not, ne yet can bee maintayned: and therefore are they in deede precious. This precious fruite the husbände-man committeth to the ground, where hee leaueth it, and letteth it alone for a season, patiently wayting for the time of the harvest, and hath long patience: for from seede time to harvest time hee wayteth for the encrease of his labour: and in the meane time many stormie tempests, manie glowmie dayes, many rainie showers, many alterations of weather, are inflicted.

Early and latter rayne.

Hee hath long patience till hee receyue the former and the latter raine. The early or former raine, is that raine which falleth immediately after seede time, whereby the graine is beaten into the bowels and bosom of the earth, that there it may bee couered, that it may haue some roote and fastening in the heart of the earth.

The latter raine, is that which falleth immediately before harvest, which maketh the corne swell and yeeld, encrease and growe greater and weightier in measure. Both these the husband-man patiently wayteth for. If raine fall not betwixt Michaelmasse and Alhalon-tide, which is the seade time & so after: yet he resteth himselfe contented. If the Sommer be drie and no hope of raine to make the corne swell, flower and yeelde, yet he will not be discouraged, but waiteth the appointed time with long patience.

This hee speaketh of the husband-man, not that there is none of them which murmure & are discontent for some there bee which are offended at lacke: and others are grieved with plentie: so that euen among them there is sometime murmuring: but because the greater part of them are in these thinges patient, and knowe

that

that they muste, will they, nill they, abyde the appointed season: therefore hee sayeth, the husband-man hath long patience, till hee receiue the early and later raine.

Some referre this former and latter raine, to the lande of promise: the lande of Canaan: which they report to bring forth twise yearly: In March first, and then againe in September. And then they take the former raine, for that which ryeneth the former croppe: the latter, for that raine which falleth something before September, whereby the latter haruest is ripened.

But it seemeth that the Apostle meaneth generally of al husband-men, who with patience tary their appointed times, & so with long looking for, at length receiue the encrease of their labours.

By the early and latter raine, the seasonable times of the yeare are ment, which *Moses* promised vnto Israel the people of God, if they would walke in the lawes of the Lord, and be obedient vnto him. The Lord saith he shall open vnto thee his good treasure, euen the heauen to giue raine vnto the lande in due season, and to blesse all the workes of thy handes. In another place promising a blessing vnto them that keepe his commandements, the Lorde sayeth in *Moses*: I will then sende you raine in due season, and the land shall yeeld her encrease; and the trees of the felde shall giue their fruite, and your threshing shall reach vnto the vintage, and the vintage shall reach vnto the sowing time, and you shall eat your bread in plenteousnesse, and dwell in your land safely. Deut. 28, Leuit. 26.

And happily the Prophets in like speeches had like relation and respect. For the Prophete *Osee* expressing that comfort which the people shoulde haue, if they, by their corrections from GOD, would be reclaymed, and returne vnto him: compareth it to the pleasauntnesse of the morning, and to the sweete raine which falleth in due season: therefore hee sayeth; then

Chap. 5. Sermon 25.

shall we haue knowledge, & endeavour our selues to know the Lord, his going forth is prepared as the morning, and he shall come vnto vs as the raine, & as the later raine vnto the earth: where the raine, and the later raine signifieth the raine which in due time and season falling, maketh the ground fruitfull.

Joel. 2.

And *Joel* also noting vnto the people the seasonable weather wherewith God would blesse them, & the raine, which God in iust and perfect measure would send, vpon their repentance, as he was wount vnto a people reconciled: saith; be glad then ye children of Sion, and reioyce in the Lord your God: for he hath giuen you the raine of righteousness, and he will cause to come downe for you the raine, even the first raine, and the later raine in the first moneth. *Moses* finally, expounding the promise of God,

Deut. II.

when he promisethto sende raine in due season; and to blesse the works of their hands: saith in the person of God: I will also giue raine vnto your land in due season, the first raine and the later. The first in the seede time; the later towards the harvest. And the Apostle alluding to these like promises of God, affirmeth that the husband man hath long patience untill he receaue the former and the later raine: and this is the similitude of the Apostle: behold the husband man waiteth for the pretious seede of the earth, and hath long patience till he receaue the former and the later raine.

2. In the similitude the second thing is, the application: be ye therefore patient also, & settle your mindes. As the husband man fro seede time to harvest is patient, and settleth his heart, and then looketh for the fruite of his labour: so must we also settle our hearts, and beare the tediousnes of our times, and the hardnesse of afflictions; steadfastly & constantly looking for the fruite of immortalitie and glorie, in the harvest of the worlde, and the day of the appearing of Iesus Christ. And if the husbandman haue long patience for temporall fruites and commodities, not being discouraged, disquieted, discōforted, for tediousnes of labour, continuance of time, and length of daies, from
seede

seed time to harvest; shall not christians looking for immortal fruite of their patience, settle their hearts; so that neither multitude of troubles, nor waight of miseries, nor grieuousnes of oppressions, nor number of iniuries, shall be able to dawne and disquiet them: be yee therefore patient, and settle your hearts saith the Apostle.

And in the manifold afflictions of this life, the hearts & minds of Gods Saints are sundrie waies settled. 1. Our hearts are settled in our afflictions, by the sweete promises we haue from God of our deliuerance; who hath promised to deliuer the righteous out of troubles, and such as put their trust in him. *David* thereof saith; Many are the troubles of the righteous, but the Lorde deliuereth out of all. In another place to like purpose: the saluation of the righteous is of the Lorde, hee shall be their strength in time of trouble. Therefore almighty G O D saith to his people: call vpon me in the day of thy trouble and I will deliuer thee, and thou shalt glorifie mee. The Prophete exhorting men to settle themselves, to rest and relie vpon God in their miseries, yea in all thinges: giueth this counsell from the promise of God; commit thy cause or thy way vnto the Lord, and trust in him, and he shall bring it to passe. He will bring foorth thy righteousness as the light, and thy iudgements as the noone day. Thus hath God promised to defend our cause, to restore vs to our right, and in our miseries to deliuer vs, therefore ought we thereby to settle our mindes. God saith *Paul* is faithful; which wil not suffer vs to be tempted aboue our strength, but wil giue the issue with the tētatiō, that we may bear it. And *S. Peter*; The Lord knoweth how to deliuer the godly out of tentation. Seeing then wee haue such sweete promises of deliuerance out of troubles, therefore therein ought we to be patient and to settle our mindes vpon these promises; that the Lorde will deliuer vs in due time from all afflictions, and finallie washe away all teares from our eyes, as the Scripture teacheth.

2. As by the promises of our deliuerance our hearts

Mēs minds settled in afflictions.

Psal. 34.

Psal. 37.

Psal. 50.

Psal. 36.

91. 15.

1. Cor. 10.

2. Pet. 2.

Chap. 5. Sermon 25.

or settled through patience in our oppression: so also ought they to be settled in the experience we haue of the power of God in the deliuerance of the righteous. If we looke to others, or our selues, we shall finde experience & triall of this truth; whereby our heartes ought in all our miseries to be settled. Hath not God deliuered *Moses* and *Israel* his people, from the armie of *Pharaos*, when the red sea was before them; hard & sharpe rockes on both sides the enimie at their heeles following; so that their state was dangerous? What, did not God deliuer *Dauid* from fundry attempts of *Saul*, who sought by many waies his vtter confusion: for which cause he so often praiseth God for his deliuerance, as the booke of *Psalmes* therewith is replenished and full? Was not *Ezechiah* the godly king deliuered mightily by God from the powre and armie of *Sennacherib*, into whose iawes God put his bitte & bridle, and ledde him away into his owne countrie, by a rumour of inuasion that was brought him, and by the destruction of his armie by the Angell of God? Did he not deliuer the *Israelites* out of the hands of the *Philistines* & other their enemies, which oftentimes and long time had them in subiection; as the booke of *Iudges* & of *Samuell* recordeth? When the *Aramites* had besieged *Samaria*, & therefore the people, Prince and countrie, in great distresse by famine, and perill by reason of the enimie: was it not deliuered miraculously by God, who caused the *Aramites* to heare a noyse of horses and chariots; vnder which they terrified, fledde, and leste their prouision behind them? Was not *Iehoshaphat* by him deliuered, both in the battle in *Ramoth Gilead*, and also from the *Moabites*, *Amorites*, and *Amalechites* which ioyned battle against him? hath he not deliuered infinite other his holy Saints from their oppressions, afflictions, and troubles they haue suffered? if wee seeke experience in our selues: which of vs is it, vvhom at one time or another God hath not deliuered, eyther from peril by lande or by sea; at home or abroad; eyther from oppression and iniuries of open enemies, or daungers of counterfaiete friendes: either from

Exod. 14.

1. King. 18

19. 20. 21.

23. 24.

Psal. 18.

23. 27. 86.

144.

4. Kings 19

Iudges.

1. Samu.

4. Kings 7.

3. Kings 22

2. Chron. 22

See Psalm

61. v. 4. 63.

v. 7. 91. 4.

from griefe of minde, or sicknesse of bodie: eyther from spoyle of goods, or perill of life by the wicked? Seeing therefore we haue this triall and experience of Gods helpe in our oppressions: shall we not therein be patient and settle our hearts?

3. Neither thus onely are our hearts settled in our miseries, but also when we cast our eies vpo the crowne of glory which we shall receaue; & the glorious hope wherof we shalbe pertakers, if we endure with patience; we should settle and quiet our mindes in our miseries. Thus Paul exhorting the Romanes to settle their hearts, and in their afflictions, which by the example of Christ they should suffer, comforting them; telleth them that the sufferings of this their mortall and temporall life, are not to be compared to the glory which should be reuealed to the sonnes of God. And in like manner to the church of Corinth; the momentanie afflictions which are for a season, cause vnto vs a far more excellent & eternall waight of glory: while we look not to things which are seen, but to things which are not scene: for the things which are scene are temporal, but the things which are not scene are eternall. Our Saviour Christ settled his hart vpo the hope he had of the glorious crowne wherof he should be partaker. By whose example S. Paul exhorteth vs also, to endure with patience the afflictions of this life, & run with settled minds the race which is set before vs, looking vnto Iesus the authour and finisher of the faith. Who for the ioy that was set before him, endured the crosse, and dispised the shame, and is set at the right hand of the throne of God. This crowne is giuen the Saints after their miseries here be ended: and they are made partakers of the promises after the troubles of this life are finished: whereunto hauing an earnest regard; and casting their eyes continually, thereby their hearts and mindes are settled: so that these miseries and afflictions are mightily borne of them, vnder the burden whereof they are not greatly disquieted. As in the Apostles; the holy martyrs, and many other of the chosen Sonnes of God, is apparent.

Rom. 8.

2. Cor. 4.

Heb. 12.

4. Finally

Chap. 5. Sermon 25.

4. Finally our hearts in afflictions are settled, when we record and recount often the fearefull iudgements of God, vpon them which haue afflicted and cruelly persecuted his Church and Saints in all times. This might easily assuage and mitigate all griefe and sorowe of our hearts. *Cain* for persecuting and murdering *Abell*; was punished with a desperate minde all the dayes of his life, with eternall torment of conscience in the kingdome of satan for euer. *Ismael* for persecuting *Isaac* the seede of the promise, was therefore caste out of the house of *Abraham*, which was the tipe of the church of God. *Pharao* and the Egyptians hauing a longtime afflicted the people of God, were therefore finally ouerthrowen in the redde sea: and so prince and people; horse and man; perished. The Philistines, Amalachites, Madianites, Babylonians, Assirians, and others, for like persecution were also punished. *Achab* king of Israel persecuted the prophets, afflicted the saints of God, and slew them; to whom his bloody wife *Jesabell* blew the bellows of cruel tyrannye: therefore he perished in the battle in Ramoth, Gilead by the Syrians: and the dogges licked his bloud in the poole of Samaria: and shee was caste downe at a windowe, her braines being dasht out, and her bodie deuoured of dogges. When *Antiochus* the king of Siria had raised great persecution against the people of God; hee himselfe was grievously punished by God; for not onely his armie was greatly wasted of *Iudas Maccabe*; but also when he purposed to haue made Hierusalem a comon sepulchre for the Iewes, he was stricken with a grievous and incurable disease of his bowels, and scrawling of wormes in his bodie; and such a filthie stincke, as that no man could abide it, so that he was forced to wader in the mountaines and so ended his daies in miserie. *Haman* afflicted *Mardocae*, and the people of the Iewes; for which cause God caused him to fall into the disfauour of *Absuerus*, who caused him to be hong vpon the gallows he had prepared for *Mardocae*. *Herod* called the great, persecuting our sauour Christ in the infats of Bethlem & the coast therof, whom

Gen. 4.

Gen. 21.

Gal. 4.

Exod. 14.

3 Kings 22.

4 Kings 9.

Maccab. 1. 6.

Ch. 2. 9. &c.

Ester 7.

Mat. 2.

whom from two yeares olde and vnder, hee caused to be murdered: for the same was stroken with the fearefull disease of *Aniechus*, and after vnspokeable tormentes thereby ended his life most wretchedly: as both *Iosephus* *Ioseph. lib. 17 c. 9. Antiquis. 1. lib. c. 8. 9* writeth, and *Eusebius* recordeth in his Ecclesiasticall historie.

Herod called *Ansipas*, the sonne of *Herod* the great, caused *Iohn* to be beheaded in prison; at the request of *Herodias*, for that he had said; It was not lawfull for him to haue his brother *Philips* wife: For which thing *Herod* was punished of God. His father in lawe *Aretas*, the king of Arabia, overcame and slewe his armie, and he fled to *Lugden* in Fraunce, whether his incestuous harlotte folowed him, where in miserable banishment, he and she both perished.

What punishments the cruell Iewes suffered, for persecuting Christ and his Apostles, it is at large in seuen bookes shewed by *Iosephus*, who shewed the great & miserable warre, the Romane Captaines *Titus* and *Vaspasian* had against Ierusalem, and the wonderfull distresse the Iewes were driven vnto thereby, as is apparant: and our Sauour before had threatened. *Herod Agrippa*, as he imitated the persecution of his Grandfather *Herod* the great, so was he punished as he was. For hauing slaine *Iames*, and cast *Peter* into prison, making an oration to the people, for which they gaue him the name of God: is this the voice of God, & not of a mā: he challenging the same, was stroken by the angell of God: wormes scrawled also out of his bodie, and so he died.

Ioseph. 18. lib. c. 20. Antiq. De bello Iudaico.

Luke 19. Mat. 23. Luke 21. 23. Actes 12.

Nero the Emperour persecuted *Paul* and *Peter*, and the Saintes, but he fell by his owne handes, and became his owne butcher. *Domitian* the persecuting Emperour, was slaine of his Subiects, and buried without honour. Like punishment befell like persecutours.

Finally, many who haue afflicted priuate men, haue beene themselues also greuously afflicted, and punished by God: whose iust reward if wee did consider, it shoulde cause vs in our afflictions to be patient, and to settle our mindes

mindes as we are here exhorted, partly therefore by the promises of our deliuerance, and partly by the experience and trial of the power of God in that behalfe: partly by the hope we haue of our glorious reward if we continue patient: and finally that almighty God doth seuerely punish the wicked, who haue persecuted his Church or any member thereof, in our afflictions our hartes must be quietted and settled, according to the doctrine of the Apostle: be yee therefore patient also, and settle your hearts.

3. Reason.

Abacuc 2,

Heb. 10.

Reuel. 22.

1st. 24.

The third and last thing in the similitude, is the reason annexed: the Saintes of God must be patient and settle their hartes, because the comming of the Lorde approacheth. Though the Lorde seeme to tarie long, yet wil he come and not tarie. The prophet *Abacuc* shewing that both the enimies of Gods elect shalbe destroyed, and the Saints certainly deliuered, so that the issue of both shalbe assuredly at the appoynted time, though not alwaies according to our rash, headie, and hastie affection: saith that the vision thereof, that is, of the deliuerance of the Saints and the punishmēt of the wicked, is for an appointed time, but at the laste it shall speake and shall not lie, though it tarie, waite: for it shall surely come and not stay. Which Saint *Paul* applying to the cōming of Christ as a fearefull auenger against the wicked, and a plentiful rewarder of the patience of the righteous, therefore telleth the Hebrues that they haue neede of patience, that after they haue done the will of God, they might receaue the promises. For yet a little while, and hee that shall come, will come, and not tarie. Our Saviour Christ in the holy Reuelation speaking of his comming which he vwill not prolong, but rather hasten for the elects sake, sayth vnto his Church, beholde I come shortly, blessed is hee that keepeth the wordes of the Prophesie of this booke. Seeing therefore the Lords comming to reuenge his elect and punish their enemies, is at hand & draweth neere: the saints ought not to thinke the time of their affliction long, but to settle their hartes & endure with patience.

Which

Which is the reason of the Apostle in this place, to moue vnto patience.

Which reason, if it might perswade men in the time of the Apostles, to be patient, and to endure the time of their triall, because the comming of the Lorde for their full deliuerance, drew neere: how much more effectually is it, to moue vs to endure the time of our trial, seeing the time of Christes comming is so much shortened?

And if the comming of the Lord in the apostles time was nie, how much more ought euery one of vs, to prepare our selues to be in a readines to enter in with our bridegroom Christ: and look continually for his appearance? For if Saint *Paul* could truly say of himselfe, and the Saints of his time, that they were they vpon whome the endes of the world were come: If Saint *Peter* could perswade the Church of Christ to be sober, and to watch vnto prayer, because then the ende of all thinges was at hand: If Saint *Iohn* could say truly vnto the faithfull of his time; Babes, it is the last houre, and as you haue heard that Antichrist should come, euen now are there many Antichristes, whereby we know it is the last time: If Saint *James* here could moue the afflicted Saints of God, to acquite themselues patient, because the day and comming of the Lord approached; how much more truly may we affirme the same, seeing (since their time) so many yeares are finished, that it cannot be, but that his comming is at the doore, and very neerely approaching? Which careful consideration should make vs, both with greater quietnes to settle our mindes in the dayes of our affliction, and with greater carefulnes to waite and watch day and night for his approaching, and glorious appearing.

1. Cor. 10.

1. Pet. 4.

1. Iohn 2.

This day many forgette: and not a few thinke it to be yet for a long time and season to come: wherfore they liue in all carelesse securitie, and wallowe and welter in all iniquitie.

But that cannot be possible farre off, the signes & tokens whereof, altogether are finished: for whether we take that of Christ, that before the end of the world, their chari-

Mat. 24.

Chap. 5. Sermon 23.

charitie shall waxe colde in men, and their iniquitie shall abound, is it not manifest? Was euer lesse loue seene among men, when euerie one goeth about to eate vp, and deuoure his neighbour? Was euer sinne at a higher flow, or in fuller measure, then when pride possesseth all degrees of men; and adulterie is counted as no sinne; couetousnes reputed as nothing; blasphemie and cursed swearing, is in the mouth of euery man and childe? then when lying is the trade of mens liuing; deceate and crafte common among vs; flaunder and backbiting vsual in al men; oppression and vsurie practised of high and lowe, noble & worshiptull, citizen and gentleman? then when drunkennes and riotousnes overfloweth the land; murther and manlaughter is committed, and left unpunished; when treasons and trecheries are euery where intended, and all loyaltie and Subiect-like duetie troden vnder feete in the world? when euery man violateth the lawes of the realm, and with venemous tongues speake euill of such as excell in dignitie?

2. Pet. 2.
Iude. 8.

Or whether we looke to earthquakes and rumors of warres, are they not finished? hath not GOD, not long since, shaken the earth; and doeth not the flagge of defiance stande out almost in euerie Countrey? are not our neighboures vp in armes rounde about vs; and is there not preparations for warres almost in euery land & kingdom?

Or whether we cast our eyes vpon false Prophetes and deceauers: impostors and seducers of the people; is it not clearer then the sunne at noone daie, that the worlde swarmeth with such? The secte of the Libertines, and Anabaptistes reuiued: Papistes, Iesuites, Seminaries, and Schismatickes, multiplied: the foule familie of loose and licentious loue, encreased: diuerse grosse and new-fangled opinions, crept out of the professours themselves, of the glorious gospel: and infinite other like Spirites of errors, wherof S. Paul in sundrie places hath foretolde and prophecied.

Philp. 3.
1. Tim. 4.
2. Tim. 3.

Or whether we look to the working of the misterie
of

of iniquitie, whereby there shalbe a falling away, and defection from the faith: which begunne to worke in the Apostles time, worketh now, and so shall continuallie to the ende: is it not apparant, how great a fall there is from the faith? euen of the countreyes where the gospel was first, and most purely preached, how many haue reuolted, and fallen to barbarous idolatrie? Ierusalem, Constantinople, Ephesus, Corinth, and innumerable the like places, cities, townes, and countreies? how great a parte of Christendome hath left the puritie of Christes religion, and is become drunken with the dregs and drosse of Popish superstition, out of the cuppe of the great whore of Babilon? Where is the Gospel preached sincerely, without mixtur, of mans vanitie, but in Englande and Scotland, a handfull of Christendome? And euen among our selues how many be they, which haue brought in damnable heresies: by whom the way of God is euill spoken of?

Revela. 17.

2. Pet. 2.

Jud. v. 10.

How many haue risen, euen as it were, out of the bowels and bosome of the Church, which speake peruerse things, to bring Disciples after them: which haue al made a defection from the faith? Thus the man of sinne, by whom the defection shalbe made, first receaued life in the time of Christ and his Apostles, and shall not vtterly die before Christ come in glorious maiestie, when he shal destroy him with the breath of his mouth. So that now nothing hindereth in the knowledge of man, wherefore the comming of Iesus Christ shoulde not now be at the dore, and euen present.

Act. 20.

2. Thess. 2.

This comming, in the eternall purpose and counsell of God, draweth nere: in whose power are all things: who ruleth times and seasons at his pleasure: before who all times are present, to whom a thousand yeares are as one day; and one day as a thousand yeares: So that albeit God doe not execute his purpose according to the hastines of our vaine affections, yet are the issues of his iudgements certaine, and in their appointed times shalbe shewed to the confusion of the enemies of the Saints, and the

2. Pet. 3.

eter-

eternall comfort of the church: which drawing neer and approaching, the Saints in all their afflictions must be patient, and settle their hearts, according to the doctrine of this Apostle: be ye therefore patient, & settle your minds: for the comming of the Lord to iudgement draweth neere.

3 In this treatise of patience, the third thing is the handling of the place by the contrarie; you must be patient, and not murmur, which is proper to worldlings and wicked men: who in their miseries, afflictions, and troubles, through impatiencie, breake out into murmuring. In the setting down of this contrarie, there are two things to be obserued. 1 The contrarie it selfe, murmuring.

2 The reason. Wee must be patient, and not murmur, for the Lorde is at hande to rewarde vs in free mercie, if we be patient: or to punish vs in seuerer iustice, if we murmur in our afflictions.

*Murmuring
what it is.*

Murmuring is not here generally taken for euery grudging and groyning, either against God or man: as whereof in other places of Scripture is spoken: but particularly for that murmuring which is against men: therefore saith he; grudge not one against another. This grudging and murmuring, is either when we greiue that wicked rich men should so highly be exalted; should abound in wealth; excell in power: and the poore, yet righteous, and iust men; should by pouertie, iniurie, and penurie, be pressed downe in the world. Or els it is, that muttering, and murmuring, whereby we take it in euill parte, that our selues should be so tost and tormoiled; & other should be dealt withall more gently: thinking that wee beare a greater burthen, and heauier crosse from God, then wee haue deserued: and that other men (as yet not touched) haue deserued more.

Or finally, it is that grudging which is in our afflictions, whereby we are discontent that wee should sigh so long vnder our afflictions, and the wicked which afflict vs, should so long scape vnpunished: and through impatiencie, complaine hereof to God. This ought not to be

in the Saints of God, who ought to bee renowned for their vnspeakeable patience. Whose bounden dutie it is, to pray euen for their enemies: to wish well to them which haue done them iniurie; to blesse them that curse them: or forgiue and forget offences committed, in all godly moderation to settle their hearts: and to commit their cause to him that iudgeth righteously.

*Matt. 1.
Ch. 6. 18.
Ephes. 4.
1. Pet. 2.*

And if this moderation and equitie of our minds, be to be shewed towards our enemies, for whose iniuries and oppressions we ought not to murmur, or impatiently to complaine against them, vnto god: how much lesse ought we then to grudge or murmur one against another? How much lesse becommeth it the Saints to grudge and murmur one against another for the dayly offences which are giuen? For who is he that can liue so vprightly, but that in one thing or another, at one time or another, hee shall giue offence: If euerie one giue some offence vnto another: shall we complaine to God in the bitterness of our heart: shall we desire reuenge from God against thee? and shall we not all then perish? for no man liueth without some offence giuing. We therefore in these small offences asking iudgement from God, and reuenge agaynst others: desire the same agaynst our selues, in as much as we in the like offende our brethren, and so shall we all be condemned.

This grudging and muttering proceedeth from impaciencie, argueth discontentment of the mind, causeth mutuall complaining vnto God, and desireth reuenge against such as haue done vs iniurie. VWhich thing is farre from the excellencie and dignitie of a Christian. Finally, it bringeth condemnation vpon vs: who haue lost patience: according to the denouncing of the scripture: wo be vnto them that haue lost patience: thereby falling from dutie to men: from charitie to the brethren, from obedience to God, from trust in his diuine providence, from sincere imbracing of the Gospell of Christ, which prescribeth vnto vs patience, and so we incurre iust and deserved condemnation: for which cause the holy Apostle

Chap. 5. Sermon. 25.

In this place doth not onely recommend vnto the Saints the excellent vertue of patience, but also dissuadeth murmuring, therunto contrarie: grudge not one against another, brethren, least ye be condemned.

The reason why we should not murmur one agaynst another, is drawne from the presence of the Lord: who is at hande as a iust iudge, to auenge vs of our enemies, and to crowne vs for our patience, or punish our murmuring. The Lorde our God beholdeth our iniuries with open eie, and seeth our oppression by the wicked: he is prest and at hand to rescue and deliuer vs, as it shall seeme best to his diuine maiestie: he marketh all our behauiour vnder the crosse: let vs not therefore be impatient, neither murmur, but therein shewe all Christian moderation as becommeth Saints.

How God is at hand.

Exod. 3.

Psal. 33.

Gene. 21.

Gene. 27.

Daniel. 3.

Daniel 6.

1. King. 18.

19. &c.

The Lord is at hand, the iudge standeth before the doore. In that he seeth all the creatures of the world, and beholdeth all the miseries and oppressions of his people. Thus was he at hand and at the doores of the Ægyptians, to see and behold the grievous oppression of his people Israel. Wherefore he protesteth to his seruant *Moses*, I haue seene, I haue seene the trouble of my people Israel in Ægypt, and haue heard their crie, because of their taskmasters: and do know their sorrowes. For it is the Lord that beholdeth from heauen, al the children of men: and from the habitation of his dwelling, he considereth them all that dwel on the earth. Thus was he at the doores of *Abraham* to behold the mocking and persecution of *Ismael* against *Isaac*: at the doores of *Isaac*, to heare the intended murder of *Esau*, against his brother *Jacob*. He was at hand, and at the doores and gates of *Laban* to beholde his oppressing of his nephew *Jacob*. He was at the doores of *Nabuchodonosor*, to beholde the fierie triall of the three children. At the heeles, doores and gates of the princes of the prouinces of Babylon, to beholde and see, heare, and marke the wicked purpose and deuise they imagined against *Daniel*. At the doores of *Saules* palace to beholde the persecution of *Dauid*. At the doores of the Scribes, Pharisees,

Pharisees, high priests, and princes of the Iewes, marking and viewing their crueltie against his sonne Iesus Christ, and his holy Apostles. At the doores of the persecuting Emperours, to beholde their crueltie towards the blessed martyrs. At the doores of all oppressours, extortio-ners, vsurers, couetous persons, iniurers and hurters of their brethren, to see, view marke and beholde with open eye, the violence & wickednes of men against his seruants.

2 As he is at hand and at the doore to see our miseries: so also is he at the doore to deliuer vs from our enemies, rescue vs from our oppressours. *Mosese* telleth Israel, *Deut. 4.* that there is no God that cometh so neare to any people, as the Lord commeth neare to them, to helpe and deliuer them from all their dangers. *Dauid* the princely prophet *Psal. 34.* subscribeth and consenteth hereunto: the Lord, saith he, is neare vnto them that are of a contrite heart, and wil saue such as be afflicted in spirit, to deliuer them: for though many be the troubles of the righteous, yet is the Lorde at hand to deliuer them. Therefore saith he in another place, God is our hope & strength; our helpe in trouble neare & *Psal. 46.* readie to be found. And the Lord himselfe promiseth his presenceto helpe his Church and defende it against all *Isai 27.* their oppressions and iniuries. I the Lord, sayth God, doe keepe it; that is his Church, I will water it euery moment, least any assault it. I will keepe it night and day. Thus is the Lord at hand: thus standeth the iudge at the doore, euermore, prest and readie.

3 The Iudge standeth at the doore to beholde our behauiour vnder the crosse, and to see howe we take these afflictions which he suffereth according to his good will, to be laide vpon our loynes. He is at hand to view whether through impaciencie we bite the lippe, hang downe the heade, wring the handes, stampe with the foote, stare with the eyes, murmur with our mouthes, or any wise frette, fume, or rage agaynst God: or whether in the moderation and quietnesse of our mindes, wee in inuincible fortitude, manhoode, and courage, doe beare the oppressions of the wicked, that either hee may punish our

Chap. 5. Sermon 25.

Impaciencie, our crowne, our constancie, with immortallitie, and glorie.

This consideration might teach vs carefully therein to behaue our selues. For as the eye of the mistres keepeth the maiden: the eye of the parents the childe: the eye of the maister his seruant, in awe, and in order: euen so the presence of the Lorde, and his watching and wakefull eye, keepeth vs in our afflictions in godly moderation, that therein we breake not out into rages through our impaciencie.

4 Finally, the Lord is at hand, and the iudge at the doore, to execute his iust iudgements vpon them that wrongfully afflict his seruants: and powre out the vessels and vials of his wrath agaynst them that trouble his chosen. So that albeit our persecutours and aduersaries for a time rage, & exercise their tyranny vpon vs, yet they shall not endure and continue alwayes, neyther shall they scape scotfree: neyther shall they auoyde the reuenging hand of God, which in it due time shall light vpon them in full weight, and presse them to powder, in his sore indignation: who suffereth not the rodde of the wicked alwayes to bee vpon the righteous: but by executing vengeance vpon their aduersaries, giueth peace vnto Israel: whereunto hee is readie: for as a Iudge hee is at hande to reuenge the righteous, and to punish also the wicked and cruell oppressours of his people.

This place of Saint *James* may easily teach vs, that the cause of all impaciencie, and desire of reuenge agaynst our aduersaries: and all muttering and murmuring in our afflictions, proceedeth and groweth from this wicked stocke, roote, heade, or fountaine: euen from the ignorance of the power and presence of God. For were we throughly perswaded that God almightie seeth our miseries: is able to deliuer vs: beholdeth our behauiour vnder the crosse: and will in due time auenge our cause vpon our enemies: were we fullie assured that we are not left to the rashnesse and temeritie of foolish fortune and blinde

blinde chaunce, which thinges Christians doe not acknowledge: neither subiect to the willes, pleasures, crueltye, and tyrannie of men: but according to the good purpose of our God: who numbred euen euery haire of our heades, so that without his prouidence, not one of them shall perish: what a steppe would this make to patience? what quietnesse would it worke in our hearts? what strong consolation and comfort would it cause in our afflictions? howe effectually would it remooue all murmuring from vs? that in all thinges we should holde fast the exhortation of the Apostle: grudge not one against another, brethren, lest you be condemned: behold the iudge standeth before the doore. Matt. 10.

4 The fourth and last thing in this treatise concerning patience, is the rendring of certaine reasons, why the Saints of God ought to addresse them to patience vnder the crosse, and the manifold afflictions of this life: the reasons are foure, as hath bene noted. Reasons why we should be patient.

1 From the example of the Prophets which haue spoken vnto vs in the name of the Lord. Which reason may thus be formed: that which the holy Prophets of God haue suffered, that wee by their example ought to suffer in like manner: but the Prophets of God haue suffered aduersitie, and haue had patience: we ought therefore to suffer in like manner, and in all our troubles to haue patience.

To reason from example of other, and thereby to moue to patience, is most vsuall in holy Scripture. Christ our Sauour, exhorteth his to suffer patiently reuilements, persecutions, and all manner of euill, by the example of the holy prophets, whome men in their time likewise persecuted. The authour to the Hebrues reasoneth from the example of our Sauour Christ, wherby he stirreth and moueth the Iewes to patience: seeing we are compassed about with so great a cloud of witnesses, let vs cast away euery thing that presseth downe, and the sinne that hangeth on so fast, and let vs runne with patience the race which is set before vs: looking vnto Iesus the Matt. 5. Heb. 12.

Chap. 5. Sermon 25.

1. Pet. 2.

the authour and finisher of the faith: who for the ioye that was set before him, endured the crosse, despised the shame, and is set downe at the right hand of the throne of God. The Apostle *S. Peter* also reasoneth from the same example in sundrie places of his first Epistle to the same vertue: but chiefly when he thus writeth: hereunto are ye called: for Christ also suffered for you, leauing you an example, that you should follow his steps. Who when he was reuiled, reuiled not againe; when he suffered, threatened not, but committed it to him that iudgeth righteously: in which place, through the consideration and view of Christs example, the Apostle moueth Christian seruants to abide with patience the heauie yoke of their harde seruitude, vnder infidels and vnbelieuing maisters. And our Apostle *S. James* perswading the saints and chosen seruants of God patiently to endure the cruel persecutiō and affliction of prophane rich men of this worlde, draweth his first argument and reason from the example of the holy prophets: take saith he, my brethren, the prophets for example of suffering aduersitie, and of long patience, which haue spoken vnto vs in the name of the Lord.

The examples of Gods saints in generall, who haue bene subiect to manifold afflictions, & therein haue quit themselues patient, are many: And leauing *Abels* suffering by *Cain* his brother: *Abraham* his patience in the iniuries he suffered, by the Egyptians, Philistins & princes of the east: *Isaac* his patience in respect of the iniuries of *Ismael*, and the Philistins: *Jacob* touching the oppressions, attempts, and deuises of *Esau*: *Joseph*, by the patriarks his brethren; and infinite the like: the Apostle generally propoundeth vnto vs, the example of the prophets which haue spoken vnto men in the name of the Lord. Which thing if we shall particularly vnfold: let vs begin with *Moses*, the great Prophete, which spoke in the name of the Lorde to

Exod. 5. 6.
16.

Nu. 11. 16.

Pharao and the Egyptians, to Israel and the lewish people, the chosen people of God: what vile speeches, reproches and checkes bore he at the hands of *Pharao*: what rebellions, vprores, false accusations suffered he at the hands of

of

of the people; who is so blinde that seeth not, or so ignorant, which knoweth not? How *Elias* was persecuted by *Ahab* and *Iesabel*: how *Eliseus* was mocked of the children; and sought for by the king of Syria to haue bene punished: the stories abundantly witnesse vnto all posteritie for euer. *Isai* speaking to the people in the name of the Lord, was sawen in peeces with a sawe of wood, as the Hebrewes record in their writings. *Jeremie* spoke vnto the Israelites in the name of the Lorde, and his worde was contemned and lightly regarded as winde, himselfe smitten by *Passhur* the priest; his counsell reiecte by the people and men of Israell, and hee commaunded to speake no more vnto them in the name of the Lord, and this bore he patiently. What should I speake of *Micheas* stroken by *Sidkiah* the sonne of *Hananie*: *Amos* abused by *Amasiah*: *Zacharie* slaine by *Ioash* the king: *Daniel* cast into the denne of Lions: with what inuincible courage & constancie, with what patience & long suffering, they haue endured contempt of the people; persecutiō by the princes, famine & hunger of the land; restraint and imprisonment by false suggestion of the wicked, reprochfull taunts and vile speeches, cruell torments & bitter threatenings, bloubbie woundes and vnderferued death: the holy Scriptures and sacred stories plentifully do teach vs.

If such men therfore, of such pietie and godlines, of such eminencie & excellencie, of such renowme for vertue, so dere & so greatly beloued of God, which haue spoken vnto men in the name of the Lord, haue bene partakers of like calamities; haue bene companions of like sufferings, and therein haue shewed themselues patient: shall not we, farre inferiour vnto them in all degrees, be content to suffer with patience, that which they haue suffered before vs? whē then we are subiect to the iniuries, oppressions, afflictings of men; when we are vnder the cruelties, persecutions and furiousnes of the wicked; let vs cast our eyes vpon the sufferings of the prophets & their patience: let vs holde fast the counsell of this Apostle, that we take the holy Prophets for ensample of suffering aduersitie &

3. Kings
18.19.4. Kings 2.
et 9.Jerem. 5.
20. 42. 44.3. King. 22
Amos 7.2. Chro. 24.
Daniel 6.

Chap. 5. Sermon 25.

Luk. 21.

long patience; and by their example learne to addresse our selues in all our afflictions thereunto: that we being compassed about with so many examples of the prophets, may without murmuring, and sinister affection, runne on with ioy the race that is set before vs, that finally with them we may possesse our soules in patience: whereby the Apostle stirreth vs vp in this place and first reason.

2. Another reason is dravven frō the acknowledged and confessed revvard of patience: vve, saith the Apostle, count them happie vvhich endure. If vve our selues make this accompt, & acknowledge that they are happie which suffer aduersitie patiently, shall not vvee endeouour to attaine vnto that, vvhich our ovvne consciences acknowledge to bring felicitie and happinesse?

That they are blessed vvhich endure, and suffer aduersitie wrongfully, it hath bene sufficiently shevved. 1. *James. v. 12.*

Greater revvard to vertue none cā be giuen, then felicitie & happinesse: & hereunto all mē tende; hereafter they strive, that they might be happie; though not all a right: this happines is promised to the patience of Gods saints, vvhencefore vve ought to giue all diligence, in all our afflictions to behaue our selues patiently, that vve may be partakers of this happinesse. And so much the more earnestly vve ought to strive there after, because the revvard is knowen and confessed of vs, and vve our selues counte them happie vvhich endure: therefore the full perswasion of this so excellent a revvard, ought to stirre vp our dull affections to the performaunce of patience.

What indurance receiveth this blessed revwarde, vve may easely coniecture, not suffering and induring for every thing: but vvhē vve suffer and indure for the truth sake; for the profession of the gospell; for righteousness, then are men happie: for not the suffering, but the cause maketh martyrdome, as *S. Augustine* auoucheth to *Dulcius*. Neyther the induring, but the cause & quarrell vvhencefore, and vvhē men suffer, purchaseth the crowne and revwarde of happinesse; vvhich wrongfully to suffer at the handes

Epist. 61.
Dulcius.

Handes of men : is a thing acceptable vnto God : wherefore if eyther for Gods cause and his truth sake, or for no deserte in our selues, but of the malice and wickednesse of wicked men, vve suffer vwrongfully, and therein endure patiently ; vve shall receaue the crowne of glorie, euen eternall blessednesse, and felicitie in the kingdome of God. 1. Pet. 2.

Thus the Patriarks, thus the Prophets, thus the Apostles, thus the holy Martyrs are counted blessed, for they haue endured. Thus also such as suffer losse of goods, sicknes of body, anguish of mind, slaunder of name, death of friendes, restraint of libertie, oppressions of men, or other crosse or affliction whatsoever, if therein they endure patiently, shall also be blessed. If happinesse be promised as the reppard of our patience; and so accompted with men; what reason of greater force; what perswasion of more waight, what argument of sounder substance may be made, to perswade to patience, then the reward of patience, euen eternall happines? Behold saith *James*, we count them happie which endure.

3 The thirde reason is drawn from the example of *Job*. Ye haue heard of the patience of *Job*: and you know what end the Lord made. What the sufferings and trials of *Job* were; what he suffered in his children, in his goods, in his body, by his wife, by his friends, the storie teacheth vs: and it was wonderfull. It had bene a great matter to haue lost at one time by the Sabeans 500. yoke or oxen, and as many shee asses, with the death of his seruants: but at the same time and immediatly to heare tidings, that fire from heauen had burnt vp 7000. sheepe, and all his seruants & sheapheards which kept them, encreased his triall mightily, and wonderfully proued his patience. It had bene a great crosse thus to haue bene bereft and robbed of his riches and substance: but together, to haue his children all at one clap to be slaine with the fal of their owne brothers house, when they were making merie, and so suddenly to be oppressed with stones and timber without all rescue, helpe, or succour, what a strange trial was this?

Chap. 5. Sermon 25.

It had bene much thus to haue lost both his riches & his children together: but afterward to be stricken with botch and boyle from top to toe, that all men abhorred him: what encrease of his crosse, what waight of his affliction was this?

The losse of goods, the death of childre, the disease of body was great; but for his owne wife, who should haue bene his cōfort, to be his corsie; which should haue bene a help, to become a hindrāce; who should haue encouraged him, to prick him on to curse God, that he might die: what sea of sorow could be greater? and finally to make vp the ful measure of al affliction; for his deare friends to checke him & charge him as an hypocrite: what anguish of mind might hereunto be cōpared? in one day, of rich to become poore; of wealthy to become destitute: of full, to bee emtie; of plentiful, to become needy; of a father of many children, in one houre to become childlesse altogether: of whole, to become fore: of reuerenced, to be contemned; to be reproched of his wife, to be flāūdered of his familiar friends, to be abhorred of all men: what calamitie like vnto this? one miserie to follow at the taile of an other, one affliction to follow another at the heeles, as water followeth water in the conduits & water pipes: one trouble to meete another in the necke, that all miserie might seeme to haue bene powred out vpo one man; was a wonderful triall: yet was he patient in al these his troubles. Wherefore as the onely patterne of rare patience is he proposed vnto vs in the holy Scriptures of God. Of whom with reuerend mention the Apostle speaking, vseth his example for a reason to moue vnto pacience: you haue heard of the pacience of *Job*, and haue knowen what ende the Lord made.

But thou wilt say; how may he be thought a vvorthie example of patience, who shewed so many signes of impatiencie? he cursed the day of his birth, he vvished he had perished in the vvombe of his mother: and vttered many such like speeches, vvhereby it appeared that he was impatient.

Psal 42.

Iob 3.

I answere, that as his trials were wonderfull, so had he diuers and sundrie conflictcs in himselfe: wherein hee shewed the great weakenesse and infirmitie of nature. Yet after many combattes and conflictcs with his owne reason, and naturall wisdom: after diuers strivings and struglings against his owne weakenesse, and fraile affections, in fine and ende, he submitted his iudgement to Gods wisdom: he raunged himselfe vnder the good pleasure of the almightie, and became tractable vnto his will: So that hee carried away (like a most triumphant and victorious Captaine) most glorious victorie, in all his temptations, and is therefore sette downe as an example of singular patience, to all posteritie for euermore. Whose example we must follow; whose patience wee must imitate; whose vertue we must imbrace; whereunto we are referred in this place: You haue heard of the patience of *Iob*; and you haue knowen what end the Lord made.

As the patience of *Iob* was rare: so the gracious and mercifull Lord, gaue and made a good ende thereof: for he both gaue him strength to preuaile against all temptations, and blessed him in the ende, after his sundrie afflictions. Sathan tempted him, but did not subdue him; anguish and grieve of minde assailed him, but did not suppress him; losse of goods, losse of children, and all that euer the man had: troubled him, but did not ouercome him; inhumanitie of men, wickednes of wife, sorenesse of bodie, pressed him, but did not cast him downe; miserie and affliction disquieted him, yet therein was hee more then conquerour, through the assistance and help of God: who in all thinges gaue him good successe and issue: and in the ende encreased and doubled his wealth; multiplied his children, enlarged his daies, and blessed him with long life: So that he sawe his sonnes and daughters, to foure generations. This was the end which God gaue to his patience.

Iob. 42.

By whose example, if wee suffer losse of our goods, death of friends, decay of wealth, oppressions of men, iniuries,

Chap. 5 Sermon 25.

ries, and manifold afflictions which here shalbe offred vs; then will the Lord also look downe fauourable vpon vs; then wil he send happy successe, good issue, blessed end, to our afflictions also: euen in sorrow, ioy; in bonds, freedom; in prison, libertie; in sicknes, health; in trouble, comfort; in death, life; and in miserie, happines, and true felicitie: let vs therefore by his example learne to be patient.

4 The last reason is drawn from the nature of god, who in punishing vs any manner of way, yea euen by the oppressions and iniuries of the wicked, is therein merciful, howsoeuer he seem to our corrupt affections, seuerer, rigorous and hard. Then seeing, euen in these our afflictions, his mercie appeareth: therein we ought therefore to be patient.

Psal. 103.

The princely Prophet *David* saith; that as a Father pittieeth his childre, euen so hath the Lord compassion on them that feare him: and as the mercie, & loue of natural parents, appeareth no lesse in their fatherly corrections, then in their sonde cockerings; so the louing kindnesse of God, and his mercie, appeareth no lesse towards vs, when for our benefite he punisheth; then when for our comfort he sendeth his manifold blessings vpon vs. Therefore, the authour to the Hebrewes, exhorteth men in their corrections & chastisements from God, to shew themselues patient; My son, despise not the chastisements of the Lord, neither faint when thou art rebuked of him. For whom he loueth, those he chasteneth: and he scourgeth euerie sonne whom he receaueth.

Heb. 12.

Psal. 66.

Albeit then, God for great and iust cause, lay affliction vpon our loines; though hee cause vs to passe through fire and water; though he cause cruell men, by infinite oppressions to ride ouer our heads, and many waies to afflict vs: yet euen in the midst of these afflictions, hath he remembrance of his mercie: and therefore neuer suffereth his to be tempted aboue their strength, but euen in the temptatiō geueth he an issue, that we may beare it. Whether (therefore) we be afflicted in our selues, or in others which are neere vnto vs; whether we suffer losse of goods,

1. Cor. 10.

or

or be oppressed by the wicked; whether we be reuiled by the bitter teeth of backbiting, or be iniuried by the prophane wicked men of the world; or whatsoeuer other calamitie we are subiect vnto; all in God is of mercie: who therein is euermore prone to lenitie, kindnes, and louing compassion: so that thereby we ought to be patient.

Let vs therefore in our afflictions respect the nature of God, who bringeth calamitie vpon men, not alwaies in rigour, and seueritie of his iudgements: but oftentimes in mercie; thereby to correct enormities in our nature: as the mercifull and pittifull Surgeons and Physicians, doe many things which are painfull to the patient: thereby to correct and repress corrupte humors, and other infirmities of the bodie: we acknowledging him in the middle of our afflictions, to be prone vnto mercie, might in all things shewe our selues patient: which is the force of the Apostles reason, why in our afflictions we should be patient; because euen therein the Lord is mercifull, and inclined to pittie; correcting vs for our benefite, readie in our afflictions to deliuer and rescue vs: and to sende vs a glorious deliuerance out of all our miseries, according to the vnfallible trueth of his promise; who willeth vs to call vpon him in the day of our trouble, and promiseth to deliuer vs, that we might glorifie him.

Psal. 50:

And thus much of the second part and place here see downe by the Apostle, of the matter of patience. God for his infinite mercies sake, graunte vnto vs this most excellent gift of patience: that without fretting, fuming, stamping, staring, grudging, or murmuring against him, in all our troubles we may whollie rest and relie vpon his diuine pleasure: that after we haue suffered a little, he may make vs perfect, confirme, strengthen and stablish vs. To whom be glory, dominion and maiestie, now, and for euermore
Amen.

Lanes

James Chapter 5. verse 12

Sermon 26.

Ver. 12 But before al things, my brethren,
sweare not, neither by heaven, nor by
earth, nor by any other othe: but let
your yea be yea, and your nay, nay:
least ye fall into condemnation.

3. Place of the
Chapter,



Ow commeth the Apostle to the thirde place in this chapter handled: which is, concerning swearing. Vnto which he slideth, & descendeth very orderly: for that in the former treatise, he had exhorted the Saints to patience; and dissuaded al murmuring and impatiencie: and commonly most grievous and horrible othes, with most bitter execrations, growe of our impatiencie: Therefore hauing discoursed thereof, he addeth in the next place, admonition and counsell touching swearing: willing vs to detest all such wickednes, and to accustome our tongues to simple and true speach. Though then the Apostle seeme properly to speake of such vaine and wicked othes, as where unto men breake oftentimes, through impatiencie: yet will I touch this more generally, and hereunder containe all othes whatsoever are rashly and wickedly made by men;

In this 12. verse (concerning the third place, concerning swearing) three things are to be noted. Namely:

1. The condemning of the thing, as horrible and detestable sinne.
2. The correcting of that evil, what men instead of wicked swearing should doe.
3. The reason why men ought not to swear.

1 Touching the first of these things, thereof thus saith our Apostle; Aboue all things, my brethren, swear not. Where he condemneth othes, and swearing. Which place being falsely applied by the Anabaptists, for the condemning of all othes, and of swearing, it shall not be impertinent to this place, but both profitable and proper, to consider whether all swearing ought vterly to be condemned, or no. And if not: then, what swearing, what othes the Apostle here reproveth.

Which thing, that it may the better appeare, let vs in briebe, and in a word, consider what an othe is, & what it is to swear.

An othe, is the affirming or denying of a thing, with the calling on of the name of God, to witnesse and auouch the trueth of the thing vttered. To swear, is to affirme, or denie a thing, with the calling on of the name of God, for the auouching of the trueth of that thing, which with solemne othe we haue protested. Or, an othe is an earnest and vehement affirmation, or negation, of a thing lawfull and honest, by the name of God, whereby we desire him to be a witnesse vnto the trueth: and a reuenger and punisher of all such as vse deceit & falshood. This being the definition of an othe: whether is it altogether condemned, or not?

The Anabaptists abusing this place, and that of our Sauour Christ; Swear not at all: condemne all othes as vnlawfull in Christians. But the word of God, rightlie and

An othe.

Mat. 5.

Chap. 5 Sermon 26.

and trulie vnderstoode, permitteth Christians in some causes and cases to sweare. By which men must not challenge vnto themselues libertie of swearing for what they luste, but ought to learne neuer to sweare at al, but so and vnder such condition as the scriptures teach them: and no other wise.

*Whether
Christians
may sweare.*

That Christians and the Saints of God may sweare in some cases, and therefore all othes and swearing not vtterly condemned: it may by sundrie groundes and arguments be proued.

I What the morall lawe of God permitted, that is lawfull: for the morall lawe is perpetuall, vniuersall and generall, binding all men, comprising all times, containing al things that are lawfull. This lawe permitted men to sweare, this giueth licence to the Saints in some cases and some causes to sweare. *Moyse* in the repeating of the lawe from the mouth of God gaue this charge to *Israell* the people of God: thou shalt feare the Lord thy God and serue him, and thou shalt sweare by his name. To the like purpose in the same booke the prophet giueth the like commaundement, thou shalt feare the Lorde thy God, thou shalt cleaue vnto him, & sweare by his name. Thus almighty God maketh the calling vpon his name in their lawfull othes, to be a parte of his diuine seruice, and permitteth the same vnto his people, so that to sweare by the law of God is permitted. The holie prophets, the best expounders and interpreters of the lawe, haue therefore taught the people in certaine cases to sweare: *Ieremie* saith thus to *Israell*: thou shalt sweare, the Lorde liueth, in truth, in equitie, in iudgement. The prophet *Dauid*, the worthy prince of *Israell*, protesteth that all they shal be commended, that sweare in the name of God their heauenly King. *Isay* exhorteth and willeth, that who so sweareth on earth, should sweare by the true God. The Lorde in *Ieremie* his prophet, teaching this not only to bee lawfull, but laudable and praise worthy in al his seruantes, and therefore also requireth it as a parte of his diuine seruice, and saith: it shalbe, that if they haue learned the waies of
my

Deut. 6.

Deut. 10.

Ieremie. 4.

Psal. 63.

Isay. 65.

Ieremie. 12.

my people, then they shall sweare in my name, the Lorde liueth. Thus the lawe and the Prophets teach, that in certaine cases, and in some respects, it is lawfull to sweare.

2 That whereof we haue God himselfe, the Patriarkes, Christ and Saint *Paul* for our example and warrant, cannot be altogether vnlawfull. But the Lord our God, a most holy God, and most iust: the Patriarkes the most deare seruants of God: Iesus Christ the eternall sonne of the father, and the onely true patterne of all perfection: the holie Apostle, the most elect vessell, and most pure seruant of Iesus Christ haue sworne: how then are al othes vnlawfull? how is all swearing serbidden?

And first touching God: is not hee recorded at sundrie times to haue sworne, and that by himselfe? VWhen *Abraham* at Gods commaundement was readie to haue offered vp his onely sonne in sacrifice to God, the Lord stayed his hande, and saide; by my selfe haue I sworne, sayeth the Lord, because thou hast done this thing, and hast not spared thy onely sonne, therefore will I surely blesse thee, and will greatly multiplie thy seede, as the starres of heauen, and as the sande which is vpon the sea shore, and thy seede shall possesse the gates of their enemies. Gene. 22.

The princely Prophet *Dauid*, prophecying of the eternall Kingdome and Priethood of Christ, bringeth in God, swearing vnto him: The Lorde sware and will not repent, thou art a Priest for euer after the order of *Melchisedech*. VWho speaking also of the othe of the Lord made vnto him, touching his posteritie, whereon the people grounded their praiers, and desired the establishment thereof, sayeth in like manner: the Lorde hath sworne in trueth to *Dauid*, and hee will not shrinke from it, saying, of the fruire of thy bodie will I sett vpon thy throne. The Prophet *Isai* speaking of the deliuerance of the Israelites out of their captiuitie in Babylon by *Cyrus*, and of the calling of the Gentiles, for the faithfull accomplishment of that promise, hee bringeth in God himselfe Psal. 110.
Psal. 132.
Isai 45.

(Chap. 5. Sermon 26.

swearing: I haue sworne by my selfe: the worde is gone out of my mouth in righteousness, and shall not returne: that euerie knee shall bowe vnto me, and euerie tongue shall sweare by my name. The Lord himselfe willeth the Prophet in his name to make this protestation vnto the world: Say vnto them; as I liue (saierh the Lord God) I desire not the death of the wicked, but that the wicked turne from his wayes and liue. Which place *Tertullian* citing, crieth out: the Lord sweareth, saying; as I liue: hee would that men should beleue him, O happie men, for whose cause the Lord sweareth: O most miserable & wretched, if we beleue not the Lord when he sweareth. More of the othe of God may be seene. Psal. 95. v. 11. Iere. 11. 5. Luke 1. 73. Heb. 6. 13. Deut. 4. v. 21. & 31.

From God, to come to the example of the Patriarks. *Abraham* the great and mightie Patriarke, making a league with *Abimelech* the king of the Philistins, swote vnto him, that hee for his part woulde keepe that league inuiolable. Whose sonne *Isaac* the patriarke to like purpose swore to the same prince and his people. *Dauid* a Prophet, and a Patriarke, as *Peter* calleth him, swore to *Jonathan* when hee made a league of friendship with him, and by othe also promised to *Saul*, that he would not destroy his posteritie. Our Sauour Christ his othe in the Gospel was Amen, Amen, Verily, verily, I say vnto yon: which not onely *S. Chrysostome* taketh for an othe, but others innumerable of great learning, sounde iudgement, singular knowledge in the Scriptures of God. Which othe is in many places set downe by the Euangelists: as Mat. 5. 18. & 26. v. in *Iohn* more often: 3. *Iohn* 3. v. 5. *Iohn* 24. 25. verses, 14. *Iohn*. 12. *Iohn*. 16. 20.

Saint *Paul* drawen on and led by these examples almost in euery Epistle sweareth: God is my record, whom I serue in my spirit, in the Gospel of his sonne, that without ceasing I make mention of you: saith he to the Church of Rome, then being. In another place: I take God to record against my owne soule, that to spare you, I came not as yet to Corinth. To the Church and Congregation of God

at

Ezech. 33.

Lib. de penitentia.

Gen. 21.

Gene. 26.

1. Kin. 20. 2.

Actes 2.

1. King 24.

Rom. 1.

2. Cor. 1.

Gal. 1.

at Galatia hee thus breaketh out: the things that I write vnto you, beholde, I witnesse before God, that I lie not. Thus both God, and the Patriarkes, Christ, and his Apostle, is our example hereof, so that it cannot be a thing vnlawfull.

Nowe if they replie: that it was lawfull in the time of the lawe, but not in the time of the Gospel: that may easily bee refuted: for our Sauour Christ disanulled no part of the morall lawe, but fulfilled it: therefore thereof sayeth hee, I came not to breake the lawe, but to fulfill it. And this is a part of the morall lawe: therefore at Christes comming, was it not abolished, but standeth in full strength, power, and vertue for euer. Neither can their cauil impeach this doctrine: for that our Sauour the setter forth of the Gospel: and Paul a faythfull preacher of the same, and both in the prime of the Gospell, haue sworne, wherehence it is apparant, that euen vnder the Gospell, it was lawfull for Christians to swear.

3 Lastly, the lawfulness of an othe, euen among Christians herehence appeareth, in that the ende of othes is profitable, and the vse necessarie among men. For whose vse is profitable and good, and whose ende is needefull and necessarie: that must needs be good, profitable and lawfull. Such a thing is an othe taken in the feare of God.

Some things are done in such secrecie, and so priuie, that they cannot bee knowne, or come to light, but onely by an othe: then men are forced to take an othe, and to witnesse a truth in the name of God: the knowledge whereof is right necessarie among men. So in the lawe, when a man had laid a pawne, or any other thing vpon trust to another: and the thing were lost or miscaried vnder his hands: if the theefe were not founde, the receyuer should be brought before the Iudge, and take his othe, whether hee had stole it, conueyed it away and embe-fled it, or no. VVhereof seeing the owner had no witnesse, he to whom it was committed and had receyued

Mat. 5.

Exod. 22.

Num. 5. 19.

Chap. 5. Sermon. 26.

Iosua 7.

Heb. 6.

it, was put to his othe, whether it was gone by his meane and knowledge. Thus had this othe a necessarie ende and vse among the people. VWhen the people of Israel were afflicted by the men of Ai, for the trespassse and sinne of *Achan*, in taking the execrable thing from *Hiericho*: this thing beeing secrete and vnknowne: *Iosua* commaunding all the tribes to appeare: and *Achan* at the length taken, *Iosua* willeth him to sweare, and to vter the truth, which he did, and was punishid, and the fauour of God againe obtained for his people. The author to the Hebrewes commending lawfull othes vnto men, affirmeth, that an othe for confirmation among men, is the ende of all strife. In euerie christian commonwealth, othes are for many such causes taken: without which, as many sinnes would lie secret and vnknowne, to the great hurt of men: so many duties would bee vnperformed, were not men therunto bound by solemne othe, and protestation: the reuerend care whereof woorketh great good in the Church and common wealth, albecit many most wickedly and vngodly, haue and doe despise the religion thereof. Seeing then the lawe it selfe commendeth it, the example of God, the Patriarkes, Christ, and his Apostles confirmeth it: seeing the end is necessarie, and the vse profitable in the church & cōmon wealths of Christians: what absurditie is it in superstitious Anabaptists, to condemne all othes, & al swearings amōg men?

Othes then taken onely in the name of God for matters weightie, and of importance; righteous, iust, and true: to the glorie of God, the ending of controuerfies, the performance of duetic, the profite, peace. and quietnesse of the Church and common wealth: with pure affection to truth, equitie and godlinesse: with hatefull minds to falshood, iniuries, wickednes, and oppression: are lawfull in the Saints of God, and in true Christians, euen vnder the Gospel of Iesus Christ.

These things thus premised and set downe before, wherehence it appeareth that all othes are not condemned, neither euerie manner of swearing forbidden the

Saints

Saints of God : what manner of swearing doth the Lord in his law; our Sauour in the Gospell; and this Apostle in this place forbid and condemne?

When the Lord in the lawe said, thou shalt not take the name of the Lord thy god in vaine: it is apparant, that seeing in other places he permitted the Israelits to sweare, therefore thereby he forbad not all swearing: but vaine swearing, false swearing, loose and licentious, dissolute and disordered swereng. *Exod. 20.*

For seeing that swereng by the name of God, is a part of that diuine seruice, which is due vnto him, as in holy Scripture is apparant. *Exo. 20. v. 7. c. 23. v. 13. Deut. 6. 13. v. cap. 10. ver. 20. Isai. 65. 16. Ierem. 4. 2. 5. 7. ver. Isai. 45. 23. c. 48. 1. Iere. 23. 7. 8. verses. Psal. 93. 11. v.* Therefore would hee his people, to take diligent heede and beware that they runne not into anie superstition, irreligiousnesse, or impietie by vaine and wicked swearing: which euill to preuent, and that the religion of an othe might be inuio- lable, therefore the Lorde in his lawe commaunded that they shoulde not take his name in vaine, by rash, vaine, wicked, and false swearing, or anie other way what- soeuer.

Our Sauour Christ in the Gospell teacheth his: that they should not sweare at all: not forbidding such othes as the law of God commendeth: but correcting & controlling the disorderednesse & licentiousnes of swea- ring, which in his time was crept into the manners and mouthes of men, in whose time it was in custome to sweare by creatures; by heauen; earth; Hierusalem the great Citie; by the Temple thereof, and such like: as in the Gospell appeareth. Which thing saith Saint *Hillarie*, they did in reproch of God, and to his dishonour: who is then highly dishonoured, when his religion or anie poynt thereof is applied vnto creatures. This detestable wicked- nesse our Sauour condemneth, willing that his shoulde not sweare at all. And worthily doth Christ altogether for- bid that wickednesse and vanitie of swearing, especially by creatures; for it is plaine idolatrie, in as much as

Mat. 5.

Hillar. 4.

upon Mat.

Chap. 5. Sermon 26.

Homil. 12.
operis im-
perf. vpon
Matth.

Vpon S.
Matth.

Lib. 3. de
falsa sapi-
entia. c. 19.

men make those things their gods, whereby they swear. S. Chrysostom writing vpon S. Matthew his gospell, handling the matter of swearing by creatures, affirmeth truly, that who so sweareth by heauen, yearth, or what thing else so euer: he therein and therby maketh that his God, whereby he sweareth: and so every one that sweareth by any thing else then by God, thereby maketh himselfe an idolatour: because he applieth the religion of an othe to a creature, which is onely due vnto God the creatour, and to no other. S. Hierome expounding that place of Christ, sweare not at all, neyther by heauen &c. subscribeth herevnto: Men, saith he, swearing by angels, heauen, earth, the elements, worship carnall and corruptible creatures with diuine and holy worship. Now to giue diuine worship to creatures, is idolatrie: therefore to sweare by any thing then by God, is idolatrie. Lactantius reprobuing the vanitie of Socrates the philosopher, whom the auncient heathen helde as the wisest among men, among other things hee findeth great fault with him for that hee swore by a dog and a goose, reputing him for madde, in hauing a most filthy creature (as a dog is) for his GOD, thereby intimating, that what creature so euer it be, albe- it most vile and contemptible, yet vve make it our God by swearing by it: as Socrates did a dogge and a goose, whereby he swore vsually. If then thus to sweare, be a thing so wicked, as our Sauour rightwell considered, then no doubt our Sauour had iust cause to forbid swearing altogether: yet not meaning all in generall, but all vaine, idolatrous and vvicked swearing, vvhereunto that time was giuen.

Saint Iames likewise, not forbidding or condemning all swearing, but that swearing which grew of their impatiencie vnder the crosse: & the disorderednes of othes which was crept into their liues and manners, giueth this exhortation to the Saints: But aboue all things my brethren, sweare not, neyther by heauen, neyther by earth, neyther by any other othe, condemning their vaine othes, their othes by creatures, their needlesse othes in their pri-
uate

uate communication, and so in all things agreeth with our Sauour Christ, who to his disciples saith: I say vnto you sweare not at all.

Mat. 5.

If *S. James* and our Sauour Christ also, forbad men to sweare by heauen, earth, or any such creature, or other whatsoeuer; & wil, that rash othes proceed not out of our mouthes: shall we then thinke it lawfull in vaine & vpon euery occasion rashly to sweare by him that sitteth vpon the Cherubins, which walketh vpon the wings of the wind, and rideth vpon the heauens as an horse? shall wee not sweare by the earth, & shall we thinke it lawfull to sweare by the most pretious price of our redemption, paide by the only death & bloud shedding of Iesus Christ? shall we not sweare, nether by heauen, nor by earth, nor any other oth; & shal we think it lawful to sweare by the creatour of heauen & earth? shall we thinke it lawfull to pearce the sides, wound the hart, slay the soule, teare & rent the body of Iesus Christ by vaine swearing? All vaine othes therfore; all swearing by any creature, al swering in any maner, otherwise then the expresse word of God alloweth, is cōdēned. The vanitie of our times in this behalf is vtterly reprobued; whose detestable othes are: by this light, by the holy sacrament, by Gods wounds, by Gods hart, by the bloud of Christ, by Gods side, by the passion of Christ, by his death, by heauen, by the Lord, & a thousand more, which a man is afraide for very horror to name. This vtterly condemneth our most disordered & dissolute manner of swearing in euery chilles mouth most rife and readie: this conuinceth the licentiousnes of our age, whose common speach and cōmunication is intermingled & interlaced with manifold othes & horrible blasphemy: this altogether repro-ueth our false & filthy othes in our shoppes, ware houses, in barganings and occupyings: this condemneth the ruffenly swearing of men destitute of knowledge, voide of all feare of God: who glory in their blasphemie, and encourage themselues in their vickednesse, who haue their pleasure and felicitie in their disordered and dissolute swearinges, in rapping out othe after othe, to the great

Chap. 5. Sermon 26.

dishonour of God and his sonne Iesus Christ.

2. The Apostle then reproofing the vaine, rashe, and wicked swearing of men, teacheth how the faulte may be corrected, what remedy against the euil is best to be vsed. Therefore, saith he, sweare not, neither by heaven nor by earth, nor by any other othe; but let your yea be yea, and your nay nay: that is, vse in all things which are to be affirmed, a plaine affirmation; in things to be denied, a flatte negation and deniall. If a thing be so or so; say so it is: if it be not so; then say it is not so. This is to let our yea be yea, and our nay nay.

Mat. 5.

The like correction of the like vanitie & wickednes, hath our blessed Sauour in the most holy gospel set down vnto the saints: who forbidding men all vaine, rash, vnnecessary swearing, & their vsuall oths by heaven, earth, Hierusalem, by their heads & such like: willerth that in steede therof, all their cōmunication should be yea yea, nay nay: teaching that in our familiar & cōmon speech, in our vsuall talke & cōmunication, we should not sweare at all; but should affirme things to be affirmed, & denie things to be denied in al simplicitie of speech, without all othes whatsoever. And it is to be obserued, that as our Sauour repeated & iterated the wordes twise, yea, yea, nay nay: so our Apostle saith, let your yea be yea, your nay nay: to teach by the geminating, repeating & doubling of the wordes, how constant we should be in all our talke & cōmunication with the brethren: which constancie and simplicitie ought to be in the tongues & talke of all christians: which were it practised of men professing godlines as it should, then should vicked swearing, and horrible blasphemie be easely abandonned, and abolished out of the common speech and talke of Christians. To vvhich simplicitie, if exhortations, admonitions, inhibitions, cōminations & bitter threatenings out of the sacred word of God cannot persuade, then ought mē by force of ciuill lawes, be therunto compelled. Wherefore it ought to be not the least, nor the last care of Christian princes, to make lawes for such as by vaine & vicked swearing shall blaspheme the
name

name of the eternal & euerliuing God. Whereof that noble Prince of most famous memorie *Henrie* the eight, the most victorious K. of England; not ignorant; endeououred to plante simplicitie & singlenes of speach in men, and to remoue all forged swearing: enacted & made a law, that, to the vse of the poore, euery Duke for euery othe sworne, should pay 40. shillings; euery Lord for euery othe twvety: euery Knight ten shillings: a gentleman fourtie pence, for euery oth swearing. *Maximilian* the Emperour careful in this point of the glory of God, that it by vaine swearing might not be dishonoured, decreed, that who so was apprehended for a vaine swearer, should pay 13. shillings & foure pence; which monie who so refused to pay, & repented not of the wickednes, should loose his head. *Lodouike* a king of Fraunce, ordained, that all common and vaine swearers, should haue their lips seared with an hote burning iron: which he caused to be exequuted openly in the citie of Paris. And *Philip* another of their kings, made a law, that who soeuer he were, poore or rich, high or low, base borne or noble, in what place soeuer it were, though in a commo tauerne at the wine: when, & where wisemen oftentimes ouershote themselves, if he blasphemed Gods name by vaine swearing, he should straight way be drowned. *Iustinian* the Emperour made a law, & gaue in commission & commandement to the gouernour of the famous citie of Constantinople, that he should put to death the blasphemer, least that god himself should punish & plague both the citie and the whole realme, for leauing so great wickednes unpunished. Would God some *Henrie* or *Henrie* his seed, some *Maximilian*, some *Lodouick*, or *Philip*, some *Iustinian* were stirred vp in euery christian comon-wealth & kingdome: that lawes might not onely be made. but seuerely executed against the disorderednes of all states & degrees of men for swearing; that neither king nor Cesar, prince nor people, duke nor earle, lord nor knight; gentleman nor yeoman; page nor peasant; man nor woman; yong nor old; one nor another, might be found guiltie of blasphemous, vaine, and wicked swearing: but rather that all degrees and states of men, and whosoever professeth
godlines,

Chap. 5. Sermon 26.

godlines, might either by this correction of the Apostle; Let your yea be yea, and your nay, nay: or els by seueritie of the Ciuile and positie lawes, there hence be restrained: hereof the Apostle according to the example of our Sauour Christ, most carefull, correcteth the vanitie and wicked disorderednesse of their swearing; and saith, Let your yea be yea, and your nay nay.

*The reason
of not swea-
ring.*

Exod. 20.

Deut. 27.

Leuit. 24.

Zach. 5.

Eccles. 23.

3. Why men should thus correct and reforme their blasphemous othes, the reason followeth; least they fall into condemnation. Great danger hangeth ouer the heads of vaine swearers, & the wrath of God is ouer them to destroy the. This did almighty God threaten in his law, when he would that men should not take his holy name in vain, for if they did, they should not be counted guiltlesse; but should be vnder that bitter curse of condemnation pronounced by the mouth of Gods holy prophet: Cursed is euery one that continueth & abideth not in all the words of the law of God to do them. In signe of Gods high displeasure against so grieuous wickednes, almighty God commaunded that the blasphemer should be put to death: whether he were straunger or borne in the land, he should die the death if he blasphemed the name of God. To which sin as due punishment is threatened, not the death onely of the body, which in the wicked is the entraunce to endles condemnation, but of the soule for euer, without our vnfeined repentance therfore, in this present world. This eternal condemnation against wicked & vaine swearers, the prophete of God in his reuelation foretelleth: who from heauen saw a booke 20. cubits long, and 10. cubits broad, wherein was nothing but plagues, calamities, curses, & miseries, threatened against the theefe & vayne swearer. Whereunto Sirach hauing regard, protesteth vnto men, that the plague of God hangeth ouer their houses for euer, which are given to blasphemie, and delight in swearing.

And albeit we do not alwaies see the exequution of Gods iust iudgements against such persons: yet is it most sure that thereby they fall into condemnation, and incur the iuste displeasure of God: for which cause, as sometimes he punisheth here, eyther in themselves or in their posteritie:

posteritie: either in their bodies, or in their minds, so doth he vndoubtedly punish in the life to come: such as offend in this point against the law of the highest. This eternall condemnation, and the intollerable wrath and indignation of God for ever, if we will auoide and shunne: then must we hold fast this exhortatiō: that in common talke, in familiar and daylie communication and conference, in our ciuill dealings among men, we sweare not at all: but that in all things our yea be yea, and nay be nay, least we fall into condemnation.

If then condemnation be here threatened against vaine and wicked swearers; and all men, of all states and degrees; of all sexe and kinde; men, women, young, olde, high, lowe, rich and poore, herein haue corrupted their waies: who daily slay the soule, wound the heart, pierce the sides, rent the body of Iesus Christ; and blaspheme the holy name whereby they are called: are not all then vnder this condemnation? Let as many then as haue any feare of God before their eies, any care of their owne saluation, any desire to escape endlesse condemnation, any remorse of conscience for their sinne in this behoofe committed, any sparcle of grace, any feeling of the Spirite of God, whereby they are sealed vp to the day of redemption: repent themselves of this wickednes; correcte this grieuous sinne in their manners; reforme, and refraine their lippes from all vaine swearing and blasphemie; that thereby they fall not into condemnation, but may liue for ever. If condemnation be threatened to the vaine swearing of men, how much more subiect thereunto are they, which geue themselves to horrible periuries, and false swearings? Which thing almightie God reseruing finally to be punished in eternall torments of hell fire: yet to shew how greatly hee detesteth this wickednes, even in this life, in some measure he punisheth it. When *Iosua*, & the Princes of Israel had made a faithfull othe to the Gibeonites, *Saul* afterward violated it, almightie God in the daies of *Dauid*, punished it with three yeares famine thorow out Israel, till the seuen sonnes of *Saul* were geuen

Ephes. 4.

Iosua 9.

2. Kings 21.

to

Chap. 5. Sermon 26.

4. Kings. 24. &
25.

to the Gibeonites to bee slaine. When *Mataniah* named by *Nabuchodonosour Zedichiah* had sworne subiection to the King, but afterward forswearing him sealse and rebelling: the Lorde punished his periurie by the King of Babylon, who tooke him prisoner, slue his sonnes before his eies, then put out both his eies, and caried him bounde into Babylon, where he was kept in perpetuall miserie. I neede not say that therefore none of the posteritie of *Edward* the fourth came vnto the possession of the crowne of England, because he solemnely swore at *Yorke*, to holde him sealse contented with his owne dukedome, and to performe loyall obedience to the King, Duke *Elphred* conspiring against King *Adelstane*, for swore him sealse in his purgation therefore at *Rome*, wherefore almightie God stroke him presently in *Saint Peters* church there, and so hee died. Earle *Godwine* hauing treaterously slaine *Alphrede* brother to King *Edward* the third: thereof charged by the King at table at a certaine time, the Earle tooke breade in his hand and swore, desiring that the bread might choake him, if he were there of gilty: which breade hee eating, was there with all sodenly choaked, that hee fell downe and died. To be shorte, one may stande for many, which is notoriously knowen, that a woman which in the yeare 1575. for a little flaxce forswore her selfe in wood-streate in *London*, therefore was presently stroken and miserably died with great torture, tormentes and terrour. Infinire like exampls of the iuste iudgements of God in this behalfe are exstant, and albeit God doe not alwaies, strike all persons in like manner offending, yet that it might appeare how greatly he detesteth this wickednes, he giueth men a taste of his anger and wrathfull indignation euen in this life present, shewing thereby how much more sharply they shalbe punished in the world to come. And thought in great patience he beareth with this intollerable sinne of men for a long time and season: yet shall they not be vnpunished for euer. Truly in this thing therefore saith the poet *Tibullus*.

*Though that periurie be at the first couered: yet at length
punish*

punishment commeth without noyse, secretly.

And Homer in like manner saith;

*Albeit God forthwith punish not periurics, yet doeth hee at length: whereby most grievous punishments falle on the at-
thour, his companion, and children, which hath committed them.*

Which thing seemeth to haue beene fulfilled in Philip king of Macedonia his children: whom *Pausanias* recordeth to haue fallen into so many miseries, calamities and troubles, because he violated his othes, and falsified his promises so often. Wherefore, howsoever either vain swearers, or periured persons, doe here escape the reuenging hand of God: yet shall they vndoubtedly be subiect to eternall condemnation, vnlesse they both leaue their wickednes, and speedely repent themselues of their sinne, & embrace the counsell of the Apostle; who correcteth this euil; Let your yea be yea, and your nay nay, least ye fall into condemnation.

This reason drawen from danger, not temporal only, but eternal rather, might be a sufficient stop and stay, to keep our lips from this wickednes: from which refraining we are so far, that we pretend excuses to our vanity.

1. Some therefore say, I am forced to sweare, men otherwise will not belecue me. Shall man force thee to blaspheme, and shal not Gods word drawe thee to obedience? shall man make thee to doe more in transgressing, then Gods word in obeying? Is there any necessitie to force thee to doe that, which doing, thou fallest into condemnation? yea, is not thy owne vanitie, thy inconstancie in thy words, thy falshood in thy promises, thy periurie in thy othes, thy often swearing not vainly only, but vntreuely also, cause that no man giueth thee credit? if in al things thy deedes were agreeable to thy words, & thy performances according to thy promises: if thou wert thy words master, and neuer protestedst but the trueth: if thy tongue were geuen to simplicitie, and thy lippes not defiled with lies: then shoulde thy worde be beleueed as well, yea, rather better, then thine othe: but because thy wordes are but wind, and in thy speeches there is no hold: because
thy

Chap. 5 Sermon 26.

*Laertius de
vita philo;*

thy promises are without performance, & in thy saying there is no faith: because in thy tongue there is no trust, and in thy talke there is no trueth: therefore thou swearest, yet thou art not beleeued. The law saith: He that is once presupposed and taken for an euill man, is alwaies so presupposed: and he that is taken once for faithlesse & vntrustie, is alwaies so presupposed. *Aristotle* (as *Laertius* writeth, or *Demetrius*, as other affirme) being asked what profite men gate by their lies, falshood, and vntrueths in them, answered; this onely, that oftentimes whē they tell the trueth, yet men will not beleeuē them. The fault therfore redoundeth vpon thy owne head, that thou art not beleeued: so farre therefore is this pretence from excusing thy swearing, that it rather encrease thy offence.

2 If we pretend our custome, doeth this excuse our sinne? Nay, doeth not custome of doing euill, aggrauate the wickednes? that seruant that is accustomed to rob his master, and doeth it therefore more commonly, is more punishable thē he that hath once done it, & so hath done. The childe that by vse and custome groweth to be disobedient, deserueth with more seueritie to be chastened, then he that once offendeth, and so leaueth. Every wickednes how much more commonly it is done, so much more hai-nous is it. The man more accustomed to adulteries, is the more filthie whoremonger: the wife that hath more vsu-ally prostituted her selfe to others, is the more detestable harlot: the theefe that by custome robbeth, deserueth more iustly to be hanged: the more vsually any euill is committed, the more haynous and horrible is the sinne, both before God and man. And shall we think it our law-ful excuse? we haue got a custome of swearing, & we cannot leaue it, therefore we are to be excused. Things there-fore that are receiued by custome, being euil, are so much the worse, how much more customable: and ought with so much greater care to be corrected, how much more wee are therewithall inured.

3 Neither can example of the multitude helpe vs, we doe but as all other men doe: we see such men, & such

women sweare as deeply as we doe. This excuseth not the fact: this deliuereth not from punishment. The more men sinned in the finnes of the first world, the more was Gods wrath kindled, and the heauier condemnation fell vpon them. The more vniuersall and common the finnes of Sodom were, the lowder they cried to GOD for vengeance. The more the Israelites were defiled with fornication with the daughters of *Moab*, the more therfore by the hand of God, pearished. The more the Prophetes of *Baal* were, the more horrible was their idolatrie. The more resisted the word of the Lord by the handes of *Ieremie*, the greater was the rebellion. The more rose vp against *Steenen* the Martyr, the greater was their contempte and wickednes.

Gen. 6. 7.

Gen. 19.

Numb. 25.

3. Kings 18.

Ierem. 44.

The Apostles of Christ, *Peter*, *Paul*, and *Iude*, do not diminish the sinne, but increase the wickednes of the seducers of men, by their multitude. Let not the multitude of wicked persons; let not the vaine example of vile sinners drawe vs vnto this transgression: but laying apart all excuse for the vanitie and wickednes of our othes, let vs incontinently leaue them; least we running on in our horrible and blasphemous swearing, procure the heauy hand of God against vs in this life, by sundrie plagues to punish vs: and in the life to come, to cast bodie and soul into that bottomlesse pitte of perdition, and finall condemnation, there, for our vaine swearing, to be punished for ever. From which torments hee deliuer vs, who was wounded for our transgressions, and broken for our iniquities, chastised and punished for our finnes: and through whose onely stripes we are healed: euen Iesus Christ our blessed

Acts 7.

Sauour, To whom, with the Father, and the holy Ghost, be all praise, dominion, power, and maiestie: now and for euer.

more. Amen.

James

James Chapter 5. verses 13. 14. 15.
16. 17. 18. Sermon 27.

Verse 13 Is any afflicted among you? let him pray: Is any merry? let him sing psalmes.

14 Is any sick among you? let him call for the elders of the church: and let them pray for him, and annoint him with oyle in the name of the Lord.

15 And the prayer of the faithfull shal saue the sicke: and the Lord shal rayse him vp, and if hee hath committed sinnes, they shalbe forgeuen him.

16 Acknowledge your faults one to another, & praie one for another that you may be healed: for the praier of a righteous mā auaieth much, if it be feruent.

17 Elias was a man subiect to like passions as we are, and he prayed earnestly, that it might not raine, and it rained not on the earth for three yeares, and six moneths.

18 And againe he prayed, and the heauens gaue raine, & the earth brought forth her fruite,

4. parte of this
chapter.



N these wordes, and the rest to the ende of the Chapter, the fourth and laste parte of this Chapter is conteyned: namely, touching our behauiour, both in our owne in-

infirmities, and in the infirmities of others, what is best therein to bee done. In which place two things may be obserued. First, what is the best remedie against outwarde and bodily afflictions and infirmities: Secondly, what is best to be done in the inwarde infirmities of our brethren, and howe wee ought therein to behaue our selues. These wordes concerne the first thing, what is the best remedie agaynst bodily and outwarde infirmities or afflictions, and how therein the Saintes should behaue themselves.

These words therefore shew how wee shoulde behaue our selues in bodily afflictions & infirmities: which thing the Apostle doth

1 Generally: shewing what is the best remedie against all afflictions outwarde and bodily: namely prayer, which hath place both in sorrowe and in ioy.

2 Particularly in sickness what ought to be done, & what remedies to seeke after.

1 The praiers of the elders with anointing with oyle in the name of the Lord.
2 Mutual confession with mutuall prayer.

Concerning then the remedie against bodily and outward molestations and infirmities, the Apostle be-
ginneeth with the generall: shewing what is the best remedie generally agaynst all afflictions of the bodie and outwarde: euen prayer, which hath place both in sorrowe and in mirth and ioy: whereof thus sayeth the Apostle: Is anie among you afflicted? Let him pray. Is any merrie? let him sing. Wherein we are taught what Christians should doe, and howe to behaue themselves in all the chaunges and chaunces of this life: whether they taste of the bitter cuppe of afflictions, or else bee partakers of the pleasantnesse of prosperitie: whether
Remedie against outward afflictions in general.

Chap. 5. Sermon 27.

they bee in wo, or whether they bee in wealth: in both which states and conditions of our life, our recourse must bee to God: in affliction, by petition: in ioy and mirth, by thanks giuing, the other part of prayer. So that praier is profitable, and hath it place both in sorrowe and in ioy: both in mourning and in mirth, which thing Saint *James* to insinuate and signifie to vs, sayth: is any man among you afflicted? Let him pray: Is any merrie? let him sing. Thus in our afflictions must we pray for comfort and deliuerance: in ioy and mirth must wee sing Psalmes of praise and thanksgiuing, for his blessings and benefices, vnto God.

Deut. 8.

Psal. 10. &c.

30. Iere. 31.

Whereby the corruption and peruersnesse of our nature is corrected: who in our afflictions, cast downe the countenancethang downe the head: grind the teeth, and some at the mouth: in our prosperitie and mirth, are forgetfull of God the giuer of all goodnesse and graces: are puffed vp with pride: and swell in our vaine confidence. Which our vanitie is here corrected, and we taught in affliction to pray, and in ioy to be thankfull.

And to come to these in particular: is any man among you afflicted, saith the Apostle? let him pray.

Affliction in this place is not so much that destresse, and trouble whereof the causes are apparant and manifest, against which, patience, from the seventh to the twelfth, ver. was set downe as a remedie: as that trouble whereof the causes are not knowen, or apparaunt so manifestly as the former: and yet wee afflicted; whereunto the Apostle setteth downe prayer as the best remedie. Is any among you afflicted? let him pray. Are wee pinched with pouertie? are we distressed with famine? are we pressed with miserie? are we compassed about with anie calamitie? then let vs pray: that God will giue patience to beare it: send deliuerance to be rid out of it: make a way, and giue an issue to escape, whatsoever might be daungerous vnto vs.

1. Cor. 10.

Naturall and carnally minded men, in whose hearts the spirit of God resteth not, being afflicted, distrust, despaire:

spaire: frette, fume: mutter, and murmure against God, *Num. 11. 14.*
as the Israelites in the wildernesse did, as *Moyses* recor- 16.
deth. In their calamities they relent not, they amend not,
they reforme not themselves, they call not vpon God in
their hearts, they runne not by prayer to the throne of *Heb. 4.*
grace, there to find mercie in the time of neede: but they
blaspheme God, as the wicked did in the Reuelation, vp- *Reuel. 16.*
on whom when the Angels had powred out the viols of *v. 9. 11. 21.*
Gods wrath, then blasphemed they the God of heauen,
for their paines and sores they sustained: but repented
not of the workes which they wickedly had committed.
The vngodly being perplexed, afflicted and tormented,
curse, banne, stampe, stare, flie to valawfull remedies, wise
men, witches, forcerers, cunning women, enchaunters, and
such like, for riddance therehence, and for deliuerance:
they runne to the wine tanerns: flie to strong drinke,
hunt after lewde companie: seeke and search for such
meanes for their solace and comfort: they send for instru-
ments of musicke: they seeke for melodious harmonies,
they delight in harpe, lute, and viole, therehence desiring
in their afflictions to be recreated, refreshed, and reuiued:
but the Saints of God, as else where, so out of this present
place learne a better profession, to seeke for a more sound
and safer remedie, euen by prayer to haue recourse to him,
who deliuereth our soules from death, our eies from tears *Psal. 56. 2.*
and our feete from sliding. Thus are we taught by the spi- *Psal.*
rit of God in the Apostle, when for our afflictions we bee
heauy in hart, troubled in mind, sad in spirit, to flie to god
by praier: Is any among you afflicted? let him pray.

Which is the thing almightie God taught his saints,
willing them in their troubles to call vpon him, from *Psal. 50.*
whom they shall haue deliuerance. Call vpon me in the
day of thy trouble, and I will deliuer thee, and thou shalt
glorifie mee. Our blessed Sauour Christ ordained this *Mass. 7.*
as the onely meane in all our lacks and wantes: where-
fore to his he sayeth, aske, and you shall haue, seeke
and you shall finde: knocke and it shall bee opened vn-
to you. It behooueth vs therefore according to this

Chap. 5. Sermon 27.

2. Pet. 2.

Psal. 43.

admonition of the Apostle, according to the commaundement of God, and the precept of his onely sonne our Sauour Christ, in our afflictions to sollicite him with vn-cessant prayer : who knoweth howe to deliuer his out of temptations, & to reserue the wicked to the day of iudgement to be punished. To him in our necessities and miseries must we haue recourse, whose eies are ouer the righteous, & his eares open vnto their praiers, and so deliuereth them out of all their troubles.

Wherefore whensoever any of the saints be afflicted, whensoever they be tried with any temptations : when they feelee any perill or daunger imminent and at hand : whensoever they are pressed with any misfortune, and cast downe by any aduersitie : their onely remedie must bee praier, and thereby to drawe neare vnto God : of whom they must earnestly desire, patience in trouble, constancie in affliction; strength in miserie ; comfort in distress; deliuerance in calamitie; riddance out of tribulation, as shall seeme best to his diuine maiestie. Thus did the renowned patriarkes : thus did the godly princes : thus did the holy prophets : thus did the blessed apostles : thus did the constant martyrs : thus did all the holy men of God : thus must all the Saints of God in their affliction doe : that they may practise the precept of the Apostle : Is any among you afflicted ? let him pray.

As here we are exhorted in affliction to pray : so doe afflictions mightily stirre vppe the Saintes of God to pray : so that they which oftentimes greatly forget God in their flourishing wealth, in their abounding prosperitie, in their plentiful condition, in their continued health ; in their affliction, aduersitie, and miserie : flie to him by praier, and seeke him with their whole hearts. VVhich is not the least profite redounding vnto the Saintes by affliction. For men in prosperitie often forgetfull of GOD, colde in zeale, slacke in prayer, negligent in duetie ; their loynes weakened and pressed with a heauie weight and burthen of troubles : and passing through the fire and water of affliction, runne speedily

dily by prayer to God for succour, as the Scriptures of God, and examples of the Saintes teach vs. VWhen the Prophete had denounced calamitie and miserie agaynst Damascus, and Ephraim, and tolde the people what affliction shoulde befall them: shewing the effect and worke which afflictions cause in the Saintes especially, euen to force vs to God, and make vs by prayer to humble our selues vnto him, sayeth; At that day shall a man looke to his maker, and his eies shall bee to the holy one of Israel. *Isai 17.*

In another place answerable and correspondent is the saying of the same Prophete hereunto: Lord, sayeth the Prophete, in trouble haue they visited thee, they powred out their prayers, when thy chastisement was vpon them. *David* himsele, a man according to the minde of GOD, at other times not vnmindfull of God: yet when hee was afflicted by his enemies, was more effectually stirred vp to prayer: therefore hee sayeth of himsele; when I was in trouble, I called vpon God, and hee heard me. And rehearsing the storie of Israel, who in their welfare were rebellious, and forgetfull, but by aduersitie were drawn vnto God through prayer, affirmeth that when God punished them, and any wise afflicted them, then they returned vnto him by prayer, And the bookes of Iosua, Iudges, and the first of Samuel, especially, shewe howe effectually their calamities and afflictions moued them by prayer to haue recourse to God: insomuch as it appeareth, when by their prosperitie they were puffed vp: yet when they were eyther smitten with the sworde of their enemies, or pinched with penurie and want: or distressed with famine: or persecuted by grieuous pestilence from God: or any wise by him afflicted, then they by prayer returned vnto the Lorde. And this experience in our owne selues abundantly teacheth vs: who in our afflictions, if euer, haue our recourse by prayer vnto God. This is therefore in all afflictions the best remedy, to flie vnto God by praier, which hath place both in aduersitie, and in prosperitie, both

Isai 26.

Psal. 120.

Psal. 81.

*Iosua, Iudges,
1. Samuel. &c.*

Chap. 5. Sermon 27.

in mourning and in mirth, both in sorow and in ioye, whereof the Apostle in this place assureth vs, is any among you afflicted? let him pray.

And to teach vs that prayer is profitable also in ioye: therefore Saint *James* addeth; is any among you merie? Let him sing. As in our afflictions we must not snoffe, fret, or fume; so in prosperitie must we not waxe vvanton, riotous, forgetfull of duetie; nor swell, or be puffed vp with pride and vaine confidence of our flourishing state, which is both vncertaine and variable: but we must sing Psalmes of prayse and thanksgiuing vnto God, by whose meanes, and at whose hands, we receyue all good things: to him therefore must we offerre a sacrifice of prayse, euen the fruite of our lippes confessing his name: least we abuse his benefits to his contempt and dishonour; whereof the Apostle admonisheth in this place: is any among you merie? let him sing.

Heb. 13.

Now that the Apostle here saith, is any among you afflicted? let him pray: is any merie? let him sing: here-hence some thinke that men in affliction may not sing, neyther can praie singing: therefore condemne they in vs the singing of the Lordes prayer: because Saint *James*, say they, willeth if we be afflicted, that then wee should pray and not sing: but if wee be merie, then to sing: So that the Apostle seemeth to make prayer and singing, opposite and contrarie; as if prayer in affliction onely, and singing in mirth and prosperitie alone, were to be vsed.

To this I may answere in this wise. 1. That *James* doth not oppose prayer and singing as so contrarie, as that no man can pray singing, nor sing praying: for wee see in the Psalmes of *Dauid*, which are both songes, and also most earnest praiers, that he song them, and plained thereunto with sundrie instrumentes, and yet at once prayed thereby most earnestly to God; & had oftentimes vnder a sweete sounde, a wofull and heauie heart: as when he was persecuted by *Saul*, who could more earnestly haue prayed, then he doth in his fourth Psalme: wherein he

Psal. 4.

he most feruently desireth succour against his enemies? yet was that committed to him that excelled, and was appointed to set the tune and begin the Psalmes, and he began that Psalme vpon the instrument called Neginoth, or he songe it to a tune so called.

Who coulde or can praie more hartily then *David* *Psal. 51.* did, beyng reprov'd by *Nathan* for his adulterie and murther? yet vvas that Psalme to be songe and begonne by him that vvas most excellent among them that vvere appointed to sing the Psalmes, and to plaie vpon the instrumentes: and to this purpose shall you reade almost before euery Psalme; to him that excelleth, a Psalme of *David*: that is; a Psalme of *David* to be songe and begon by him that among the reste excelled in musike and playing on instruments.

In like manner vwhen he vvas sore vexed by the false reportes of *Saules* flatterers, he made that wofull and lamentable songe; vwhen I vvas in trouble, I called vpon the Lord and he heard me, &c. And it is called a song of degrees; that is in rising and falling: of lifting vp the tune, and falling vwith the voice in singing: and more the like, in that *Prophete* may be seene. *Psal. 120.*

Wherefore let vs know that Psalmes and songes are of two sortes: there are some songes and psalmes full of lamentable and woful heavines, which are song with heavy and relenting hearts, as many of the psalmes of *David* were: some which are of ioy & gladnes; they, at our suites in our troubles; suing for pardon of sinne; seeking for the wonted fauour of God; desiring ease and release in misery; praying for riddaunce out of afflictio are vsed: but these, are our Psalmes and songes of prayse and thanksgiuing, for the benefites and blessings vwee haue receyued.

Saint James, in this place teacheth vs, when we are in great distresse and extreame anguish of our hearts for our affliction, wherewith we are pressed, so that for the present we cannot but be heavy: to flie to God by praier, to humble our selues thereby before him, and of him onely to

Chap. 5. Sermon 27.

seeke succour and safegard in all our miseries: as the fittest remedie, and most commonly in greatest affliction to be vsed. Not leauing this as a rule in all afflictions: for in some, and sometimes it is also lawfull to powre out our hearts in psalmes & songes to the Lord: but for asmuch as in greatest anguish and griefe for afflictions, our harts are so heauie, that our voices are vnfit to sing: the Apostle in such would, that then we should pray; is any among you afflicted: let him praie.

In like māner, when we are in prosperitie, and enioy the blessings of God at our willes, and in large māner, that therefore our hearts are light and merie, in which case commonly we giue our selues to singing: the Apostle willeth vs that when in our mirth we will sing; that then we should sing Psalmes and songes of prayse, not other songes, vaine, light, and wicked, as worldlings doo, who in their mirth sing bawdie ballets and sonnets full of filthie ribauldrie: not making this a rule which cannot be broken; for it is lawfull euen in prosperitie, in feruent prayer to mourne, to lament, to sigh, to sobbe before the Lord. So then, as in affliction he forbiddeth not lamentable, wofull and sorowfull singing; so neither in prosperitie and wealth, in mirth and reioycing, interdicteth he, sadde, heauie, and groning praier: but sheweth that where as in great affliction, the vicked either fall into dispaire, or breake out into blasphemie, or seeke vnlawful meanes of deliuerance: therein the saints should be take themselves to prayer: and when in prosperitie, mirth and reioycing, vworldlinges singe filthie songes and sonnets; the saints of God disposed to singe, should singe songes of praise and thanksgiuing vnto God. And so prayer here may be apposed to dispaire, blasphemie, seeking after euill meanes: and singing may be opposed to the immodest mirth, the disordered ioye, the vvanton and filthie reioycing of the wicked.

2. We may thus answer: that Saint *James* by praier here meaneth request or petition; by singing, not the lifting vp and falling downe of the voice and tune, as is in musically

musicall songes; but a plaine thanks giuing to God. For his benefites and blessings: & so toucheth both the parts of praier, as by the deuines it is distinguished; vwhereof one is petition, desire, request, for that vvhich is wanting: whereof here Saint *Iames*, if any among you be afflicted, let him praie: desire and craue assistance, patience, riddaunce and deliuerance out of his affliction: the other is thanks giuing, praying God for his blessings, graces and benefites so fatherly, fauourably, and plentifully bestowved vpon vs: vvhich of Saint *Iames* in these vvords speaketh, is any man merie and ioyous for his prosperitie? let him sing: that is, giue thanks therefore to God.

Nowv if vvee take singing in that sence vvherein it is commonly taken, for the rising and falling of the tune: for the lifting vp and depresseing of the voice, and the varietie of tunes and measures in our singing; it may here be demaunded vvhich singing becommeth the saints of God.

Touching the matter of their songes, the thinges they must sing; must be the praises of God, giuing thanks vnto him for his blessings bestowved vpon vs: which is the matter here by the Apostle mentioned, though sometimes our godly songes may containe some other argument, as the songs & Psalmes of *David* were for sundry purposes, and of manifold matters. Yet here I say, S. *Iames* speaketh of singing praises vnto God.

*What singing
is lawfull.*

Concerning the manner how we must sing: though curious and deuiced musike, in our priuate houses, & for the exercise of our skill, for the attaining to perfection of that arte, cannot be condemned: yet in our songes and exercises to GOD, moſte chiefly in the face of the church, and in the middle of the holy congregation, vve must sing in most plaine and modest manner, and so as shall serue beste for edification; that vvee haue regarde, not so much to the sound, as to the sence of that which is songe.

Singing in the best times and among the most holy
men

Chap. 5. Sermon 27.

men of God, hath had, and now may also haue three ends, or opportunities when and wherein it is lawfull and laudable to sing.

1. To recreate our heauie and sorowfull heartes with some holy and godly songe and Psalme. The princely prophet *Dauid* oftentimes in the sorow and heauinesse of his heart, song to solace & recreate his sorowfull spirite before God: Christians in like manner, in the anguish of their spirites: the troubles of their hearts, the vexations of their mindes, the griefes of their soules, may sing for their godly recreation, songes and Psalmes vnto God, that thereby they may be lightened, and comforted.

2. Another ende, vse and occasion of singing, is the testifying of our thankfulness vnto God for his immeasurable mercies, bountifull benefits, gracious goodnes, towards vs. Wherin *Miriam* the sister of *Moses*, with the damselfs and daughters of *Israell*, is an example: vwho after the destruction of *Pharao* and his armie in the redde sea, to testifie their gratefull memorie, and thankfull hearts for so vvonderfull a deliuerance, songe as followeth; I vvill singe vnto the Lord, for hee hath triumphed gloriously &c.

When *Barak* by the counsell and pricking on of *Deborah*, had armed the people against *Sisera* the captaine of the hoste of *Iabin* king of Canaan; and had confounded & discomfited his armie; and chased him to the rents of *Iael*, who slew him, & so deliuered the people frō the slavery of *Iabin*, for so vnlooked for a victory, for so glorious a conquest, & mighty deliuerance: *Deborah* and *Barake* in token of their thankfulness song the same day: saying; prayse ye the Lord for the auenging of *Israell*, and for the people that offered themselues so willingly. When litle *Dauid* so victoriously had triumphed ouer the prowde *Goliath* of the Philistines, the daughters of *Israell* met *Saul* the king, and *Dauid* his seruaut, singing and playing vpon their timbrels, viols, and other instruments, and in token of thanks giuing: said; *Saul* hath slaine his thousand, and *Dauid* his ten thousand.

Dauid

Exod. 15.

Judges 5.

1. King. 18.

David being marueilouſlie preſerued from his infinite enemies, and at the length by the mightie power of God, brought to ſitte on the throne of Iſrael: in ſigne of his thankfulnes to God therefore, euen at the entring in to his kingdome, he ſingeth a pſalme of praiſe vnto God; I will loue thee dearely, ô God my ſtrength, the Lorde is my rock, and my fortrefſe, and he that deliuereth me: my God, and my ſtrength, in him will I truſt, my ſhield, the horne alſo of my ſaluation, and my refuge.

Pſal. 18.

When almighty God had heard the humble ſuite of Anna, the mother of Samuel, who being barren, deſired that ſhe might haue a childe: & at her request he had geue her Samuel her ſonne: to teſtifie her thankfulnes to God for the ſame, ſong a ſong of praiſe therefore vnto G O D. When the Lord had looked to the humilitie of the bleſſed Virgin, and made her the veſſell of Chriſtes conception; for that bleſſing ſhe brake out, and ſang; My ſoule magnifieth the Lord, and my ſpirite reioiceth in God my Sauour.

1. Kings 2.

Luke 1.

Zacharie and Simeon in like manner, the one after the birth of Iohn Baptiſt his ſonne: the other after he had receaued Chriſt into his armes, according to the promiſe of the holy Angell, ſong in token of their thankſgeuing: the ſong of the former is *Benedictus*, Bleſſed be the Lorde God of Iſrael: the ſong of Simeon is, *Nunc dimittis*; Lord now letteſt thou thy ſeruant depart in peace, according to thy word. Whereby, and by the like examples it is not only lawful, but laudable alſo in the Saints of God, either for benefites & bleſſings, either of victory againſt our enemies; or of deliuerance out of trouble: or for the fruits of the earth receaued in due ſeaſon; or for what thing ſoeuer we haue mercifullie receaued at his hand, to ſing to God, and ſo be thankful.

Luke 1. 68

Luke 2. 29.

3 The third uſe and ende of ſinging, is to aduaunce thereby the glorie of God, to ſtirre vp men to zeale to his worde, ſeruencie in praier, and earneſtnes of perſourming all laudable ſeruiſe vnto him. Whereunto the example of Elizeus may be referred, who at the request of Iehoſaphat,

4. King 3

phat,

Chap. 5 Sermon 27.

phas called for a minstrell, who playing, & singing psalmes to God, thereby was stirred vp to pray, and prophetic.

Psal. 57.

David prouoked himselfe by all meanes forward, more earnestly to pray to God, and to praise him for his mercie: wherefore he saith; Awake my tongue, awake viole and harpe: I will awake early. I will praise thee among the people ô Lord, & I wil sing vnto thee among the nations.

Thus by all possible meanes; as by playing vpon instruments, and by singing, the Prophet stirreth vp himselfe to the aduancement of Gods glorie. And to this ende he brought in sundrie instruments of musick, diuine kindes of songs and psalmes, varietie of tunes and harmonies into the church of God.

1. Cor. 14.

The old Hebrewes toke vp and set downe the arke of God with singing: this was vsed in the time of the Apostles. *Saint Paul* saith; I will pray in the Spirite, I will pray with the vnderstanding also: I wil sing with the spirit I wil sing with the vnderstanding also: wherunto he exhorteth all the Saints; be filled with the Spirite, speaking vnto your selues in psalmes, and himnes, and spiritual songs, singing, and making melody in your hearts vnto God: ge- uing thanks alwaies for all things vnto God, euen the father, in the name of Iesus Christ.

*Ephes 5. 19
Col. 3. 16*

*Lib. 10. Epist
Tertul. apo-
log. 2. ca.*

This vse the beleeuing Iewes afterward retained: as both *Plinie* his answer thereof to *Traian* the Emperour, and *Tertullian* in his *Apologetico* aboundantlie recordeth: who both auouch of them, that they rose vp early to sing: songs and psalmes to God.

*Lib. confis.
9. c. 7.*

Saint Augustine writeth that *Saint Ambrose* brought the same manner into the Church of *Mediolanum*, where he was Bishoppe: Whom the other of the west Churches followed: and affirmeth that in *Africa* it was receaued: to the ende that men might thereby bee the more stirred vp to zeale to Gods worde, seruencie and earnestnesse in praier, & al other laudable seruices to God. And this was in such moderation, as that the note carried not away, nor confounded the dittie: neither the sound, the sence of the thing.

Lib. 2. yerrac.

Wherof

Whereof Saint *Augustine* being afraide, desired the vse of *Athanasius* in the Church of Alexandria, who caused his Reader to stande and sing, with so little inflection of the voice, and so great moderation and modestie, that it was more like the sounde of one pronouncing, then singing: and yet singing in that modest manner.

Lib. 10. com.
fis. 23.

Such like singing therefore, whether it bee in our priuate houses; or whether it be in the face of the Congregation, is commendable. And this is the kinde of singing in our exercises to God, whether they be priuate, or publicke, that may be iustified.

Saint *Iames* requireth in our priuate gratulations, and thankseuings for benefites to almightie God, that we should in this wise sing: Is any merrie? let him sing. To sing therefore in the modestie and moderation of our affections, in the manifold ioyes and blessings of this life, in token of our thankfull hearts to G O D, for the blessings and benefits from him so plentifully receaued, is here commended by the Apostle; Is any man merry? let him sing.

In the generall afflictions therefore of our life; the best remedie is praier, here by Saint *Iames* prescribed: whereof there is vse, both in sorow and in ioy; in aduersitie and prosperitie, according to the doctrine here deliuered; Is any among you afflicted? let him pray: is any merry, let him sing. Thus are we here taught generally, when we are either moued by affliction, or merrie in minde, by occasion of Gods blessings, what to doe: which is the first parte of this treatise.

2 As men in their afflictions generally are here taught, to commend their causes and cases to G O D by praier: so in the next & second place, he teacheth vs what particularly in sicknes we should doe: shewing to what remedie we must runne; to what Physicion we must seeke to, in our extremitie of sicknes, a particular affliction: wherof thus saith Saint *Iames*; Is any sicke among you? Let him sende for the Elders of the Church, and let them praie for him, &c.

Remedie in
particular
affliction of
Sicknes.

The

Chap. 5 Sermon 27.

Eccles. 38
9.10.11.12

The elders of the Church must be our chiefe Physicians: their praier vnto God for vs, must be the first remedy we must seeke after in our sicknes, according to the doctrine of the Apostle.

By Elders here are vnderstoode the graue, godlie, wise and discreete brethren, they chiefly of the ministerie, as most conuenient it shoulde be; as vnto whom this excellent gift and power was geuen: with other of the people, as oftentimes iust occasion serued for them: and so often both together, as was most profitable: such as were able in errour to instruct; in griefe to comfort, in sorowe to solace, and in sicknes to aduise the patient. To them, not to forcerers, inchaunters, witches, wise-wome, or wise men, are we commanded by Saint *James* in our sicknes to flie.

To the Saints and Elders of the Church, in the Apostles time, was the gift of healing sicknes, and bodilie infirmities geuen, according as our Sauour Christ had promised his Disciples: whom sending forth, Christ encourageth them from the effect their preaching shoulde take, and from the graces which shoulde be geuen them, which beleueed through their preaching; Goe ye into al the world, and preach the Gospell to euery creature: hee that shall beleue, and be baptized, shalbe saued: but hee that will not beleue, shalbe condemned. And these tokens shall followe them which beleue; In my name they shall cast out deuils, and shall speake with new tongues, and they shall take away serpents, and if they shall drinke any deadly thing, it shall not hurte them: they shall lay their hands on the sicke, and they shall recouer. This gift was therefore promised the faithfull, and the brethren, in the second sending forth of the Apostles into the world. Of which gift the Apostles in their first sending out, were partakers. Therefore Saint *Marke* thereof speaking, saith; They cast out many deuils, and annointed many that were sicke, and they were healed. The Apostle *S. James* speaketh of this matter as it was in his time, wherein the Saints and brethren had the gift of healing. Saint *Paul*

Marke 16.

Marke 6.
Mat. 10. 8.

rec-

reckoning vp the gifts of the holy Ghost, in his time poured out vpon the Church, mentioneth there-among, the gift of healing; To one is geuen the word of wisdom, to another is geuen the word of knowledge by the same spirite, to another is geuen faith by the same spirite, to another the gift of healing, by the same spirite. 1. Cor. 12.

The signe of this gift of healing, was annointing with oile, in the name of the Lord: therefore Saint *James* here exhorteth, that the Elders of the Church be sent for: that they pray, that they annoint the sicke in the name of the Lord. Whilest then the gift of healing, being but a temporall gift, to continue for a season, was in the church: so long the signe thereof, which was annointing with oile, continued: the gift shortly after the apostles time ceasing, the signe ceased also.

Notwithstanding, our aduersaries the Papists, by an apish and cluish imitation of the Apostles, contrarie to their meaning, retaine the signe, the thing ceasing: And albeit healing be taken from the Church, yet doe they annoint still, which also they make a Sacrament, and call it extreame vnction: which they minister to the sick, not in signe of health and recouerie, as the Apostles did: but where there is no hope of life in them, then annointe they men and women, as a goodly remedie and helpe against sinne, satan, death and damnation.

Whose erroneous opinion hath no sure foundation, no certaine ground, no true establishment in the Scriptures. And for those places which they vse, and alleadge for the same, they helpe no whit at all. Where they alleadge out of *Marke*, that the Apostles did annoint with oile, and so healed, it is true. Let them therence reason, and their reason is absurd. The Apostles annointed such as were thereby healed: therefore we will vse to annoint such as are readie to die. What sequence or following is there in this reason? The Apostles did it to such as recovered; they doe it to none but such as they geue ouer to death, and haue no hope of their life. The Apostles did it in token of health, they doe it as a sure aide against satan, sinne, Marke 6.

Chap. 5 Sermon 27.

sinne, death and damnation, holding that who so in that extremitie is so annoynted, shalbe out of danger of Satan and death. This continued but for a time, and these men would haue it to remain as a sacrament for euer. How can it be grownded then vppon the Euangelists doctrine? The Apostles themselues did not alwaies necessarily vse that signe in healing: but sometimes the word and prayer on-ly: somtimes laying on of hands only: sometimes touch- ing only, sometime lying vpon, as in the Actes of the holie Apostles in sundrie places appeareth. Sometimes the verie shadowe of the Apostles serued, as the shadowe of Peter healed many: sometimes things brought from them, and giuen to the sicke, as from Paul were brought vnto the sicke, kercheifs and hand kercheifs, and deceases were taken from them, and foule spirites departed. So then it was no such sacrament in the dayes of the Apo- stles.

Neither doth this place any whitte helpe or profit them. For heere annoynting is a signe of health and re- couerie, the gifte therof ceasing, the signe must cease also: neither ment *James*, that it should be vsed as a salve of a surgeon: or as a medicine of the physition, but that in sickenes they lifting vp their minds to God: and powring out their prayers to him, might receaue that in signe, that as their bodies by that externall meane should be healed, so their souls should be clenged, purged, and puri- fied by the holy annoynting of the spirite of God, and of Iesus Christ. So that the Apostle speaketh not of their sa- cramente, which thing euen Cardinall *Caietane* their owne man confesseth in like manner.

The Apostle in this place speaketh according as the gifte of healing was in force in his time: and binding here- by men thereunto, during the time of the continuance of the same, and not for euer as the papists doe.

Out of which place we may learne thus much, that as when in the Apostles time the gifte of healing was in force, men were willed to sende for the Elders of the Church, that they might pray for the sicke, and annoint them

Act. 3. v. 6.

Act. 9. v. 34.

Ch. 40.

Act. 28. 8.

Act. 20. 10

Act. 5. 15

Act. 19

Caietane.

them with oile, that they might recouer: So nowe (the gift being taken away) in our great and extreame sicknesse, to send for the elders of the Church, the Pastours, the Ministers, the preachers of the worde: with the faithfull brethren: that by them we may be taught, that the cause of our sicknesse is our sinne: that they may informe vs in the doctrine of vnfeined repentance: that they may comfort and counsell vs in our extremities: that they may powre our praiers vnto God for the assistance of his grace, and encrease of all needfull spirituall vertues in vs: and for riddance out of our paines and sicknesse, as shall seeme best to his heavenly wisdom. VVhich done, we may vse all other lawful meanes of phisicke, or the like for our recouerie, in the feare of God.

But now is it quite contrarie with most men: for, as if sicknesse befell men, rather by chaunce and fortune, then by the prouidence of God: and by naturall causes onely, and not as punishments of sinne, chastisements of men in this world from the hand of God, or as trials of our patience, and exercises of our faith: in their bodily diseases, they forthwith flie to outward remedies: shewing that they haue more care of the life of their bodies, then of the saluation of their soules. They poste to the Physition: they sende in all haste to the Apoticarie: they runne to the Surgeon: they greedily seeke after all outward meanes: but their hearts are not turned to God, who sendeth death, and giueth life: who woundeth and maketh whole: bringeth to graue, and listeth vp againe: they search not out the true cause of their sicknes which is their sin: But when Phisition leaueth, hearing ceaseth, speech faileth, senses are gone, and the partie more then halfe deade: then doe most sende for the minister, runne for the Pastour: seeke to the preacher, when he can not profite the sicke person. VVhat counsell can now be giuen? what instruction can now be taken? what comfort can now be ministred? what exhortation can preuaile in this extremitie? This ought not to be so my brethren: it is

Chap. 5. Sermon. 27.

not the meaning of the Apostle, whose counsell is rather that in all our bodily diseases, we should flie first to spirituall and ghostly physicians, as appeareth. Wherefore in this place the Apostle willeth, that if anie be sicke, they should call for the elders of the Church, that they might pray for them,

Whose prayers in that behalfe of what force they be, the Apostle expresseth: & the praier of the faithful shall saue the sicke, and the Lorde shall raise him vp: and if he haue committed sinne, it shall be forgiven him.

Which place teacheth, that healing in that time was not to be ascribed and assigned to the annoiting with oile: but to the praiers of the Elders flowing from faith: and the praier of the faith shall saue him, saith the Apostle. The praier of faith, proceeding from a stedfast hope, an vndoubted trust, an earnest beleefe, is therfore of great force. For God is neare at hande to heare all such as call vppon him, euen such as call vppon him faithfully: and our Saviour telleth him which in the Gospell sued for his sonne possessed with a foule spirite, that all thinges are possible to him that beleue: and in another place: whatsoeuer you aske, beleue, and you shall obtaine it. Of this matter see more. James 1. ver. 6.

Prayer is the effectuall instrument, and meane to the obtaining of health, which to that effect God would to bee vsed. Therefore when the holy Prophets or blessed Apostles, restored life to the dead, sight to the blind, limmes to the lame, health to the sicke, hearing to the deafe, speech to the dumme, or the like: they haue vsed praier thereunto. *Elias* the Prophet, restoring the sonne of the widowe of *Sareptha* being deade, to health, or rather to life it selfe: stretched himselfe vppon him, and called vppon the name of the Lorde. And *Elizeus* his seruant and successour, in the place of propheticke, restoring the deade sonne of the *Sunamite* to his life againe, went into the childe, shutte the doore vppon him, prayed and stretched himselfe vppon the childe, and hee reuiued

When

Psal. 145.

Mat. 9.

Marke 11.

3. Kings 17.

4. Kings 4.

When Peter restored *Tabitha* to life, hee kneeled *Act. 9.*
downe and praied, and then turned to the bodie, and said;
Tabitha arise. VVhen Christ raised vp *Lazarus*, hee first *Iohn 11.*
prayed: Father, I thanke thee, that thou hast heard me:
I knowe thou hearest me alwayes: but because of the
people that stand by, I said it, that they may belceue that
thou sendest me. And in other cures, both our Sauiour
himselfe, and the Apostles vsed prayer.

- 101 VVhich is the meane and instrument of healing,
here by the Apostle sette downe: the efficient cause
whereof is God himselfe: therefore hee sayeth; And
God shall raise him vpe: and if hee hath committed a-
ny sinne, it shall bee forgiven him. Life and death, *Ecclus. 12.*
sicknesse and health, are in the power of God alone: and *Deut. 32.*
not in the hande of mortall man. Men are meanes, prai- *1. King. 2. 6.*
ers are instruments, but it is God that saueth, yea which *16. Wisd. 13.*
healeth. *13. Tob. 2.*

Another effect of praier is, that through the faith-
full praiers of the Saints, their sinnes are forgiven the
sicke. If, saith Saint *James*, hee hath committed sinne; it
shall bee forgiven him. Whereunto Saint *Iohn* condescen-
deth; if any man see his brother sinne a sinne not vnto *1. Iohn. 5.*
death, let him aske, and hee shall giue him life for them
that sinne not vnto death. As therefore the faithfull
prayers of Gods Saintes are not causes, but instruments
of obtrayning health: so are they also meanes of ob-
teyning remission of our sinnes at the handes of God. *Mat. 6.*
Therefore our Sauiour in that soune of prayer which he
woulde receiue for our selues; and, for our brethren
also; willet that wee shoulde praye for forgiveness
of sinnes, not in our selues onely, but in our brethren
also. VVherewith Christ moued, prayed for the *Luke 23.*
Iewes: and *Steen* for forgiveness of those men, which
persecuted him. Seeing therefore that the prayers of the *Act. 7.*
Elders hath this double effect: they ought not to be neg-
lected of men.

Nowe where the Apostle witnessed: that the sinnes
of the sicke shoulde bee remitted and forgiven by the

Chap. 5. Sermon 27.

prayers of the Elders: it sufficiently refuteth the sharpe and rigorous censure of the Nouatian heretikes, and their horrible blasphemie: who denie pardone of sinne to such as anie wise sinne after their conuersion to the Gospell, and the knowledge of the traeth. Saint *James* affirmeth, that if anie of the brethren, any of the professed Christians: anie of the Church after the profession of Gods trueth, shoulde commit sinne after their conuersion, and the Elders prayed for it: it should bee forgiven. *Salomon* confesseth, that the righteous offendeth seuen times a day, and is againe restored. *David* sinned after he knewe God, and his sinnes (though notorious and grieuous) yet were forgiven, as to him vpon his confession and repentance *Nathan* promised. *James* our Apostle speaking of the professors of the Gospell, confesseth that in manie things they all sinne. If there were no remission of sinne after the profession of the Gospell, and the knowledge of the truth: why doth Saint *Paul* will the brethren of Galatia, that if any offended of infirmities: they should restore him in the spirit of meeknesse: considering themselves, least they also were tempted? why doth *S. Iohn*, speaking to those that knew the truth: say, that if any of them sinned, they had an advocate with the father, who was the propitiation for their sinnes, euen *Jesus Christ* the righteous? Palpable therefore is this heresie of the Nouatians, and refuted by these and like places of Scripture.

Moreover that here the Apostle mencioneth sinnes in mens sicknesse, it intimateth and giueth vs to vnderstande, that sinnes are for the most part, the causes of our sicknesse and bodily diseases. The Lord threatneth sicknesse, pestilence, and diseases against such as sinned and transgressed his commandements. God brought vpon *Egypt*, botch, blaine, boile, and sore diseases vpon the people, for their churlish crueltie towards the *Israelites*: their shamefull contempt of the Prophets: the abusing of the patience of God. *Miriam* the sister of *Moses* was stroken with the leprosie, for murmuring

Pro. 24.

2. King. 12.

James 3.

Gal. 6.

1. Iohn 2.

Deut. 28.

Exod. 9.

Num. 12.

murdering agaynst her brother the Lordes minister. *Abimelech* and the Philistins, were stricken with diseases in their secreete places, for taking away the wife of *Abraham*. *Gene. 20.* *Ge-*
besie was plagued with the leprosie of *Naaman* the *Assi-* *4. King 5.*
rian, for his couetousnesse and receyuing of gifts. *Dauid*
 confesseth that Gods heauie hande of sickenesse was vp-
 on him for his sinne, from toppe to toe: so that hee had *Psal. 38.*
 no rest in his bones by reason of his iniquitie. *Saint Paul*
 recordeth to the Church of *Corinth*, that many of them *1. Cor. 11.*
 were diseased for the abuse of the Lords supper. Our Saut-
 our *Christ* healing him which was diseased eight & thir- *Iohn 5.*
 tie yeares, willed him to sinne no more, least a worse
 thing happen vnto him: noting thereby, that the cause of
 his disease was his sinne. And no doubt the cause of our
 newe sickenesse whereof wee taste euerie yeare, is the
 newe sinne, which we dayly encrease: our newe adulte- *New sinnes*
 ries: oure newe deuised pride: our newe extorcion, co- *procure new*
 uetousnesse and oppression: our newe crueltie, and ini- *sickenesses.*
 quitie, which we multiplie continually agaynst the Lord.
 VWhich thing *Saint James* to teach vs, telleth vs, that if
 the sicke haue committed sinne, it should be forgiuen by
 prayer: and this is the first remedie agaynst bodily infir-
 mities, both generall and particuler: as the Apostle hath
 prescribed.

The seconde remedie in particular affliction, as *2. Remedie!*
 sickenesse, is mutuall confession ioyned with prayer;
 so that prayer againe is annexed and ioyned as a reme-
 die, whereby that we might helpe one another the bet-
 ter, there is required mutuall confession, and free con-
 ferring one with another, touching offences giuen. Ac-
 knowledge ye your sinnes one to another, and pray one
 for another, that ye may bee healed. For the prayer of
 a righteous man auayleth much, if it be feruent. *Helias*
&c. In which words these things may be obserued, 1 Mu-
 tuall confession with praier is required. 2 To what ende?
 to the ende we might be healed. 3 The force of the righ-
 teous mans praier. 4 Howe that force is shewed by ex-
 ample of the praier of *Elias*.

Mutual
confession.

Rom. 12.

1. Cor. 12.

Eph. 4.

Concerning mutual confession and conferring one with another about offences given & done, it is very necessary to the recoverie of health in sicknes: for God soonest heareth such as haue put away all malice & hatred out of their hearts, and are at peace and loue with their brethren; this is chiefly done where brotherly we confer one with another, touching offences and trespasses committed; which done we can best helpe one another with our mutual prayers. As therefore members al of one body ought to helpe one another: so Christians being all members of one body, & ech of them members of ech other, ought by mutuall helpe to assist and aide one another in sicknesse. Wherefore to this purpose, as in sicknes he willed that the Elders of the church should be sent for, and assembled to praie for the sicke: so a second remedie and helpe in sicknes is, that the brethren thus assembled, should conferre mutually touching offences committed, that mutually confessing, and mutually forgiuing, God might the better heare their mutuall prayers of loue, for those which were sicke among them. To which purpose this place serueth: acknowledge your faultes one to another: open that which grieueth you, that a remedy may be sought and found out for it, the better.

Mat. 5.

Luc. 17.

This mutuall confession and acknowledging one to another, wherein one of vs hath offended another, the sacred word of God, & the holy Scriptures comend vnto vs. To which ende our Sauour Christ exhorteth the Saints, that when they come to offer any gift vpon the altar, and then remember any breach betwixt them and the brethren, there to leaue their gift and to go, and be reconciled: which is by ripping vp and acknowledging offences. To like purpose the Lord Iesus teacheth vs, that if our brother offend against vs seven times a day, and say it repenteth me; and confesse the offence, that we should forgiue: meaning that how often soeuer our brethren offend vs, and acknowledge their faultes: we should forgiue them: shewing that of mutuall offences there should be mutuall acknowledgment.

Saint

Saint James in this place, either for mutuall comfort which they might receyue one of another by acknowledging their faultes: or for mutuall reconciliation, which in sicknesse is requisite; exhorteth the saints to acknowledge their faultes one to another: which thing is most expedient: for it is not expedient, that such as haue giuen offence, should acknowledge the offence done, thereby to satisfie for the trespassse committed, to entertaine peace, vnitie, loue, and charitie among themselves: to liue and loue together as brethren? And for asmuch as wee here eyther not at all, or very hardly liue without offence giuing vnto others, is it not very necessarie for the saluing vp of all matters, that wee mutually confesse offences, mutually be reconciled, and mutually forgiue one the other?

And this acknowledging of our offences and faults, this confession, is of priuate offences done by one to another: which as at other times is needefull, so in our sickness is necessarie: that we being in perfect loue and peace with all men: may eyther thereby finde release of paine the sooner, or els with more quiet mindes sleepe in euerlasting rest and quietnesse; when we shalbe dissolued out of these our mortall bodies.

This thing, how greatly doth it profite? an euill minde full of wrath and indignation, replenished with enuie, burning with mortall hatred, and boyling with desire of reuenge: encreaseth our paine, prolongeth our griefe, continueth our sicknesse, incenseth almighty God more sharply against vs, and hindereth his louing kindnesse and fauour towards vs: it is good therefore to put away all malice, wrath, anger, fiercenesse, hatred, out of our hearts, and to acknowledge our faults one to another.

This being the plaine meaning of this place, how can our aduersaries establish their auricular confession hereupon? this place by the very circumstance of the place it selfe, doth not make any thing for their purpose. For first here is mention made of confession of faults in sicknesse at the priuate houses of men sicke and diseased; that

Chap. 5. Sermon 27.

the sicke person to the standers by might confesse wherein he had offended them; and the standers by, wherein they had offended him; and not in the Church; not in health to the priest, not in his care at Lente. 2. Here he requireth that we confesse our sinnes and faults one to another; and not all to one, wherefore this place bindeth the minister to acknowledge aswell to the people, if in any thing he hath offended them: as the people to the minister, if they haue offended him. The priest must aswell confesse to the parish, as the parish to the priest by this rule; or else how can they be saide to confesse one to another? if many confesse vnto me, and I confesse vnto none; how may it be said that vve haue confessed our faultes one to another? 3. As vvee are commaunded to confesse our faultes one to another, so must vve pray one for another. But they blush to say, that this appertayneth onely to the priest; why should confession then more appertaine to the priest, then prayer? Wherefore as the people may praie one for another; and for the priest also: so the priest for the people and for himselfe also: that so it may be done mutually.

4. In like manner, by this place the people are willed to acknowledg their offences done against the priest, and the priest his against them: and this is mutuall prayer and mutuall confession.

1. John. 1.

Where beside this, they vrge Saint Iohn, if wee confesse our sinnes he is righteous to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse: it cannot be vnderstood of the priest without horrible blasphemie. He to vvhom vvee must confesse, is righteous; but no man can be so counted absolutely: therefore it cannot be vnderstood of the priest. Moreouer he to whom we must confesse, is said to be righteous and faithfull to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse: and can any priest forgiue sinnes, and cleanse vs from all vnrighteousnesse? Doth it not appertayne to God alone to forgiue sinnes? Doth not God challenge that as proper to himselfe? Doth not David confesse the same, when
for

Isai 43. 44
Ps. 31. 52.

for the forgiuenesse of finnes, he prayeth onely vnto God? Did not the Iewes holde that for a truth, being therefore offended with Christ because he tooke vpon him to forgiue finnes? not erring in their opinion, that none could forgiue finnes but God onely: but in this, that they knew not Christ for true God, and therefore able to forgiue finnes: neyther of these places therefore establish their auricular confession.

Mat. 9.

With which doctrine the Scripture is not acquainted: hereof the Prophetes haue not spoken; neyther haue the Apostles heard of it: this did not the holy Ghost teach the church; yet was it promised that it should bring them to all truth, and teach them all things. If the holy Ghost shall teach the church all things, why hath it not taught this one thing? And if it shall leade the Saints into all truth; if this be a truth, why hath it not, and why doth it not lead them thereunto? The Glosse seeing that the spirite of God hath not taught it, denieth it to bee taught in the Scripture: therefore referreth it to the traditions of the Elders and of the Church. Wherefore he saith: it is better to say, that this confession is from the tradition of the vniuersall church, then ordained, eyther by the authoritie of the new, or old testament.

Ioh. 14. & 16.

Distinct. 5. ca. de penitent.

The reuerende Fathers haue disallowed it as curious and needlesse. S. Chrysostome thereof saith in this wise; I say not vnto thee, that thou come forth and shewe thy selfe openly, neither that thou accuse thy selfe to others; but I would haue thee to obey the Prophete saying; reueale thy life vnto the Lord. Vpon the 51. Psalme thus saith the same Father: Confesse and tell thy finnes, that thou maist blot and put them out: if thou be ashamed to tell them any body, then tell them every day in thy soule. I say not that thou confesse them to thy fellow seruant, that he may cast thee in the teeth; tel them to God which cureth them.

Hom. 31. vpon the Hebr.

2. Homil. vpon Psal. 51.

And in another Homilie; let the inquisition and inquiring out of thy sinne, be in thy heart and thought: this inquiring and iudgement, let it be without witness;

Of confess. and repent.

les

Chap. 5. Sermon 27.

let God alone see thy confessing, which onely doth not
vpbraid thee with the sinnes, but forgiueth them.

*Lib. 10. con-
fes. c. 3.*

Saint Augustine not abiding that proude presump-
tion of men, sharply inueigheth against them in his con-
fessions: what haue I to doo saith he, with men, that
they should heare my confessions, as if they could heale
my sores? a curious kinde of men to know the liues of
others, and a slouthfull to correct their owne. How
know they when they heare of me, of my selfe, whether I
speake the truth, sith no man knoweth what is done in
man, but the spirite of man that is in him?

1. Cor. 2.

Lysander.

This intollerable arrogancie of men to heare the
confessions of other mens sinnes, *Lysander* could not a-
bide; wherefore when he asked counsell in Samothracia
of the Oracle: being willed by the priest and keeper
thereof, to tell the greatest sinne that euer he committed:
asked whether he should do it at his bidding, or at the
commaundement of the gods. When it was tolde him, it
was the commaundement of the gods: he willed the priest
to stande a parte, and he would tell it the gods, if they did
aske him. Thus the very heathen detested this auricular
confession of their sinnes vnto others. Wherefore let that
be abandoned farre from the schoole of Christ, which
the very heathen by reason did not admit, and let it be
condemned for euer, as an error or heresie not tolle-
rable, which neyther Scripture confirmeth, nor Fathers
allow of.

Saint James in this place speaketh nothing hereof,
but only of confession of offences priuately committed,
which either for mutuall comfort, or for mutuall reconci-
liation, ought to be mutually confessed, as *Erasmus* & *Bede*
expound it. Vnto which confession, mutual praier is ioined:
wherof albeit in the 14. & 15. verses he had spoken, yet to
shew the excellencie and necessitie thereof, here repea-
teth it againe & requireth it. Which he comendeth from
the effect: that all men might see and know, that there is
nothing more effectuell and forceble to the healing of
our bodily diseases, then vnfeined praier, proceeding fro

a liuelie faith, a pure heart, and good conscience to God. Which effect of mutuall confession and praier, is health: acknowledge your faults one to another, and pray one for another, that you may be healed: our mindes cleere of malice; our hearts of hatred; our affections of enuie; our desires of wrath and reuenge: our bodies shall the sooner be restored to health by the Lord.

Seeing then such an effect followeth mutuall praier, we ought to be counselled by the holy Ghost, and aduised by the Apostle to praie one for another; that wee may be healed. But of this more hath beene spoken vpon the 14. and 15. verses before going.

Where Saint *Iames* exhorteth vs to pray one for another, it no whitte at all fauoureth the opinion of Popish persons, either for their praiers to the dead; or for the dead. To the deceased Saints, herence are we not moued to pray, as to mediators and aduocates for vs to God. For here the Apostle (as before) desireth the liuing saints to pray one for another, that they may be healed. The Lords prayer teacheth, that men aliue may pray for men liuing; therefore therein we pray not for our selues alone, but for the whole bodie of the Church. One man may sue to God for another being aliue, and we are willed to seeke for the praiers of the liuing Saints, that they may be poured out for vs to God. But to sue for the helpe of the praiers of the soules, and spirites of men and women deceased: neither doeth this place, neither any other in the canonical Scriptures of God, teach or perswade vs.

And as we are not taught to sue to the dead: so neither are we taught to sue for the dead: for the liuing saints must pray one for another being aliue: they are willed to praie for those that are sicke, but not dead. *David* praied 2.Kings 12. for the childe begotten of *Bersabab*, when it was sicke: but as soone as it was dead, he ceased. *Abraham* praied for the *Sodomites* being aliue, but when they were destroyed, we heare no prayer for them. *Moses* praied to GOD for the transgressing *Israelites*, but when they were destroyed by the hand of God, he praied not. Saint *Paul* praied for the *Iewes*, Rom. 9. & 10.

Chap. 5 Sermon 27.

Iewes, his brethren according to the flesh: but it is neuer mentioned that he praied for any of them decealed. Prayers for the soules in purgatory therefore herence can no wise be gathered.

Now that health followeth the praiers of Gods saints, we must not take it, that as all they for whom praier was made, were alwaies healed in the time of the Apostles: euen so also now: but that as in that time, it was the ordinarie meane, and had his effect in all: euen so ought it to be a meane now, and no doubt in sundrie it shalbe, and is assuredly very effectuell, (though the gift of healing be not as it was in the time of the Apostles;) for G O D will heare the praiers of his seruants, and will fulfill their desires: whose cares are open to the suites of the righteous, and will graunt their requests, as shall stand best with his heauenly wisdom.

This effect oftentimes to followe the praiers of the Saints, it is shewed, for that the praiers of the righteous are very forcible, and preuaile much, if they be feruent. Of the force of the Saints praiers, see Sermon 2. vpon *S. James*, leafe 19. 1. page, &c. Sermon 3. leafe 26. page 1. &c. Sermon 17. vpon 4. *Iames*, leafe 184. page 1. &c.

Two things required in praier, that it may be effect-
uall.

To which places this also may here be added, that to the efficacie of mens praiers, the Apostle requireth two things: One in him that praieith, the other in the praier it selfe.

I Touching him that praieith, if he wil haue his praier heard, he must be iust and righteous: for it is here saide; that the praier of the righteous auaieth much. They must be such as feare God, and beleue in Iesus Christ: such as are carefull to serue him in spirite and trueth: such as doe walke before him in holines and righteousness of life. These are they, whose praiers auaille much. For this cause Saint *Paul* exhorteth men to praie to God lifting vp pure handes vnto him. The Princely Prophet *David* affirmeth that God will fulfill the desires of them that feare him, and heare their crie, and saue them. And in another place which is alleadged carefully by Saint *Peter*, the prophet

1. *Tim.* 2.

Psal. 145.

Psal. 34. 1.

Pet. 3.

phet promisseth the present helpe, and the priest aide of god to our praers, when we are righteous: the eyes of the Lord are ouer the righteous, and his eares are open to their praers. The praers of the righteous pearce euen vnto heauen, they reach vnto the cloudes, they come vnto God himselfe: they ascend to him, and his graces descend vnto the righteous.

Eccles. 35.

Though then there be infinite distance betwixt heauen and earth, God and man: yet heareth he from his holie hill, the praers of his righteous seruantes, poured out vnto him.

Which *Jeroboam* that wicked king also knew: who hauing his hand (which hee thrust out to haue taken the man of God) dried vp; he desired the Prophet and man of God, to pray that it might be restored. *Pharao* king of Egypt knew that the praier of *Moses* and *Aaron*, the righteous seruants of God, preuailed much; wherfore, when the plagues of God fel vpon him and his people, then desired he *Moses* and *Aaron* to praie for him. This the captaines and remnant of the people of Israel, after their ouerthrow & destruction by *Nabuchodonoxer* right wel considered, how effectually the praers of the righteous we are with God, for which cause they besought *Jeremie*, the Lords seruant, to pray for them. This thing to teach *Abimelech* king of Gerar, almightie God tolde him, that *Abraham* (whose wife the king had taken away) was a Prophet, & he should praie for him: who praying, the people and Prince, were healed of their disease, wherewith God (for *Sarah*) had plagued them. To which purpose, to shew of what weight the praers of Gods Saints are with him, he commaunded the three friends of *Iob* to goe and be reconciled vnto *Iob*, whom they had not comforted in affliction as they should haue done: and telleth them, that hee should pray for them, at whose praier he would be intreated.

3. Kings 13

Exodus.

Jerem. 42

Gen. 20.

Iob. 42.

All which teacheth, that onely their prayers are of force with God for good, who are iust and righteous. The praier (saith Saint *James*) of the righteous preuaileth much.

As

Chap. 5 Sermon 27.

As in him that praierh it is required, that he be righteous: so is it required in the praier of the righteous, that it be also feruent, proceeding from a pure affection, flowing from vnfeined faith, kindled by a burning zeale, inflamed with feruent loue, continued in great earnestnesse and constancie: without which our praiers obtaine little or nothing at the hands of God; but being earnest, constant, and feruent, they preuaile greatly. When *Moses* continued feruent in praier in the battell against the Amalechites, the people of Israel prospered. Our Sauiour Christ teacheth by two places in Saint *Luke* his gospel, that our Prayers must be feruent and constant, by the example of the man that obtained the borrowing of bread of his friend by his feruencie and earnestnes in asking, and would not take the deniall or repulse, and so through importunitie obtained: & of the widow, who solliciting the vniust iudge to auenge her cause vpo her enemy, obtained her request at length with much ado through her constancie & continuance in praier. Wherby our Sauiour also teacheth vs, that we must continue in praier and cease not, if we wil obtaine the petitions of our heartes with God. The woman of Cannan, often reiecte, yet still feruently persisting, obtained and had her request for her daughter, from our sauiour Iesus Christ. And the Apostle in this place, teacheth that the praiers of the righteous auaille much: if they be feruent. Wherfore, as he that praierh must be righteous, so must his praier be feruent, earnest, and constant, if hee wil obtaine any thing at the hands of God.

Wherence we may learne, that the wicked are out of hope of obtaining for their comfort, the things they praie for: because it is said, that the praiers of the righteous auaille much: not the praiers of the wicked: whose praiers being heard of God, tend to their greater and iuster condemnation, destruction and punishment.

And the praiers also of the righteous are then effectuell, when they are feruent. Let all them which hope to receaue their petitions at the hands of God, in all things applie themselves to righteousness: let them not be faint

hear.

Exod. 17.

*Luke 11.
& 18.*

Mat. 15

hearted, of a wauering minde, colde in asking, easilie repelled, soone discouraged in praying: but let them be feruent and constant therein, if they look to be regarded: for our Apostle affirmeth, that the praier of the righteous auaieth much, if it be feruent.

And that the praier of the righteous auaieth much, being feruent, the Apostle proueth by the example of *Elias*; at his praier the heauen was (as it were) shutte vp for a time: and againe, thereat opened, Whereof thus saith *S. James*; *Elias* was a man subiect to like passions as we are, and praied earnestly that it might not raine, and it rained not on the earth for 3. yeares and 6. moneths: & he praied againe, and the heauen gaue raine, and the earth brought forth her fruite.

This storie touching *Elias* is recorded in the book of 3. Kings 17. Kings, where it is mentioned, that in the daies of *Achab* & 18.

Jezebel, there was great and extreame famine & drought vpon the land, so that men perished for want of food, cattle died for lacke of water in the Countrey of Samaria. In which distresse, *Achab* and his seruant *Obadiah* deuided the land, to seeke for water for the residue of their cattle and horses, least they also for want of water should pearish. At what time *Obadiah* met with *Elias*, & *Elias* talked with *Achab*, whom he councelled to make hast, and to get home, least the raine should stay him. After which, raine ensued immediatly, in the land. Which storie *James* here citing, saith, that *Elias* praied, and it rained not for 3. yeares, & 6. moneths, and he praied againe, and it rained.

In the story there is no mention of his praier, neither for drought, neither for raine: concerning the drought, this only is said; that *Elias* tolde *Ahab* the king, that there should neither raine nor dewe fall, but according to his word, for certaine yeares: yet the Apostle saith he praied, and it rained not for 3. yeares and 6. moneths. Concerning the raine, he is said to haue tolde this to the king; whom he biddeth to haste, least the raine did stay him: he is saide to haue couched vpon the ground, & to haue put his head and face betwixt his knees, and to haue commaunded his

ser-

Chap. 5. Sermon 27.

seruante to looke to the sea ward; but mention of his prayer is none. But hereby is it manifeste, that in both cases he praied: when he saw the horrible idolatrie of the princes and people, and the bloudie persecution where vnto the Church and Saintes were subiecte: for zeale to Gods glorie, for care ouer the church, he praied for famine and drought frō the Lord, that thereby they being punished, might remember them selues, repente of the wickednes they had committed, and retourne vnfainedly vnto God. Whose prayer God heard, and brought famine & drought vpon the lande for three yeares and sixe monthes. And afterwarde, either seeing their repentance, or hoping for their amendement, or touched with the extremitie wher vnto the innocent and fillie people were subiect, he prayed vnto God againe, and the Lorde heard him, and it rayned, and the earth brought fruite. Thus at his prayer the heauen was shutte for a time, and opened againe, whereby it euidently appeareth, that earnest and seruente prayers of the righteous, are of greate force.

Obiection.

But leaste any man should say, *Eltas* in deede was a great prophet, in high fouour with God, therefore it is no merueile that his prayer so greatly preuailed, but far vnlike him, are we. He raysed the deade, he caused fire to come downe from heauen, he therefore might thus preuaile, but all are not like him.

Answer.

The Apostle answereth, not with standing his great graces, yet was he a man as we are, and subiect vnto passions, infirmities, and sinnes, as other men are: yea God heard him: euen so, though we be sinners, yet if wee serue God according to the measure of his grace geuen vs, wee shalbe accepted when we pray. And if God heard the prayer of one man, so that thereat heauen was shut & opened, how much more wil he heare the prayers of the Church, the societie of the Saints, & congregation of the faithfull: when in assured hope, strong faith, vnfeined loue and perfect vnitie, they call vpon him. And thus much touching remedies in bodily diseases and infirmities. Now let vs pray, &c.

James

James Chap. 5. verses 19. 20.

Sermon. 8.

Verse 19. Brethren, if any of you haue erred from the truth, and some man hath conuerted him:

20 Let him know, that he which hath conuerted the sinner from going astray out of his way, shal saue a soule from death, and shall couer a multitude of finnes.



After the remedies to bodily diseases set downe: generally and particularly: generally in affliction to pray: particularly in sicknesse to sende for the Elders of the Church, that they might pray for the diseased, and annoint them with oile in the name of the Lord, (which in that time was in force, though not now:) and also that they should acknowledge their finnes and offences priuately committed, one to another, and pray one for another, that they might bee healed: The Apostle descendeth to the remedie of inward infirmities and diseases, in the errors of mens mindes, whereof greater care ought to be taken: so that whether they erre in manners and conuersation, or in faith and opinion touching religion: the Saints and brethren ought to seeke by all meanes their conuersion. Which in this place Saint *James* here commendeth vnto vs, who therewith endeth and shattereth vp his Epistle, as with a most golden sentence, and graue exhortation for the conuerring of others, and leading them into the way of truth, that they may bee saued: then which there is no dutie, no deed, no action more precious, pleasant, or pleasing vnto God.

Remedie of inward infirmities, as errors.

Chap. 5. Sermon 28.

These two verses containing this argument and matter, haue two things to be noted, namely,

1 The counsell, trauaile, and ende-
uour to call such as go astray, vnto the
way of truth.

2 The reward of them, and the bene-
fite, which by reclayming and calling
from error other men, they shall
receyue, which thus call and conuerse
their brethren.

Concerning then this exhortatio, touching inward diseases, and infirmities of the minde, it followeth verie orderly vpon the former. For seeing inward diseases as errors of our mindes, either in manners & life, or in opinion and faith, are oftentimes causes of our outward infirmities and diseases of the bodie: and the Apostle hath before spoken of bodily infirmities: it followeth directly, that hee speake some thing touching diseases of the minde and errors, howe they also ought to bee dealt withall: which thing in the last place, and last wordes is prescribed. Therein two things obserued: thereof the firste is, what the Saintes ought to doe when their brethren erre and goe astray: they muste doe their endeuour, and giue all diligence to reclayme, conuert, and call home such as go out of the way, and erre.

Double error.

Now seeing men erre and go astray two wayes: either in false opinion concerning faith, or in corruption touching life: in both these must the Saints of God trauell for the conuersion of such as therein wander: of whose error this is the onely remedie, to seeke their conuersion and drawing into the way of truth.

This is a diuine labour, this is a holy exercise, this is a heauenly trauaile, the labour and trauaile to purchase and get soules, and winne them to Gods holy truth: whereunto as vnto a most needefull point of loue the holy Scriptures exhort vs. Wise Salomon speaketh of this excellent labour of loue, when he saith, that the fruite of
the

Prov. II.

the righteous is a tree of life, and he that winneth soules, is wise. To winne soules in this place, is to bring them to the knowledge of God, and his holy truth: and as the Apostle speaketh: the conuerting of a sinner from going astray out of his way. Our blessed Sauour seemeth to haue aimed and shot, as it were hereat: when in the Gospel he would haue the Saints by telling the offending brethren of their priuate offences committed, and warning them thereof: to endeouour to conuert them from their error: which if priuate admonition could not effect: then they should make two or three acquainted therewith: if that coulde not preuaile, they shoulde tell it vnto the Church: leauing no meane or way vnattempted for their conuersion. Where he speaketh of offences and errors in life and manners. Saint *Iude* teaching the Saints what loue they should haue of their brethren: and what care should presse their hearts for their conuersion, willet that they should haue compassion vpon some, putting difference: and that they shoulde saue other with feare, plucking them out of the fire. Not onely teaching men this duetie to seeke the conuersion of the brethren which goe astray and wander: but also teaching them howe therein they shoulde behaue themselves, to make this godly choise therein, that they seeke to winne some by gentle meanes, and in mercifull compassion: others by terrour and godly seueritie: thus by all possible meanes must we seeke the turning and conuersion of our brethren.

Mat. 18.

Iude v. 22, 23

Did not God intimate that in his lawe? when hee biddeth, that when we see our neighbours ox, or asse, or beast whatsoeuer, readie to fall into a ditch and daunger, wherein he might perish: then wee should holde them from hurte, keepe them from perishing, and plucke them out of daunger? Hath God care of oxen, and not much more of men? Shall wee drawe an ox out of the pitte wherein hee might perish, and shall we not drawe our brethren out of their errors, wherehence if they bee not reclaimed, they shall bee plunged into the bor-

Exod. 23.

Deut. 22. 1. &c.

4. v.

Chap. 5. Sermon 28.

from lesse pit of perdition?

Exod. 23.
Deut. 22. 1.
& ver. 5.

When God likewise willeth in his lawe, that if wee see our neighbours beast going astray: wee should bring it home to the owner, and not cause it to erre: Hath he care ouer brute beastes, that they should not wander? and would he not much rather that men themselues wandering, should be conuerted from their errors vnto the way of truth?

Statue Mercurialis.

Why crosses were set vp in high waies.

Nature it selfe teacheth vs, that it is a point of humanitie to call the wanderer into the way: therefore haue the heathen made laws against them, and set downe punishments to such as refused to teach and leade the wandering straunger into the right way. Shall nature teach vs care of mens bodyes, and shall not grace teach vs care of their soules? Shall wee bring into the right way him that wandereth in bodie, and shall wee not turne them into the true path which leadeth vnto life, which through error wander in their mindes? *Procli-*des they say, deuised certaine images or signes, which they called *Mercuriall*, hauing three heades: and caused them for this purpose in places where three wayes mette, to bee erected: that they might, as it were, point and tell, which of the three wayes the wandering and wearie traualyer might take, without error or going astray out of his way. And for this cause I suppose, in high wayes which meete, in our Countrie, there haue beene pillers, Crosses, or images likewise erected, afterwarde by the vanitie of men abused superstitiously. Haue the verie heathen had care to leade men into the right way from erring and wandring: and shall not christians giue all diligence, and imploy all paynes: to bring their brethren into the right way, least they wander to their destruction? Shall not Christians hereof bee chiefly carefull, being themselues happily informed in the wayes of the Lord, and in the sound doctrine of the Gospel, to traine vp others therein, and to cal thereunto such as erre & wander? As almightie God giueth not men riches that they alone might vie them, to whom they are giuen: but that

that others might therehence, receiue comfort : so nei-
ther giueth hee riches of the minde, as knowledge, lear-
ning, wisdom, vnderstanding to men : that they shoulde
shutte them in the closet of their owne hearts: but that *Prov. 15. 7.*
like wise and good stewards, they might communicate *Mat. 25. 27.*
them to the benefite of others, that they may make many *Mat. 24. 29.*
brethren partakers of their ioy. Wherefore, when wee, *1. Pet. 4. 11.*
through the prosperous and happie minde of Gods vn-
measurable greatnesse and riches of mercie, are arriued at
the desired haven of knowledge and truth: wee shoulde
not onely courteously, but Christianly endeouour to shew
such as yee are tost with the waues of errour, what way
they may escape the quicke-sandes, the sharpe rockes, the
daungerous courses and shipwracke it selfe, and as it
were with stretched out hands, be readie to receiue, them
least they perish: and so by all meanes to labour their
conuersion.

This Apostle hath exhorted Christians in the former
treatise, by prayer, confession of faults, & the like, to seeke
to driue away the diseases of the bodies of their brethren:
how much more care should we haue of driuing away the
diseases of their mindes?

Wherefore, if we see any man or woman, brother or
sister, caried either with vaine opinions into falshood, or
with wicked life into corruption: and so either erre in
the one, or in the other: we ought not bitterly to vpbraide
them, nor sharpely to rebuke them alwayes: neither re-
prochfully to checke them, nor vtterly to neglect them;
but rather by all meekenesse and gentle demeanour to
reclaime and conuert them, that they may come to the
knowledge of the truth, and so be saued.

But if wee suffer and let them alone, either in the
falshood of their opiniōs, or in the corruptiō of their liues,
therein to stande or fall, liue or die, sinke or swimme:
we shewe our selues carelesse, and of a dull spirit: har-
dened in heart: not mollified nor softened with Chri-
stian charitie, to bee touched with the errours of our
brethren.

Chap. 5. Sermon 28.

It is the ducie then of every one that is strong, to reach the hand to the feeble and weake brethren to conuert them: of them that are wise, learned, and of vnderstanding, to offer their helpe to the ignorant, to bring them to knowledge: of them that are already annointed with the oyle of gladnesse aboue their fellowes, to giue all diligence to winne many vnto Iesus Christ, that they may make many brethren pertakers of their ioy: that they may holde fast the exhortation of the Apostle, and studie to conuert sinners from going astray out of their waie.

Psal. 45.

1. Cor. 9.

*How men
seeke to
turne their
brethren
fro error.*

Prov. 13.

And the Saints of God seeke the conuersion of sinners from their euill waies, by sundrie meanes.

1. By instructing them which are ignorant and in error, that they may thereby come to the knowledge of the truth: For hereby are men turned away from their errors and euill wayes: as the wiseman *Salomon* affirmeth; The instruction of a wiseman (saith he) is as a well spring of life, to turne away from the snares of death: by telling and teaching our brethren what is religion, what is superstition; what is right, and what is wrong: what is good, what is euill: that the one may be imbraced, the other refused; we seeke to conuert our brethren from going astray out of their waie.

2. We seeke the conuerting of our brethren out of their errors, whē we brotherly reprove them of the wickednes they haue committed, that thereby they seeing their owne errors & iniquities: may thereof repent, and therefore be turned. And this *Salomon* also maketh a way to conuert the brethren, which erre & go astray: wherefore shewing that reprehensions out of the Scriptures, whereby our sinnes are reprovēd, are waies to reclaime vs, and to lead vs vnto life: saith, corrections for instruction, are the way of life. *Nathan* by his reuerend reprehending of the sinnes of *David*, brought him to the knowledge of his wickednesse, and so conuerted him from his error of life, stained with shameful adultery & cruel murther. The holy prophets, the blessed Apostles, by reprovēg men of their wicked liues, reclaimed

Prov. 6.

2. Kings 12

reclaimed & called them away oftentimes from their errors, and so converted them. The ministers & preachers of Gods worde, the residue and rest of the Saints of God, by reproofing and reprehending men for their extreame oppression, insatiable coueteousnes, biting vsurie, swelling hatred, intollerable pride, horrible adulteries & vncleanes, beastly dronkenes, filthy lying, reprochful slander, and other their iniquities which they haue committed: oftentimes thereby reclaim and convert them. Which care most men, most women, haue now cast of. For we are so squemish, & so full of good manners, that for feare of offence, we will not reprove the brethren & sisters, that they may be couerted. We let them blaspheme, speake filthily, weary and wast their bodies in vncleanes: by lying, to slay their soules, runne on headlong in their shamefull pride: and by committing al manner sinne and iniquitie, to rush into finall destruction. Thus haue we forgotten the exhortation of the Apostle: but let all such as feare God, learne a better profession, by brotherly admonition, reprehension and correction, to seeke the couersion of their brethren, as the Apostle teacheth.

3. Neither thus only, but by exhortation men convert sinners from going astray out of the way. For what way can men be sooner converted from error, then by dissuading from vice, persuading to vertue, wherein exhortation consisteth? When *Isai* the Prophet of God sought the conuersion of the people from their error in idolatrie, iniquitie, and wickednes, wherein a long time they had wallowed: he seeketh it by exhortation: persuading them to vertue, dissuading them from vice. To which purpose that exhortation serueth: wash you, make you cleane; put away the euill of your hands from before my eyes: cease to do euill, learne to do good: seeke iudgement: relieue the oppressed, iudge the fatherlesse, defend the widow. To this purpose the Apostle to the *Hebrues* exhorteth men, professing godlines, to stirre vp one another, and to seeke their conuersion which were departed from the living God, and to preuent the fall of others by exhortation;

*Isai 1.**Heb. 3.**1. Theß. 5.**11.*

Chap. 5. Sermon 28.

therefore he saith; take heed my brethren, least there be at any time in any of you, an euill heart and vnfaithfull to depart from the liuing God, but exhort one another daily, while it is called to day: least any of you be hardened through the deceitfulnes of sinne. This meanes vsed *Paul* and the holy Apostles, to conuert and call away men from their errors in the time of their ignorance, and to bring them to the true knowledge of the gospel. Neither is there any way, whereby we more reclaime & conuert our sinning brethren, from going astray out of their way, then by daily exhortation: and therefore especially is it needfull and necessarie, that we exhort one another daily, if wee haue any care of winning the soules of our brethren and sisters, and of bringing them to the knowledge of godlinesse. And this meane is common to all Christians: thus must the magistrate, thus must the minister, thus must the parents, thus must the maisters, thus must the scholemasters, thus must the neighbour, thus must every man seeke to conuert every one that erreth, by exhortation to turne him from going astray out of his way.

4. We seeke moreouer the conuersion of our brethren out of their errors, when we conferre with them gently and courteously, concerning the causes of their errors. Wherefore to vnfold such places as may seeme to bolster vp the erring brethren in falshood of opinion: and to remove such offences as whereby they are wrapped in error of their liues by conference with them in brotherly manner, this is also away to conuerte them.

5. Finally we conuert the erring and wandring brethren, by our good and godly example of holy life. For men erring, either in manners, or in opinion, seeing the example of all vertue and godlines in the Saints, their faith flourishing, their patience abounding, their humilitie singular, their modestie rare, their obedience excellent, and all manner of vertue in perfect beautie: thereby are oftentimes forced to confesse the truth of their religion, which are thus renowned for vertue: and by their godly demeanour

meanour to acknowledge their owne corruption, & so be conuerted. It standeth vs therfore greatly vpon to beware, least in this respect we be carelesse and negligent, and so loose by euill example, whom we might by good, haue wonne to Iesus Christ, and his gospell.

And for as much as the liues and examples of Gods Saints preuaile greatly, either to vertue, or to vice; and either persuaide to, or dissuade from our errors in both kinds: from whence as from a perpetuall well spring, the fount of all that is good or euill floweth, it is our bounden dutie which feare God, euery one to watch ouer his brother, that by all good example we may call them from their errors, and conuert them, as here we are exhorted.

Examples preuaile much.

6. To conclude, we seeke the conuersion of our brethren, by sharpe chastening out of the word of God. For where gentle lenities will not serue, there sharpe corsies must be vsed; and when milde preparatiues preuaile nothing, then must scowring and searching purgations be applied. Thus did the Prophets, thus did our Saviour Christ, thus did the Apostles seeke their conuersion, whom by other means, they could not reclaime, nor bring from error.

Seeing the case thus standeth with vs, & so great necessitie constraineth, and is layed vpon vs for the conuersion of our brethren: then wo to them, who then subuert, when they should conuert the brethren: which hinder, whē they should helpe their conuersion; whose saluation God hath as it were put into their handes. Wo to the carnall professors of the gospell, whose wicked examples encourage the erring brethren and persons, to continue in their error. Wo to the contentious and waywarde, vtractable and disobedient of our time, who with their quarrell picking, and bitter stridings about things oftentimes frivollous and not weightie, and other grievous debates: make diuision and cause schisme in the church, wherby the Papistes, Iesuites, and other erroneous persons, are fleshed in their errors. Wo to al men & women, by whom the conuersion of soules shalbe in anywise hindered; seing we are so

Chap. 5 Sermon 28.

so necessarily inioyned the care of their conuersion.

This is the counsell of the Apostle, this is the remedie against inward infirmities, and diseases of our minds, this is the labour and trauell of the Saints of God, by all meanes to seeke the conuersion of such as doe wander & erre out of the way,

2. The next and second thing is, the profite which redoundeth, and the reward which is geuen them that are carefull to conuert such as erre: let him know that he that cōuerteth a sinner from going astray out of his way, shall saue a soule from death, and couer a multitude of sinnes.

*The double
profite of
this care.*

Cor. 7. 6.

1. He that thus endeouureth the cōuersion of other, and turneth a sinner from going astray, from out of his way, saueh his soule that is conuerted: whom he reclayming, deliuereth from death and damnation, wherein thorow error he was intrapped.

Now to procure the saluation of any one soule, is a worke both more excellēt, & more difficult, more harde, and more victorious: then the subduing of Countries & kingdomes by dint of sword: or atchieuing glorious conquests by force of armes, ouer our enemies. This is a seruice and sacrifice more pleasant vnto God, to sacrifice vp one soule to saluation; then the slaying of all the bulles and oxen vpon a thousand hilles, and to offer them in sacrifice to God.

*Ezech. 18.
& 33.*

Luc. 15.

Hereof God himselfe reioyceth (as it were,) whose delight is not in the death of a sinner, but rather that he should repent, and be saued: Hereof the powers and holie Spirites of men and Angels in heauen, reioyce: as our sauiour recordeth in the Gospell: auouching that there is ioy in heauen ouer any one sinner that repenteth. This is therefore a singular benefite which commeth of this Christian and godly care we haue to conuert other, euen the sauing of their soules.

2. The other profit herence rising, is the couering & hiding of the multitude of sinnes. The manifold sinnes of men conuerted, are hidde in their conuersion: so that
he

he which conuerteth another: as hee conuerteth, so putteth he away, & hideth the multitude of his finnes, which is now rightly conuerted, and turned to the knowledge of the trueth.

To conuert one from his sinne, and from going astray, from out of his way, is a special point of loue, and a notable effect thereof, and it is a propertie of loue also, so couer finnes. Loue (saith *Peter*, out of the wise *Salomon*) couereth the multitude of finnes. Wherefore, in conuerting the brethren, wee thereby hide and couer their finnes also. And thus this double benefite redoundeth to him that is conuerted: euen the sauing of his soule, and the hiding of his sinne.

*I. Peter 4.
Pron. 10. 13.*

Which as it is referred to the partie conuerted, so may it be to him which conuerteth. In the conuerting of others, he saueh his owne soule, in discharging so great a worke of loue. And men thus saue their soules, in performing of this action, as the watchman is saide to saue his soule, when he hath descried theemie, and admonished the people of their danger, which hangeth ouer the for sinne. And as the Minister, by exercising himselfe in the Scriptures, and by continuing in reading, is saide to saue himselfe, and those that heare him: So men, in performing this ducie towards their brethren, by discharging a good conscience, and performing so excellent labour of loue, doe thereby saue their soules.

*Ezech. 3
Ch 33.*

I. Tim. 4.

And as they saue their soules, so they hide a multitude of their owne finnes, when they endeouour the conuersion of others. For God is commonly marueylous merciful to their finnes, which endeouour to winne others vnto him: by which trauaile they purchase great fauour with the Lorde, and obteine thereby the pardon of their manifold finnes: wherefore *S. James* saith; they hide a multitude of finnes.

Albeit then this may stande with a iust proportion, and an analogie of the Scriptures: yet I thinke rather, that the first ought to be referred to him that is conuerted: and
the

358. *Chap. 5 Sermon 28.*

Daniel. 12.

the second to him that conuerteth in this wise: let him knowe, that hee that conuerteth a sinner from goeing a stray out of his waie, saueth a soule from death, euen that soule which he conuerteth: And hideth a multitude of sinnes, euen the multitude of his owne sinnes, which almightie God hideth, forgiveth and couereth for the exceeding loue he sheweth to his brethren in their conuersation. Which sheweth the vspeakeable reward which shalbe given them which seeke to winne other vnto God. Which thing the holy prophet *Daniel* long before had for tolde: who speaking of the glorious crowne of the ministers of God, and also of all the faithfull, which instructing the ignorante, bring them thereby to the true knowledge of God: saith, they that bee wise shall shine at the brightnes of the firmamēt: & the that turne many to righteousness, shall shine as the starres for euer and euer: thus shall they be rewarded at the hand of God, which conuert sinners from going astray, and turne others to righteousness. God for his Christ sake so prepare our heartes in holy feare, that we may be instrumēt effectual through him, of the conuersion of others: that so wee may winne wandering soules to God, and bring the straying sheep of Christ into his sheepefolde, that they thereby may by his grace be saued, and our sinnes in his sight couered, in the only righteousness of Iesus Christ: vnto whom,

with his father and the holie Gholste, our

eueralsting comforter, three per-

sons in trinitie, one eternal

God in vnitie, be rendred

al power, praise, domi-

nion and Maiestie

for euer and e-

uer Amen.

FINIS,

Faults escaped in the printing : the chiefest whereof are
 here noted, and may be found out easily by this direction: looking
 to the leafe first, then to the page, next to the section
 or diuision of the page, and lastly to the line of
 that section or diuision.

Monarches, for monarchies. fol. 6 pag. 2. sect. 2. line 12. discussed, distressed. f. 122. last word f. 2.
 groane, for groyne. f. 15. p. 1. f. 2. l. 2. voine, vaine. f. 127. p. 1. f. 2. l. 5. frō end
 Crotoniales, for Crotoniates. f. 15. p. 2. f. 2. last line. (13 runing, ranne. f. 128. p. 2. last word
 wuering a, wauering. f. 20. p. 2. l. 1. l. 1. signe, life. f. 138. p. 1. f. 1. l. 4
 kind, kinds. f. 33. p. 1. f. 2. l. 14. (18, fourth, fifth. f. 146. p. 1. f. 1. l. 17
 churchmē, church mē. f. 39. p. 2. f. 2. l. 1. bitteresse, bitternes. ead. last word
 efficiencie, efficient. f. 53. p. 1. f. 3. l. 2. section 1.
 receiued, reserued. f. 57. p. 1. f. 2. l. 29. secure, seuer. f. 149. p. 2. f. 2. l. 9
 malitious, malicious. f. 61. p. 2. f. 1. l. 8. boidly, bodily. f. 157. p. 1. f. 3. l. 5
 from the end. them, him. f. 168. p. 2. f. 1. l. 1
 addition, addition. f. 64. p. 1. f. 2. l. 11 there, that. ead. l. 3
 here, heare. f. 65. p. 1. l. 28. 2. from the them, him. l. 3. there twise
 end of it. vntill, lacketh there. f. 2. l. 7
 spared, saued. f. 67. p. 1. f. 3. l. 5. shine, striue. f. 170. p. 1. f. 1. l. 1
 professorus, professours. f. 69. p. 2. f. 3. folowed, foloweth. f. 190. p. 1. f. 3. l. 1
 l. 5. veheminice, vehemencie. f. 192. p. 1. f. 3. l. 2. (13
 her, heuier. f. 70. p. 2. f. 2. l. 1. last. resist him, resist the deuil. f. 20.
 and, when. f. 70. p. 2. f. 3. l. 1. last. your, you. f. 211. p. 1. f. 4
 then, the. f. 72. p. 2. f. 2. l. 2. frō the end signes of this outwarde, for of thi
 Melta, Melita. f. 78. p. 2. f. 2. l. 12. our. margin. f. 216. p. 2
 I say, superfluous. f. 79. p. 1. f. 2. l. 6. partly in, for & other. f. 217. p. 1. f. 3. l. 1
 bodies, bodie. f. 84. p. 1. f. 2. l. 8. liue, lie. f. 218. p. 1. f. 3. l. 1. last
 remoued, moued. f. 84. p. 1. f. 2. l. 11 in, redoundeth. f. 229. p. 1. f. 2. l. 4
 thedheard, shepheard. f. 91. p. 2. imprudent, impudent. ead. l. 13
 now, out. f. 92. p. 1. f. 2. l. 18. cuen, euill. f. 234. p. 2. f. 3. l. 10
 degreles, degrees. f. 98. p. 2. f. 1. l. 2. we, men. f. 235. p. 2. middle.
 obseured, obserued. ead. pa. l. 21. laud, lowde. f. 242. p. 2. f. 1. l. 2
 other, ether. f. 102. p. 2. f. 2. l. 11 this, such. f. 248. p. 2. f. 1. l. 6
 reforming, informing. f. 106. p. 1. f. 1. l. 8. their, there. f. 258. p. 1. f. 1. l. 5
 or, of. f. 107. p. 1. f. 2. l. 20. (13 violent, valiant. f. 275. p. 2. f. 4. l. 7
 correction, concession. f. 121. p. 2. f. 3. that, is lacking. f. 295. p. 1. f. 2. l. 18
 say he, is wanting. f. 122. p. 1. f. 2. l. 1. diuine diuers. f. 310. p. 2. f. 3. l. 4